

The
**CHRISTIAN
EXPONENT**
A Bi-weekly Christian Journal

Dr. J. R. Thierstein
Sept 12

January 14, 1927

EDITORIAL

THE TEST OF DISCIPLESHIP

THANKSGIVING IN TURKEY

Herman H. Kreider

HAVE FAITH IN GOD

Charles E. Jefferson

THE SUNDAY SCHOOL LESSON

A. E. Kreider

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The Editor's Chat

Dear Readers:

The new year is on its way. It is well to ask ourselves whether our plans for the year are adequate. Our plans should include definite projects for the enrichment of our lives. We do not believe in introducing innovations and novelties constantly just for the sake of being different. But we do believe that most people ought to plan to do some things which they did not do last year. There is hardly a home or Sunday School or church that could not benefit by starting something—family worship, teachers' training or mission study classes, a cradle roll or a personal work campaign. Let us never be satisfied with ourselves "as though having already attained". Go over your plans again. If they do not include at least one new thing ask yourself whether you are travelling on the perilous road of self-satisfaction.

To my brethren in the ministry, let me pass along this bit of caution: that if our sermons are not well planned for the year, we shall likely spend valuable time in doing nothing but wondering what to preach about the next Sunday and casting about for a suitable text. And then it may happen upon occasion that instead of giving a sermon with something fresh and stimulating we shall content ourselves with a sort of review of the Sunday School lesson prefaced by the assurance to the congregation that the truth of the lesson is of such import that you found your mind unable to get away from it. We are too lazy and easygoing. Our preaching would be far more effective if we would map out some strenuous discipline for ourselves for the coming year—the systematic study of the Bible and other good books—and pursue it with the same thoroughness as we put into any college or university course.

I parted this week with my entire flock of Lekenfelder hens—valued at \$25—with nothing in return but the man's promise to pay me some time in the future. The cash would have been ready at hand he explained, had it not been for a collection which was received at his church the previous Sunday to make up the preacher's back salary, which collection, this poultry vender assured me, was greatly augmented by his liberality. I may write a note of congratulation to that preacher. It would be interesting to make investigation as to why this

shepherd's hire was back or to find out how the collection was manipulated so that it met with such unbounded generosity on the part of this chicken man. There are several things which ought not to be. The laborer's hire, if he is to get any, in this world, should not be allowed to go default. But if it must be so and a man does his duty when the hat is passed, he should not make use of that fact in order to get credit on a purchase of hens. Many worse things than that are done in the name of religion. One is for a minister of the gospel to fall into the attitude of mind in which he imagines himself to be the object of special consideration wherever he goes and demand reduced prices on every article he purchases, because "I am a minister." It is more dignified to ask your church for an increase in salary, if necessary, than to invite every grocer and garage man in town to do you a special favor.

WANTED

The office needs ten copies of the October 22, 1926, number of the Christian Exponent. Anyone willing to spare their copy will do us a great favor.

Address to
The Christian Exponent Co.,
Sugar Creek, Ohio.

One of the high spots in the life of our church at Sugar Creek was the holiday week which has just passed, during which Ed. Kaufman and A. E. Kreider gave us a series of Mission and Bible lectures. We had afternoon and evening sessions, Kaufman beginning on Sunday and remaining until Thursday, and Kreider arriving on Tuesday and continuing until the evening of the following Sunday. When ten lectures on China were announced to be given by Missionary Kaufman some of our people wondered whether that is not too many lectures on one subject. When the series closed we were wishing there were ten more. He told us about China, related incidents about Chinese life, and showed us pictures of China, all in such an interesting and realistic way that I suppose most of us during the nights of that week dreamt about China. We had a new world opened to us.

Rev. Kreider gave a series of addresses

on the epistles of Paul, especially on Philemon, I Thessalonians, Galatians, Philippians, and I Corinthians. He gave the historical background and some of the important teachings in these epistles. His addresses were full of suggestions for the study of the epistles, opening to us a way of approach for the discovery and understanding of the great problems with which Paul grappled. We are indebted to Kaufman and Kreider for the many good things which they brought us.

In this issue appear the names of the new editorial staff. The editor-in-chief believes that these persons are as representative of the various groups of Mennonites as can be had at present and he has great confidence in their ability and in their honesty of purpose to serve the highest welfare of the Mennonite church. They represent six branches of Mennonites, one is a Schwenkfelder, one is closely allied with the Friends, and one, though a former Mennonite, holds present membership by the accident of location with the Congregationalists. They represent wide interests and wide experiences. Each one is responsible only for what he or she writes. And each is invited to write with absolute freedom upon any subject which is nearest their hearts with the understanding that the editor's blue pencil be not used even though they write things which are not in accordance with the editor's own point of view. Upon such a basis of tolerance and Christian liberty, we believe that an all-Mennonite journal may rightfully deserve to succeed. Other names might have been added and probably will be in course of time.

We solicit the cooperation of every reader in making the Christian Exponent a constructive factor in our church life.

Sincerely yours,

The Editor

CALENDAR OF COMING EVENTS

Jan. 24-27—Ohio Pastors' Convention. Columbus, Ohio—Speakers: Bishop Henderson, S. Parkes Cadman, Francis J. McConnell, Sidney L. Gulick, and others.

Jan. 30 to Feb. 2—Annual Bible Lectures at Bluffton College. Kirby Page and Alva Taylor.

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The Christian Exponent is an unofficial journal seeking to promulgate the principles of Jesus, and to contribute something towards a united Mennonite Church. It is open to the free expression of responsible writers representing various points of view, each writer being responsible only for his own contribution.

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EDITORIAL

"NEITHER SHALL THEY LEARN WAR ANYMORE."

While some people are seeking peace by coercion, others, like Sidney Webb, suggest that the path lies in another direction. In a lecture given in London, England, recently, he pointed out that the theory, "In time of peace prepare for war", has not been successful in the past. He thinks war can only be eliminated by a process of substitution. War is the result of a set of ideas which must be changed. Peace does not come except to those who "learn peace". What Sidney Webb said may have sounded like heresy to many people of the twentieth century but it seems to sound like the note of Micah, "nation shall not lift up a sword against nation, neither shall they learn war any more. . . . and none shall make them afraid."

THE POPE AND MUSSOLINI.

Since Italy became a nation a little over half a century ago the pope and the government of the state have been unfriendly. The pope resents the interference of the state in affairs that for centuries had been under his control. It is the old problem of trying to draw a line to separate temporal and spiritual realms. After the World war it was thought by many well informed people that there would be a new

era of peace between the two rivals for the control of Italy, but recent events indicate that these people were mistaken, at least for the present.

Mussolini's government is organizing the youth of Italy on the side of the state and the pope resents these organizations which, in his mind, interfere with the Roman Catholic Boy Scouts. As usual in this case the Catholic church insists on controlling the children and youth but Mussolini probably feels that to permit this control would endanger his government in the future. Thus Italy, like Mexico, has its fight with the Catholic church.

THE RELIGIOUS CENSUS.

Many newspapers are giving their readers an opportunity to vote "yes" and "no" on twelve questions on the relation of religion to life and similar subjects. The summarized vote of the Cleveland Plain Dealer revealed some interesting facts. On the first question, "Do you believe in God?" there were 3551 answers in the affirmative and 689 negative. On question number nine, "Do you regularly have family worship in your home?" the replies were "yes" 1132; "no" 2899. On the tenth question, "Were you brought up in a religious home?" the replies were "yes" 3611; "no" 471. The last question, "Do you think that religion in some form is a necessary element of life for the individual and the community?" brought 3381 affirmative answers and but 619 negative.

SABBATH BREAKING AND BLUE LAWS.

In Irvington, New Jersey, the Ministerial Association recently forced the two moving picture houses to close on Sunday. The proprietors of the houses then hired counsel to get even with the association. On a later Sunday this counsel arranged for eighty-nine arrests for Sabbath breaking, according to a law of 1854. Among those arrested and fined were; newspaper reporters, confectioners, musicians, bus drivers, motormen, keepers of gasoline filling stations, druggists, tobacconists, and a grocer. Some of these paid their fines and then went back to work again.

It is interesting to note the number of people who are law breakers according to the old law of 1854. Probably neither the law of 1854 nor that of 1927 is

a fair standard of action for Christians. Would Christ be arrested if he came to the modern city on Sunday? When he was here they tried to get him on that count.

COOLIDGE'S NAVAL POLICY AND WORLD PEACE.

In his annual message to Congress the President opposed further increase in naval armament. When approached on the subject a few days later he again took a firm stand against the increase, but a few hours after that he seemed to about face and gave assurances to a committee of congressmen that he was ready to support a bill which provides for the ultimate expenditure of \$140,000,000 for ten super cruisers for the navy. The change of policy has been explained by some as a move for a conference for the limitation of armament. This seems to be a favorite plan of the President and thus far he has found other governments slow to accept it. Now there are those who think that the President is threatening those governments with an increase in the navy of the United States to an extent that would make their navies appear even smaller proportionately than they now are and thus drive them to an acceptance of the conference. The threat may bring results but generally threats lead to the use of force to carry them out.

At about the same time that the President seemed to be changing his policy on armament, forty-two members of the faculty of Columbia University made a proposal to the government to call a conference to revise the debts owed to the United States by European nations. These professors feel that the present arrangement is unsatisfactory and the sooner it can be adjusted, the better for all concerned. Some who are in favor of the adjustment of the debts think the United States should use its position as a creditor nation to favor the nations that are striving to reduce armaments and maintain peaceful relations. To state it negatively, to use the credit of the United States to coerce the debtors to adopt a peaceful policy before further credit is extended. Both of these plans seem to take for granted that peace can be brought by coercion.—J. C. Meyer.

THE TEST OF DISCIPLESHIP.

The thinking of many Christian people is in a muddle. They are not sure what one must do to be a disciple. Aside from the disturbances which the heresies of the out-and-out modernists have introduced, there is the disconcerting fact that the sound and the orthodox do not agree. The unadulterated truth has a strange way of taking on the color of the medium through which it passes. And the man who earnestly desires to be orthodox sooner or later discovers that the best he can do is to choose among a dozen varieties of teachings—each teacher claiming his "doxy" to be the real, genuine, orthodoxy (true teaching).

And this is the way the battle goes in behalf of "essential" Christian truth. One man is denounced

because he does not hold to the plenary inspiration of the Scriptures; another because he does not gird up his loins and enter the fight against the doctrine of evolution; and a third because he refuses to become exercised over the doctrine of the premillennial coming of the Lord.

Aside from these issues, Christians have spent much time over the question of baptism, whether this rite is a sacrament or not, whether its proper administration demands much water or little water, whether it should be done by pouring or immersing, and if by immersing, whether it should be done once or thrice, backwards or forwards. While the discussion proceeds a Quaker enters and insists that baptism is not necessary at all except the baptism of the Spirit. To be a true disciple, some say, it is not only necessary to be baptized, but to be baptized according to prescribed methods.

In this time of confusion, of charges and counter-charges, no one needs to be discouraged or bewildered if he chooses not to be. A man is not necessarily wise nor bad, simply because another man calls him a heretic. The great apostle to the Gentiles was called a heretic and actually was one when judged by the Jewish church at Jerusalem, with its traditions, its antiquity, and its claims to divine origin and authority. Paul accepted the challenge and used the word heresy in connection with his way of life. "I confess unto thee", he said to Felix, "that after the manner which they call heresy, I serve the God of our fathers." (Acts 24:14).

In this sense Jesus, too, was a heretic. Humanly speaking, He was crucified for no other reason than that he was a heretic. He deviated from the beaten path of orthodox teaching and prescribed practice. He transformed the Sabbath so that the day meant something different to Him than it did to the Jews. He re-interpreted the current conceptions of God, of man, of sin and of salvation. His doctrine was novel and His life an innovation.

That Jesus and Paul and many saints since their day have been called heretics, should in this time of confusion help us to brush aside the cobwebs in our own minds and should above all things prevent our pre-judging our brethren. It is not sufficient to prove that a man is different; to convict him, he must also be found guilty of actual wrong.

The heart of Christianity is Christ. He came to bring a new life and a new way of living. Galilean Christianity was not a system of doctrine. It was an attachment to a Person. Those first disciples knew all about tangled fish nets but they knew nothing about our tangled theological doctrines. They had come to know Jesus, to admire Him, to believe in Him, and finally to worship Him. In Him they found a new way of life and in that way they found supreme happiness. Had they been asked to read the Institutes of John Calvin or to sign their names to the thirty-nine articles of the Confession, it would have added nothing to their experience of Christ and

probably would have spoiled for them much of the freedom and joy of living. There is nothing so evident about New Testament Christianity as its freedom and to that freedom we must return.

When that day arrives, then real heresy will not be a deviation from a traditional doctrine, but a deviation from Christ—His way, His teaching, His Spirit. The safe teacher will be one whose life is a living testimony of the indwelling of the spirit of Christ—one who is dedicated to the work of the Kingdom of God, whose life is full of joy and heroism and abandon, and a readiness to go "the second mile".

The center of Christianity is Christ. And the test of discipleship is simple—"What think ye of Christ?"

Lester Hostetler.

Thanksgiving in Turkey

Herman H. Kreider

Mr. Kreider, formerly of Wadsworth, Ohio, is working in Constantinople under the American Board.

A few days ago Miss Putney asked me to try my hand at getting a few pictures of the Gedik Pasha Day School in action. The day I selected proved to be a poor one, however, from the strictly scholastic point of view. A Thanksgiving program had been planned for the late afternoon of that day, with the result that the usual contagion of excitement had swept through the busy little place. I allowed myself to be infected too, and followed the crowd, promptly at three o'clock, to the basement of an unfinished church across the alley from the school.

Here I found the stage all set for a little play which was to be the central feature of the day's program. My eye was first caught by the key-word, "Thanksgiving", drawn across the front of the stage by carefully threaded, fresh, green leaves from those few trees which had not succumbed to the coloring effects of the autumn winds. To the left of the stage was a table piled high with the simple fruits of the land ranging from dull, brown potatoes to the bright yellow of the first oranges of the season.

After a few musical numbers, including the singing of several songs of Thanksgiving by the whole school, there was a noticeable lull in the whispering and snickering which had been going on with the last-minute primpings and preenings of the youthful actors in the wings—said wings having been constructed from folding screens which threatened several times to fall exhausted from trying to conceal so much of interest from the curious eyes of the audience.

Finally the play is announced and immediately six members of the cast appear on the stage. So well do they play their parts that anyone can tell at a glance that there is represented a Turkish family

consisting of grandfather, father, mother, daughter, and two sons. It appears that the older son is responsible for much of the work on the farm while the younger son is fortunate enough to be permitted to attend school.

The father and eldest son are fatigued from the day's labor but are gratified by the sure signs of an abundant harvest. The daughter snatches a moment, from the busy hour of preparation of the evening meal, to enjoy the beauty of a glorious sunset. In a reminiscent mood the old grandfather recalls the bygone days when in Turkey there was observed an annual feast day in memory of the miraculous preservation of the life of the one boy from whom the whole Turkish race afterward sprang, according to tradition. And his voice drops to a note of sadness as he points out the fact that ingratitude has eaten its way into the hearts of his people, and that the younger generation seems quite to have forgotten this fine custom of the past. While the general feeling of happiness is issuing in humble expressions of gratitude to the all-providing God, the Spirit of Thanksgiving appears in the form of a beautiful girl with lovely tresses that reach well below her knees, carrying in her hands a large basket heaped with all kinds of fruits.

"I am the Spirit of Thanksgiving," she says, "and am pleased to visit my children, for you are my children—children of the thankful heart. But I have many more children and you shall see some of them now."

Then enter a Greek girl, a Roman boy, and another lad, whose costume reminds us of the old shepherds of Padan-Aram and the hills of Judea.

"Yes, I am a Hebrew boy. In the olden times we used to have a season of thanksgiving, a part of the Feast of Tabernacles. We had a wholly good time gathering boughs for our tents and food for the feast, but our real purpose was to remind ourselves of the time when we had no houses and country that we could call our own, and to thank the God that provided those good things for us."

"We had a thanksgiving, too," adds the Greek girl. "Long, long ago, in sunny Greece, we kept our harvest feast and gave thanks to Demeter, goddess of earth's plenty, mother of the harvest. To her altar we brought ears of corn, baskets of fruit, and a little pig. It was a wonderful day when we maidens might go with our mothers to Demeter's temple, for only the mothers of the land went up to the altar on that day. But afterwards there was a great feast and merry-making for all. I remember well one day when I did not feel like dancing and left the other children and wandered out into the fields. The whole world was so beautiful. I felt so grateful to the God of all—to some greater Spirit whom I did not know but who seemed greater and more kind than even Demeter."

"I remember too," says the Spirit of Thankgiv-

ing, with pride. "That was the day you became one of my children!"

"Did you feel that way?" asks the Roman lad eagerly. "Why, so did I! Our thanksgiving was very like yours. We, too, gave thanks to Demeter, but in our land we called her Ceres. She it was who blessed the fields, and on our day of thanks we all made merry in her name. Yet often I felt glad for so much more than food or harvest. I wanted to thank the God who gave us more than that."

Thereupon a rosy-cheeked maiden in a costume of plain blue and white told the story of the memorable Thanksgiving feast-day instituted by the Pilgrims in their new land. Last of all came the gaily-painted son of an Indian chieftain who contributed his expression of gratitude by a reference to Hiawatha:

" 'Tis the corn,' cried Hiawatha, 'tis the food from the Great Spirit.'

Then each year, when the corn ripened, all my people met in gladness,

Kept a feast to the Great Spirit. 'Twas the feast of their thanksgiving."

The Visitors thank their host and hostess and prepare to leave. The daughter of the Turkish family is sad and entreates the Spirit that she at least will consent to remain in their humble home.

"These my children cannot stay, but I will. You know that where the thankful heart is, though I may not be seen, I am there."

And the little playlet is over. No doubt all this sounds to you very much like any one of the dozens of Thanksgiving programs or plays in which you yourself may have participated in your school days, and probably you wonder why I seem to consider it worthy of special notice.

Let me explain by reminding you that for two years I have lived in the Near East amid the wrecks and the ruins, amidst the deep scars and all the sordid wretchedness that has issued from century upon century of suspicion, fanaticism, and hate between the many races and creeds of this part of the world. I have heard little children repeat impossible tales of horror and sing songs of hate taught them by their elders. And now, against all this dark background, I have had the privilege and joy of seeing representatives of a half dozen different races and creeds stand up before a house full of people and willingly give expression to the noblest sentiments in the history of their respective races or nationalities.

And I beg you to remember that while this little play was modeled on the general plan of those usually given on similar occasions in American schools, the quotations or speeches were selected or composed by the children themselves, and that they were given full freedom to change any parts of the play if they chose to do so.

Let me remind you that the one who expressed the old grandfather's sentiments on the spirit of grat-

itude is a fine, stalwart young Turkish lad, who a few years ago would not have dared even to attend one of our schools. Perhaps even more significant is the fact that but a year or two ago the splendid young lady who represented the Spirit of Thanksgiving, the rosy-cheeked one who acted the part of the Pilgrim maid, and the Turkish hostess were probably all dressed in plain black whenever they appeared in public, and that the old veil, the age-long mark of woman's social imprisonment, would have prevented them from making any such appearance in public. Less than ten years ago they would not have been considered worth educating at all. The memory of even the younger missionaries runs back to the time when a well-known government official, when approached on the question of sending his daughter to school, replied that he would as soon send a beast from his stable as to send his daughter, or any other woman, to be educated.

The purpose in the mind of Miss Lucas, who directed these children in this effort, was to counteract the notion that Thanksgiving was simply one more holiday, differing from others only in that it was "made in the U. S. A." The visible results certainly would seem to indicate that the children caught the idea of the universality of the divine sentiment which gave rise to our Thanksgiving Day. And in place of any suggestion of those things in the past which have divided and destroyed their peoples, there was a definite reaching down to those finer thoughts and those divine inspirations which shine out here and there in the history of every race, creed and nation.

Can we, in the face of such transformations as these, and in spite of such prospects for the future, say that the messengers of Christ should stay out of Turkey as long as the government prohibits the teaching of religion in our schools.

Have Faith in God

Charles E. Jefferson

Pastor of the Broadway Tabernacle, New York City.

Mark II:22.

That is an exhortation of our Lord. It was addressed to Simon Peter on the last Monday of Jesus' life. He had said the same thing to Peter before. He had often said it. He had said it from the beginning. He will go on saying it to the end. There are some things which must be said many times. This is one of them—"Have faith in God."

Let us think this morning about faith. It is an old subject and very dry. That is what all the children think. That is what I used to think. It is an old subject and quite threadbare. All the nap has been worn off. That is what many older people think. I imagine I hear more than one saying—"Faith? I know all about it!" I am not sure of that. As for

myself I like the old words—the words which have become worn smooth as pebbles, so smooth they slip through the mind without making the slightest impression. I like to take them and think about them until they cease to be dead pebbles and become living forces in my life. I like to think about them because they are so hard to understand. There are no words more difficult to take in than the words which are familiar. This word “faith” is an English word, but it must be translated. English words must often be translated into other English words before our mind is able to grasp their meaning. In one sense this word “faith” is a foreign word. It is not a word of everyday speech. You do not hear it on the street corners or in the street cars or in the theater or in the music hall or on the lecture platform. You seldom see it on the front page of any newspaper. You do not find it in the essays in the magazines. It is confined to a narrow circle of religious people who talk about their religion. Most religious people do not talk about their religion. This is unfortunate, for nothing is more worth talking about than religion. People who are religious and who talk about their religion often use the word “faith”, but if you listen to them for a while, you see they are not using the word in the sense in which it is used in the New Testament. It is the old word, but it has been given a new content. It will pay us to take this New Testament word and strip off the husk of it, to crack the shell of it, to get down under the skin of it and find out what really is its central meaning.

I like the word “faith” because it is one of the favorite words of Jesus. He was using it all the time. It was never long absent from his lips. He was always looking for faith. He looked for it everywhere, and especially in his disciples, for he knew that without faith it was impossible for them to carry on his work. He was always disappointed in them because they were so poor in faith. He was always chiding them for their lack of it. He did not chide them because they had no money or because they were not clever, but their lack of faith called forth his condemnation. “O, ye of little faith!” That was an exclamation wrung from his heart again and again. One can imagine how his hands went up, and what a disappointed look spread over his face when he gazed on his disciples and said—“O, ye of little faith!” “Where is your faith?” he one day asked them in the midst of a storm. The wind was blowing furiously, and the wind had blown their faith away. They stood naked, shivering in the blast, and he asked them reprovingly, “Where is your faith?” The storm had demolished it. “How is it that you have no faith?” That was to him a puzzle. He could not understand it. It seemed inexplicable to him that grown men living in such a world as this should have no faith. He did not demand anything unreasonable. He did not expect them to have as much faith as he had. He expected a little, however, but they did not have even a little.

“If you have faith as small as a grain of mustard seed, you can do all wonders. But alas, you have no faith at all.”

But by and by, faith began to grow in them. Their companionship with him kindled and fostered faith. Faith is contagious, faith can be caught. Jesus was so full of faith that his disciples caught it. When in possession of a little of it they wanted more of it, and they began to say—“Lord increase our faith!” And so their faith grew from less to more, and Jesus rejoiced in their development. But faith is a treasure which can be lost. It often is lost. There was danger that the disciples might lose theirs. Jesus was deeply concerned about this. One day he opened his heart to Simon Peter. “Simon,” he said, “I have been praying for you that your faith may not fail.” If Simon’s faith failed then all was up with him. Without faith he could do nothing. With the going of faith all strength departs. Jesus prayed that Simon’s faith might not fail, in order that he might give strength to his fellow disciples. Now if Jesus of Nazareth puts such tremendous value on faith, I want to know what faith is. If the success of the Christian religion is dependent on faith, it is worth my while to spend a long time if necessary in finding out just what was in Jesus’ mind when he used the word “faith”.

If the absence of faith distressed him, the presence of it made his heart rejoice. Nothing so exhilarated him, and encouraged him as the discovery of faith. He was always being surprised. He was sometimes surprised in not finding faith in quarters where he had a right to expect it. He was surprised again in finding it where one would have said it could not be found. He found it one day in the heart of a Roman centurion. He had not expected to find it there. The Romans were not famous for their spirituality, and the officers of the Roman army were in many cases ungodly. But there was a Roman centurion in the City of Capernaum who exhibited a confidence in Jesus which had not been paralleled in any Jew. “I have not found so great faith—no not in any man among my own race!” One can feel in these words the glow and thrill of his leaping joy. Immediately he sees in his imagination men coming from all directions to take their places in the Kingdom of God. He was once surprised in the same way by the faith of a woman. She was a foreigner, and he did not expect a woman like her to have confidence in his sympathy and power. But when the woman showed in him a confidence which was unshakable, he exclaimed — “O woman, great is thy faith!” That was the highest eulogy he could pass on a human being. “O great is thy faith.” It was his habit when suppliants having received a blessing were moving away from him, to call after them with some such remark as this—“Your faith did it! Your faith made it possible for this to happen!” Now if the presence of faith makes the heart of Jesus sing, and if the absence of it causes his heart to lament, I, as a follower of Jesus, want to know just

what faith is, in order that I may possess the thing that Jesus expects and extols.

My ambition to know what it is grows in me when on opening the letters of Paul I find him writing the word "faith" on every page. So far as we know, Paul never saw Jesus in the flesh, he never sat at his feet as the disciples had sat, but in some way or other he succeeded in gaining the mind of Jesus, and having Jesus' mind, he was always talking about faith. Glance through his letters, and see how the word occurs again and again—over a hundred times in his thirteen short letters. He could not put his pen into the ink bottle without bringing up on the point of his pen the word "faith".

Let me call your attention to three things he says about faith, all three of them deserving prolonged meditation. In his letter to the Romans he writes—"I say to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly according as God hath dealt to every man a measure"—not "the" measure as the King James version says, but "a measure of faith." In other words, let every man estimate himself by the amount of faith he possesses. What a strange idea that is. That is not the way we men estimate ourselves. We Christian men estimate ourselves by other standards. We rank ourselves by our money—by our education—by our business sagacity—by our social graces—by our influence—by our cleverness or brilliancy or intelligence or intellectual acumen. Who ever heard of a man estimating himself by his faith? No wonder men think more highly of themselves than they ought to think. They are sure to do that when they measure themselves by their money or by their talents or by their intellectual prowess and attainments. It is not till men begin to measure themselves by their faith that they become humble. They can discover how poor they are, what paupers they are, and taking their place by the side of the publican they pray—"God be merciful to me the sinner." A man does not think of himself sanely till he estimates himself by his faith.

Here is another surprising remark of Paul. He uses it in his Second Letter to the Corinthians. "We walk by faith and not by sight." We are pilgrims walking along a difficult and dangerous road, and we cannot depend upon our eyes. That is a strange thing to say. What are our eyes for if not to walk by? Why should we not guide our course by appearances, by the things we see? "No," says Paul, "that is wrong. We walk in another way. We determine our course by another set of faculties. We do not depend upon our physical senses. We depend on something which is deeper. We walk by faith." We walk as Abraham walked. He went out, not knowing whither he went. So do we all go out in utter ignorance of where we are going. Do you know where you are going? Do you know where you are going this year? Do you know where you are going to-

morrow? A heavy mist lies on the path, we see but one step at a time.

In his First Letter to the Corinthians Paul says—"Now abideth faith, hope, love, these three." Faith is one of our enduring possessions. We carry it with us through the years, down to the gates of death, and into the world beyond. We shall walk by faith forever. We shall walk by faith in heaven. The old hymn is mistaken which says that "faith will be swallowed up in sight." Faith will never be swallowed up in sight. Not in this world, nor in any world is it possible for us to walk by sight. In the realms of the blessed every one walks completely and victoriously by faith.

Let us now ask, What is faith? What do you mean when you speak of faith? What do your fellow Christians mean by that word? You have often heard it said that this is not an age of faith, but an age of doubt. You have been reminded that it is difficult in our day to keep one's faith. It is said that many persons have lost their faith. There are those who say that "faith is passing away". You have heard men and women bewail the fact that their faith has been shaken. Some have said that their faith is gone. You have heard others rejoice in the firmness of their faith. Their faith has not been shaken by anything which has happened. They thank God for an indestructible faith.

What do people mean when they say that their faith "has not been shaken", and what do they mean when they say that their faith "has been taken away?" They mean different things. If it is a Roman Catholic who is speaking, he probably means that his confidence in the church is still firm. He believes in the church—the infallible church—presided over by the successor of St. Peter. He believes that what the church teaches is so—that it cannot err—that whatever it affirms is the truth, and whatever it rejects is false. A Roman Catholic rejoices when his confidence in the infallibility of his church is unclouded. If it is a Protestant who is speaking, he is likely thinking about the Bible—the infallible Bible—the Bible which never errs. He thanks God that his faith has not been disturbed by any thing which the Higher Critics have discovered or proclaimed. He still believes the Bible from cover to cover. He still accepts every sentence in it as the Word of God. His faith is unshaken and unshakable.

Sometimes it is confidence in the creed which is uppermost in the mind. Men lose their faith when they are no longer able to repeat the creed—especially the "Apostles' Creed," and still more especially the article asserting the Virgin Birth. If a man cannot accept the doctrine of the Virgin Birth, he has lost his faith. If he accepts that, he is firm in the faith. Both Roman Catholics and Protestants often use the word "faith" in that sense—it is confidence in the Apostles' Creed, acceptance of the propositions which are stated therein. Many a Christian

is at the present time thanking God that nothing that has been written or said within the last twenty-five years has loosened his grip on any part of the Apostles' Creed. That is the way in which the word "faith" is commonly used among Christian people at the present time. Faith is the acceptance of an infallible church or an infallible Bible, or an infallible creed. Those who have retained these are alleged to have kept their faith, and those who have rejected them are supposed to have lost their faith.

Now it is important to remember that when we use faith in the ways just now mentioned, we are not using it as it is used in the Old Testament. Abraham is counted the Father of the faithful. His faith was an inspiration to succeeding generations. He was an example which every pious Jew was eager to follow. But his faith was not confidence in a church, for there was no church. Nor was it confidence in a Bible, for there was no Bible. Nor was it the acceptance of a series of propositions bound together into a creed, for there was no creed. The faith of Abraham was other than what often passes for faith today. We use faith in a way which differs from the New Testament way. Jesus of Nazareth never used it in our way. When he spoke of faith, he did not have in mind any church or any book or any creed. When he urged men to have faith he did not urge them to put their confidence in any church or in any book or in any creed. If you wish to get the Biblical idea of faith, read the eleventh chapter of the Letter to the Hebrews—one of the greatest chapters in all the Bible—full of thrilling eloquence with the sound of trumpets ringing through its stately paragraphs. It is a chapter on "faith". The writer begins by defining faith, but he sees this is not sufficient. Faith cannot be defined. It can be pictured. It can be described. It must be seen by looking at the men who have it. This chapter of Hebrews is a procession of men of faith. There are the Patriarchs, the Lawmakers, the Kings, the Generals, the Preachers, the Reformers, the Martyrs. How different the various groups are from one another! How different Jacob from Gideon, and Gideon from David! What a contrast between Abraham and Samson! And yet all these men have one thing in common. What is that? It is faith. They differ from one another in physique, character, mind, disposition, temperament, calling, mission, but they are all men of faith. What is faith? It is difficult to give an answer. Faith is what all these heroes had. It was by faith that these men did what they did.

We need more light upon the subject, and cannot do better than follow the advice of the writer of this letter, and turn our eyes away from the heroes of Israel and fix them upon Jesus, who is the author and finisher of faith, the captain and perfecter of faith, the man who said and says, "Follow me!"

Where do we see the faith of Jesus? In his attitude to God and to men and to life. He believed in

the goodness of God even though God did not allow him to escape the cross. He believed in the native nobility of the human heart, even though men hated him and crucified him. He believed that human life is immeasurably precious, even though it often seems meaningless and cheap. We have the faith of Jesus when we stand for the things for which he stood. He stood among other things for brotherhood. He believed that all men are children of God, and therefore are our brothers. What is our attitude toward a negro? a Chinese? a Japanese? an Indian? Lord increase our faith! Many of us walk by sight. We fix our eyes on the color of the skin, and repudiate in our conduct the principle of brotherhood. We refuse to walk by faith.

Jesus showed his faith by the reach of his expectations. He believed that with God all things are possible. We believe that smallpox epidemics can be abolished, that yellow fever can be driven out of the Canal Zone, that typhoid fever and diphtheria and hydrophobia can be cured. We believe this because we have seen it done. We walk by sight without difficulty. But how about tuberculosis? Do you believe that can be cured? And cancer? Can that be abolished? No! Those, you say, are incurable. You refuse to walk by faith. But the scientist shames us by walking by faith. He insists that tuberculosis and cancer can be cured. They have not been conquered yet, but they are going to be conquered. He is not ready to surrender. He will never give up. He walks by faith. He is at this point a Christian. He is setting us an example. He has faith to believe that all human diseases can be cured.

You believe that slavery can be abolished, and duelling, and the use of torture in the courts, and the hanging of witches, for you are in the habit of walking by sight. You have seen these evils driven away. You believe they can be conquered because they have been conquered. But how about war? Do you believe that war can be abolished? Many men say "No." Lord Birkenhead says "No." Thousands of men are saying "No." "Only shallow sentimentalists and silly idealists believe that war can be abolished." Men say this because war has never been abolished. Men have often tried to abolish it, and have never succeeded. Many schemes have been adopted, and all the schemes have failed. Therefore war can never be abolished. All schemes must inevitably fail. The man who says that has no faith. A man may say that and be a member of the Christian church, but he is out of his place, he is an unbeliever. He may repeat the Lord's prayer, but he does not possess the Lord's faith. A church member who has Christian faith believes that every evil can be vanquished, that everything cruel and devilish can be abolished. Lord increase our faith!

When we have the faith of Jesus, we meet life in the spirit in which Jesus met all of his experiences. He taught the doctrine of forgiveness, and lived it. He believed in forgiving one's enemies, in blessing them that curse you, in doing good to them that hate you.

He believed in the beauty and power of forgiveness. It is an interesting fact that the only occasion on which the New Testament reports that the Disciples asked for an increase of faith was when Jesus was talking about the extent to which forgiveness should be carried. They believed in forgiveness up to a certain point, a practical and cautious forgiveness, but Jesus believed in unlimited forgiveness, a forgiveness as boundless as the forgiveness of God. And the disciples sank down helpless in the presence of the great demand, crying—"Lord increase our faith!" When men nailed his hands to the cross, his prayer was—"Father, forgive them for they know not what they do." Behold the faith of Jesus!

He had faith in God, and because of his faith in God, he had faith in men, and because he had faith in men, he had high and unconquerable expectations of the future. "I, if I be lifted up will draw all men unto me. When men see the love that I am going to show in my death, they will all change their minds and surrender their hearts to me." He believed in the omnipotence of love.

Do not let us, then, empty the word faith of its great content. Let us use it in the Biblical sense, in the sense in which it came from the lips of our Lord. It is very easy for a man with a certain type of intellect, to believe in an infallible institution, but such a belief does not get the world on very far. A man may believe that, and be lamentably lacking in magnanimity of heart. It is easy for a man with a particular kind of mind to believe in an infallible book, but that sort of belief does not redeem mankind. A man may believe the Bible from cover to cover and still live an unfruitful and unworthy life. It is not difficult for a man of ordinary mental makeup to accept a series of propositions handed down to him by his ancestors, but subscription to a creed is not enough. A man may repeat an orthodox creed, and be deficient in orthodox conduct. It is easy for many persons to accept the doctrine of the Virgin Birth, but accepting this leaves untouched the great matter which is really fundamental. The cardinal question is—"Have we faith? Have we the kind of faith that Jesus had? Have we the sort of faith which Jesus looks for? Have we the faith which makes us Christlike men? Have we the faith which will save the world? Lord, increase our faith!"

Yellowstone National Park

Russell S. Hartzler

(Mr. Hartzler, whose home is at Topeka, Indiana, sends this interesting description of the great national park from Wenatchee, Washington, where he is temporarily located. He has spent several years as a guide at the Yellowstone. Editor.)

Yellowstone park is located in the northwest corner of the State of Wyoming, overlapping into Montana on the north a distance of two miles, and on the

west, two miles into Montana and Idaho. It is 34 by 62 miles containing 3,348 square miles, incidentally it is the largest and oldest of our National Parks. The Yellowstone was discovered in 1807 by John Colter, a fur trapper, who so far as is known, was the first white man to view the wonders of the geysers. The canyon of the Yellowstone River was not discovered until 1869. A few years later or about 1809, Jim Bridger, a trapper and scout, of the Lewis and Clark Expedition, visited the region and told stories of what he had seen. People disbelieved him so he exaggerated his stories beyond reason until he earned the title of the "biggest liar" in the country. As yet very few people ventured west of the Mississippi. These stories of Bridger's seemingly were forgotten, for not until after the Civil War was the place visited by Whites, although the Indians well knew of this country, but shunned it as a "region of spirits". However, in 1869 and 1870, two expeditions set out to explore this section; the former (the Cook-Folsom) discovered the Canyon of the Yellowstone River. The second expedition (the Washburn-Doane) was sent out by the Governor of Montana; they visited all the points of interest we see today, naming many of the places and geysers. As they emerged from the thick growth of timber, Old Faithful Geyser was in eruption. Try to imagine how they felt. A few nights later as they were encamped at the junction of the Gibbon and Firehole Rivers, which form the Madison, at the foot of National Park Mountain, they were discussing the wonders and possibilities of the territory they had just gone through. It seemed as if it were doomed to fall prey to commercialism and private claims, until Mr. Cornelius Hedges suggested they turn this region over to "good old Uncle Sam, for the benefit and enjoyment of the people." Immediately a delegation was sent to Washington to try to prevail on Congress to set aside this territory as a National Park. In March 1872, Congress passed the act establishing the Yellowstone National Park.

Yellowstone Park is mostly a high plateau with an average elevation of 7500 feet above sea level, crossed by the main range of the Rocky Mountains, the Absarokas, and dotted with many mountain peaks. Here within a couple of miles of each other are the head waters of the Snake and Missouri Rivers, which flow to the Pacific and Atlantic Oceans respectively. The latter, however, begins properly at Three Forks, Montana, being formed by the junction of the Madison, Gallatin, and Jefferson Rivers. The Yellowstone River is also a branch of the Missouri and originates within the Park at the outlet of Yellowstone Lake, flowing northward through the Canyon of the Yellowstone, then northeastward across Montana joining the Missouri in North Dakota. In fact the loop road of the Park, which is in the shape of a figure 8, crosses the Continental Divide twice on the lower part of the lower loop at the first crossing, about eight miles from Old Faithful Geyser, is located

Isa Lake, which is about fifty feet wide and a quarter mile long. The road crosses in the middle, and the waters in this lake, seeming not to know which way to go, flow to both the Atlantic and Pacific Oceans. The road system comprises three hundred miles of graded and graveled roadbed. Park roads are sprinkled during the tourist season. Every year an increasingly large number of tourists visit the Yellowstone in their own cars.

There are four main points of interest and innumerable other attractions, which require months to see and study. They are: The Mammoth Hot Springs, Yellowstone Lake, Grand Canyon of the Yellowstone and Upper Geyser Basin.

Mammoth Hot Spring Terraces are located near the northern border where hot water springs flow down the side of a mountain, building up large cup shaped terraces or bowls like a giant's stair steps. This residue is mostly lime. Occasionally a spring stops flowing or breaks out at a new place. When this happens, the terrace starts to crumble and becomes chalky. The terraces are colored by a little plant called Algae, which grows only in hot water from 165 to 185 degrees Fahrenheit. Near the source of the overflow where the water is hottest, the Algae is white or light yellow and as the water flows farther away and is cooled the Algae becomes darker, changing to dark yellow, orange, red, brown or green. In places the Algae grows to a depth of two or three inches, though usually only a thin sheet. The largest terrace is Jupiter, while the most beautiful is Angel terrace, being pure white.

Yellowstone Lake is situated in the east central portion. It is about ten miles in width by thirty miles in length and is the largest body of water at an elevation of 7700 feet in the world. It is almost entirely surrounded by mountain peaks with the Absaroka Range on the east. The outline of part of this range is called the "Sleeping Giant", resembling the profile of a man lying on his back, the brow, nose, chin, chest, knees, and toes being mountain peaks. Geologists say that at one time Yellowstone Lake was 160 feet higher than at present, the waterline showing still, near the Canyon Hotel fourteen miles to the north as well as on some of the surrounding peaks. At that time the outlet was at the south into the Snake River, but through the shifting of the strata of rock perhaps due to volcanic disturbances, the water flowed northward cutting in the famous Yellowstone Canyon, which is the most charming point of interest.

There are seven and distinct canyons of the Yellowstone River, the upper one, the largest and most beautiful. It is twenty miles long, half a mile wide, and one third of a mile deep. At the head of the Canyon are two waterfalls a quarter mile apart. The upper is 109 feet and the lower 310 feet. From the brink of the lower fall the Canyon is a most gorgeous spectacle of color and spires with the Yellowstone

River rushing in a torrent far below like a green ribbon foaming over rocks and rapids. Every color of the rainbow can be found splashed over the walls of the Canyon. When one views this Canyon for the first time from the brink by the roadside, he scarcely is able to express his feelings and the awfulness of the abyss below. The longer one looks, the deeper it seems to become and the eyes do not fathom the depth at the first glance. Far below the Osprey soars about or has its nest on the peak of some spire, yet it seems but at one's feet.

Lastly but most wonderful is the Upper Geyser Basin, where are located the largest geysers in the world. The Giant, the largest (250 feet) the Grand, the most beautiful (200 feet) and Old Faithful, the most dependable (150 feet). Here are six geysers that erupt to a height of 100-250 feet besides many other smaller geysers and beautiful algae colored pools and hot springs, no two of which are alike. The first eruption one witnesses strikes awe and admiration to the heart of the beholder as the hot water and steam blow up into the air 75-100 or 200 feet with a hiss and roar that can be heard a half mile or more away. How does this all come about, is a frequent question. Many people try to explain it in various ways, but when we remember the whole Park region is volcanic and that small geysers and hot springs are to be found everywhere, even on top of the Continental Divide, let it pass by saying it is due to volcanic activity yet far below the surface, however it may have been these things were not created thus, as history records only 120 years of geyser activity which is a very short time geologically. One particular thing is, that while the water in all geysers is heated at such great depths, they erupt at various intervals of from every few minutes to hours, days, weeks, or months, due to various causes such as the shape of the cone or connecting tube or the size of the crater. Geysers are the most interesting things in the Yellowstone and require much time to see and study, which only a few tourists really do. In fact, very little can be seen in less than a week except on very rare occasions, when perhaps two or three of the larger geysers erupt the same day. Day and night, winter and summer, the geysers are playing irrespective of conditions above the surface. It is hoped and thought by many that the Yellowstone will be open to tourists the year round ere many more seasons pass. Winter will reveal many new and wonderful sights which are enjoyed by only a few winter keepers and permanent rangers at present. Many places the earth is hot and snow never stays there no matter how cold it may be, even to 40 below zero.

Beside these natural wonders, Yellowstone is the largest animal and game preserve in the United States. Bears, Elk, Deer, Antelope, Mountain Sheep and Goats, and Buffalo are among the most interesting and these can all be seen in their native haunts. They are not caged or fenced in as many suppose,

but roam about through the timber or over the plateaus whenever and wherever they choose. Bears claim most of the attention of tourists. Feeding bears is discouraged because of the risks involved, many people being injured in the attempt.

Here one learns to protect animals rather than destroy and the Spirit of the Great Out-of-Doors and Nature speaks, if we but listen.

There are some 200 species of birds that make their summer home in Yellowstone and over 400 kinds of wild flowers. The Park is covered almost entirely with timber of the Lodgepole Pine variety which has only lateral roots, as no tap root can grow down due to the heat. Other trees are Fir, Spruce, Hemlock, and Quacken Aspen.

A YOUNG PEOPLE'S DISCUSSION COURSE

The friction between the sophomore and freshman classes at school became so serious that the principal declared he would disband all class organizations for the rest of the year. This got the school very excited and led to a great deal of discussion. Mary was not sure that the change would not be a good thing. She said she thought a great deal of unnecessary bitterness had been caused. She dreaded the squabble with Tom that was sure to take place every time they met together at the family table. Some of her best friends were in the freshman class, and she found it very hard to avoid unpleasantness in conversation. She wished everyone could forget about belonging to classes for a while.

Tom felt that without class spirit school would be a dull place. If there were no class organizations or activities no one would think of anything but lessons and individual grades. The thing in high school that gave him most satisfaction was the feeling that he belonged to a group that had some pep in it and was worth working for. He had never put so much energy into any scheme of his own as he did into the class affairs, nor enjoyed anything so much as boosting his class and the success that came from such boosting. If class activities were to be suppressed, he might as well leave school and be tutored.

1. What do you think is the real good of class organization in school?
2. Which is the higher motive for effort—to get a high grade or to do something for your class?
3. In what ways is class spirit likely to do harm?
4. What can groups do that separate individuals cannot?
5. How shall we get the most good out of school patriotism and avoid the disadvantages?
6. Read Matt. 18:19,20; John 13:14; and John 17:20. What do you think Christ especially expects of groups?

Suggestions to Teachers

While it is important to have the different questions of the assignment answered quite specifically, it is still more important to consider the bearing of each answer on the larger issue. We should constantly ask ourselves, "What does Christ expect of young people today along this particular line? In the case of the present lesson, what does He expect them to get out of such associations as school classes, which have such a large part in their lives at this stage?" The teacher should see that the scholars face and answer this question for themselves.

1. Stop and think what a school would be like if pupils had no relationships with each other except acquaintanceship, but merely came to be assigned tasks and receive individual credit. Class organizations give us the sense of be-

This has been a treatise in a very small way on the wonders and works of God in one small part of the earth. Man has had a part to play too so far as the tourist is concerned but that is artificial and will not be mentioned except to say, some very fine and striking architecture has been wrought there.

In 1926, 187,787 people visited Yellowstone Park from all over the world as compared with 154,282 in 1925. Every American Citizen owes himself a visit to this great wonderland to see "what great things God has done for us."

Truly we have a National Park to be proud of, which we should protect from commercialism and wanton destruction, preserved, "FOR THE BENEFIT and ENJOYMENT of the PEOPLE."

longing to something and of being fellow proprietors in our group. They call out loyalty and service for the good of others. This loyalty is very important in life and grows by membership in successively larger groups. Class organizations teach in a practical way the rules of effective co-operation: the necessity of having rules and officers and of either obeying them or changing them in an orderly way. Enthusiasm in being a member of a group teaches us to find satisfaction in larger welfare.

2. Getting a high grade usually represents a more self-centered attitude. A pupil who took no interest in anything but a high grade would be a poor school citizen. On the other hand, some find it only too easy to be distracted from study by petty class politics. Some types of class service are very trivial and worth less than high grades which are gotten for the sake of future usefulness.

3. Class spirit does harm if it makes us exclusive and causes prejudice against other groups. The main value of interests is that they lead out to something larger. Family spirit is a good thing, but not when it becomes the spirit of a close corporation. Group spirit is a good thing, but not when it makes us partisan. Class spirit that helps to enlarge our loyalties is fine. Class spirit that never goes beyond the class is harmful.

4. Groups can accomplish by co-operation things that individuals cannot. They can organize teams, give plays, collect funds, and give larger service. In particular they can set standards that will influence individuals. A wholesome group spirit is one of the finest things in the world for exercising restraint and calling for allegiance. Because groups can do this they have large responsibility.

5. The principal ways to get good out of school patriotism are: (1) to help in setting worthy standards for the school; (2) to sacrifice in order to realize these. Some schools and classes have plenty of patriotism, but merely for success by fair means or foul. Sacrifice for this sort of success is narrowing. Other schools have high standards but not strong enough spirit to realize them. We must work in both ways, first in raising our group ideals, then in combining with others in giving them momentum.

6. Matt. 18:19,20 indicates that Christ was very much concerned to have His followers combine in common purposes. John 13:14 shows that He wanted them to have the spirit of serving each other. John 17:20 shows that He thought of groups as agencies for service to outsiders.

He expects us to serve our groups for the sake of the larger service they can render.

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THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider

THE CHRISTIAN'S USE OF THE BIBLE

January 16, 1927

Lesson Text: Deut. 6:4-9; II Tim. 3:14-17.

A man cannot live without food. Neither can a Christian live without his Bible. Christian life and Christian faith are sustained by a love for and a study of the Scriptures. Take away these sacred writings and we shall find our religious life famished. Spiritually we would starve. From the Bible we draw inspiration and strength. Here is food for our souls.

The quiet, thoughtful, reverent reading and study of the Bible is essential for personal spiritual growth. It is through such study that we come to know Jesus Christ. Jesus is the Central Figure of the Bible. Knowing Him is life. "This is life eternal to know Thee the only true God and Jesus Christ whom Thou hast sent." If we would know the mind of Christ; if we would learn of Him the way of life; if we would have forgiveness of all our sins; if we would come to love Him more fully we must turn to the Gospel records and there learn of Him. There His wonderful life and character are unfolded. To see Him is to know Him and love Him. And love of Him is the great incentive of service and life. "The love of Christ constraineth me."

Again in the Bible the life story of Godly men is told. There we see faith, strong and invincible, at work in men. There we see godly courage moving men to undertake difficult tasks for Christ. There we see self-sacrifice for God and right. We need the inspiration and strength that comes from such characters. Without the messages which come from the lives of these men of God we could not become thoroughly furnished unto all good works.

The Bible sets forth for us the standards and ideals of Christian living. We need standards by which to test and gauge our lives. Without them we are in danger of slipping down to the level of the world around us. Christ has set the standard of discipleship. His demands are exacting. It is so easy to water down His words. But we come back again and again to Him and test our own lives by His standard.

To those who study the Bible reverently it becomes also a mirror in which men see their own lives reflected. We see our own selfishness and pride against the white background of the matchless life of Jesus and other men of God. In the atmosphere of the Bible it is hard for a haughty spirit to breathe. We are led to see the sinfulness of sin. We are led to see ourselves as we are.

By means of faithful Bible study many false and exaggerated religious ideas would be corrected. The "isms" that rise and have their day would never be. The best corrective for the unbalanced thought and the wild speculations of our day is not less but more Bible study. A faithful study of the Bible brings us to a true understanding of the Christian life and faith.

In the Bible we have the revelation of God and His Will. He has spoken through Spirit-filled men. What a precious possession! This is His Word. To the Bible turn for comfort and guidance, for inspiration and light, for reproof and instruction, for truth and above all for Christ.

Thy Word is a lamp unto my feet and a light unto my path.

PRAYER IN THE CHRISTIAN LIFE

January 23

Lesson Text: Mark 1:35; 14:32-36; Matthew 6:9-13.

Jesus was a man of prayer. After a busy day instead of resting He rose from His bed a great while before day and went out to a solitary place where He was alone. There He prayed. We must pause a moment on this point. It was necessary for Jesus to pray. He could not live without prayer. Is prayer essential to spiritual life? Prayer is the breath of the soul. In prayer we give out and we take in. We pour out the deep desires and thoughts of the heart and in comes peace and power. Jesus had learned what prayer can do for Him. From Him we may learn. Happy is the man who has learned to pray. Prayer is not merely repeating words. Prayer is not only speaking to God. It is also listening for His answer. Prayer is not intended to change the plan and purposes of God. Through prayer we become willing to obey His will. Our wills are brought into harmony with the perfect will of God. Through prayer our grasp and understanding of the good purposes of God become more clear, and more complete. Is prayer necessary? Without prayer we perish. Our souls would die.

Why did Jesus go to a secluded spot for prayer? He did not pray to be seen of men. When we are quiet and alone we can give our thought more fully to prayer. When we are away from men we know that only God hears. We realize more definitely His nearness. Then we can give ourselves more fully to Him. Find the place where you can draw near to God. Perhaps it too is a "desert place". It may be a closet. It may be the quiet of your own home.

It was in the morning when Jesus retired to the place of prayer.

What can be said in favor of a time for prayer in the morning? What will it mean for the day and the work of the day? Prayer is a great cleanser of the heart and mind. If an hour in the morning is set aside for prayer the thoughts of that day will have been purified. As we go about our work we will be the better for the moments of quiet prayer. Jesus went in the morning. Again we will profit if we follow His practice.

On what occasions did Jesus pray? The spirit of prayer pervaded His life. What did Paul mean when he urged men to pray without ceasing? Is it possible to carry on all our work, having a prayerful spirit within? What does it mean to be prayerful? He who is trustful and confident in his attitude toward God at all times is a prayerful man. But there were times when heavy burdens rested upon Jesus and when He needed the presence of the Father in a special sense. Then He sought God in prayer. Such an occasion was the hour in Gethsemane. In the darkest hour we may seek God and He will be found.

What may we hope to gain through prayer? No limit is set to what God will and can do for the man who truly prays. More things are wrought through prayer than we may be inclined to think. It is for us to enter into the benefits of prayer.

Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you.

The Bishops Uproot the "Tares"

The bishops of the Lancaster Conference of Mennonites are confronted with a serious task—the task of holding the young people of the church and having them respect the doctrines and discipline of the church. From the minutes printed below of the conference held last fall the situation in Lancaster can be read.

The young people of Lancaster are normal, active young people, full of energy, and like to do something—something interesting. We presume that they are fine young people, financially prosperous for the most part, with good home surroundings. They are interested in the church and would like to see the church of their fathers progress and succeed. They want to respect their elders and want to respect those in authority in the church.

The chief difficulty, as we view it from a distance, arises out of the circumstance that they live in this generation and not in the preceding one. They, therefore, live in a world that is different than the world was when the bishops were young. They like social life, they are probably taught music in the grades and high schools and are able to sing quartettes, duets and solos, the sisters do not care to dress as their mothers did, and the young men find themselves under economic situations which make some form of life insurance in some instances almost a necessity. The bishops see that things are not as they were and the change disturbs them. Every innovation is considered an added evidence of the spirit of worldliness at work among the flock over which they watch and for which they expect to be held responsible in the day of judgment.

Their rules and regulations have evidently been disregarded by some. The dress regulations are not kept and the literary societies continue, this time under a new name, but the bishops have discovered this cunningness of Esau. They were "not unmindful of this change of name". The rules are now reaffirmed and they resolve to carry them out "with firmness". (Has persuasion and love been tried and failed?)

As a step in the direction of rule enforcement, the bishops council have decided to silence one of their ministers, the Rev. A. W. Geigley, pastor of the Mumsburg church near Biglerville, Pa. The charges against Rev. Geigley were wholly on points relating to the discipline of the church. His liberalism was not theological but ecclesiastical. He was unwilling to be used as an instrument to compel the young sisters to wear capes and the young men to revoke life insurance. He is a college graduate. It is therefore not difficult to understand why he should oppose the "carrying out of the discipline of the church", especially the prohibition of literary societies, quartet singing, etc.

It should be noted that neither the paper drawn up by the conference nor the action of the bishops in

silencing Rev. Geigley contain any Scripture references. It is a program of separating the tares from the wheat and to such a program the teaching of Jesus especially, are an embarrassment.

We submit the documents in full. They are an interesting "case study" for those who are interested in present-day Mennonitism and especially the happenings within the Old Conference of Mennonites during the past five years. In our judgment it is not disloyalty to the church on the part of the members but the attempt to enforce unscriptural rules that has caused divisions.

PAPER DRAWN UP BY THE LANCASTER CONFERENCE, HELD AT MELL- INGER'S, SEPT., 1926

The great problem of holding the young people for the church and have them respect the doctrine and discipline of the church was discussed with seriousness and deep concern, which resulted in the following resolution—that bishops, ministers, and deacons be charged to persevere in their teaching and admonishing the people in no uncertain tone along the line of spiritual development, separation from the world and loyalty to the church.

This teaching and admonishing to be followed by carrying out the discipline with firmness.

We reaffirm the ruling of a year ago, namely, that the unbecoming styles in dress which have appeared in various parts of the church are not to be tolerated, neither fancy bonnets nor stylish hairdressing.

The brethren too are to walk orderly in dress as becometh the representatives of the plain faith. (A plain dress is made of plain goods full to the neck, the sleeves long to the wrist, the skirts long enough to be modest in every way, the waist line properly observed and retained, the cape must not be omitted, transparent goods cannot be used in making plain dresses, fancy colored stockings must not be worn.

A plain bonnet must be made of plain goods, conforming to the size of the head without trimming, corresponding to a plain devotional covering.

Those applicants who do not willingly submit to this order in dress cannot be received into fellowship.

Those members who are members and will no longer submit to this order shall be restrained from counsel and communion.

The educational meetings held in various communities of the county by the young people of the church are really a continuation of what was formerly called literary society which are forbidden by conference.

The board of bishops were not unmindful of this change of name nor were they indifferent as to the work of those meetings. The bishops have, however, learned by this time that the work of these meetings has not resulted in a spiritual uplift of those who have attended nor has it increased their loyalty to the church.

The church has organized young people's meetings and has outlined Bible and other useful subjects to interest and benefit the young people, the church desires that the young people attend and support these meetings.

In order to safeguard the young people of the church against popular methods of entertainment and liberalism this conference rules that these educational meetings be discontinued.

Likewise, all chorus, quartette, duet, and solo singing in churches or any other public gathering shall no longer be engaged in by members of the Mennonite church.

We reaffirm our position on the question of life insurance and the secret lodge, namely, they are not allowed.

The membership of the church should be continually reminded or warned not to give ear to those agents who represent life insurance nor to those agents who peddle all manner of stock enticing and deceiving the people.

ACTION OF THE BOARD OF BISHOPS

E. Chestnut St., Lancaster, Pa., Dec. 6, 1926.

The Board of Bishops of Lancaster Conference in special session at the above named place and date put the following on record:

Because of rejecting the last conference report and opposing the carrying out of the discipline of the church;

Because of stating that he had not been in harmony with the conference at the time when conference accepted him and admitted him to the bench at Mummasburg;

Because he stands by and in defense of those who do not abide in the discipline of the church and expressed his regrets for himself having communed at the last communion;

Therefore, because of these expressions and declarations on the part of Brother Amos Geigley, the board of bishops have unanimously decided that the ministry of Bro. Amos Geigley should not be recognized in the Lancaster conference district until he be reconciled to said conference and the church.

(Signed) Noah H. Mack, Secretary.

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Notes from Here and There

J. M. Smucker of Orrville, Ohio, is scheduled to leave on a Mediterranean Cruise on January 22.

Daniel Kauffman, editor of the Gospel Herald, is one of the instructors at the six weeks' Bible term held at Hesston College.

On Sunday, December 19, Rev. Alfred Habegger, missionary to the Cheyenne Indians at Busby, Montana, preached in the Salem Church at Dalton, Ohio, in the forenoon and in the church in Wadsworth in the evening.

Dr. Elmer E. S. Johnson of Hartford, Connecticut addressed the December meeting of the Mennonite Historical Society of Goshen College on the subject, "The Coming of the Mennonites to America."

The White Gift Offering of the Sunday School of the First Church, Philadelphia, was given to the Dr. Harvey Bauman Bungalow Fund.

Rev. and Mrs. W. A. Stolzhus, who have been missionaries to Syria for the past five years are in America on their furlough. They are planning to take special work in education at Chicago University.

The Mennonite Quarterly Review is the name of the new publication sponsored by the faculty of Goshen College which is to be issued in January. The journal is to be devoted to discussion and review of Mennonite History, Thought, Life, Doctrine, and Affairs.

From the thirteenth to the nineteenth of October all the Christian teachers of the primary schools of the American Mennonite Mission in India were assembled at Dhamtari for a week of Normal Work. The evangelists also met for a normal course at the same time. Forty-five evangelists and Bible women and fifty four teachers attended.

The editor of the Sunday School section of the 'Christian Evangel' suggests that the Sunday schools which are located where bad roads, rain, and snow cut down winter attendance have a rally in the spring when the roads are good and the weather is settled. Some Sunday in the month of April is suggested as the Rally Day.

A series of lectures was given at the Carlock (Ill.) Mennonite Church by Dr. J. E. Hartzler. A Christmas pageant "Adoration" was given on Thursday night. In connection with this service a White Gift Offering was given.

Bishop D. D. Miller of Middlebury, Indiana, spent three weeks in December preaching for the South Union, Bethel, and Oak Grove congregations, West Liberty, Ohio.

President S. C. Yoder of Goshen College spent his Christmas vacation with the congregations in Fulton county, Ohio, Dean Oyer in Wayne and Columbiana counties, and Maurice Yoder in conference work at the East Union congregation, Kalona, Iowa.

Ninety-one fathers and sons were present at the "Father and Son" banquet held at the Zion Mennonite Church, Souderton, Pennsylvania, on November 10. Addresses were given by Missionary Alfred Habegger, of Busby, Montana, and Rev. A. J. Neuenchwander, of Philadelphia.

The little Ghatula congregation (near Dhamtari, India) had a grant of land deeded to them by the village owner of Sihawa, (a widow) as a thank offering to the mission for helping her to retain her villages after the death of her husband. The congregation realizes an annual income from the land which it rents out year by year.

Dean P. E. Whitmer of Witmarsum Theological Seminary delivered the dedicatory address at Freeman College, South Dakota, at the completion of the new administration building. The college is progressing nicely and will be greatly benefitted by the additional building. A. J. Regier is president of the college.

The Woman's Missionary Society of the Sugarcreek Mennonite Church, Sugarcreek, Ohio, recently sent a quantity of clothes and some money to Canada, for the use of Mennonite immigrants who have recently arrived from Russia. Among the gifts received for this cause was a check of one hundred dollars from a young man belonging to the Old Order Amish.

The home of Rev. David Toews of Rosthern, Sask., was recently burned to the ground early in the morning when the thermometer stood at 25 degrees below zero. Irene, four year old daughter, was injured by the flames and died afterward in the hospital. The rest of the six children were rescued but suffered from the severe cold before they could make their way through the six inch snow to the neighbor's house. Rev. Toews is president of the Canadian Mennonite Board of Colonization. An article relating to the Russian immigrants recently appeared in the Exponent.

A Few Book Suggestions

For S S. Superintendents

"How to Increase Your Sunday School".
—Harry C. Munro

"The latest book on the fundamentals of management by a master of the subject." \$1.25

For Parents

"Education for Successful Living",—
James E. Clarke

"A small book which every father must read who believes in a Christian education for his children. It is educationally sound, spiritually stimulating, and popularly written." \$1.00

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"A Successful Cradle Roll System,"
—Maude H. Fletcher 75 cents

Small books for those desiring to start a cradle roll or to become better informed on the subject.

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A chart and compass for the worker with beginners. You should not be without this book. \$1.50

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Composed of thirty-three well known hymns with the stories of how they came to be written told in a fascinating way. 25 cents

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"Snowden's Sunday School Lessons for 1927".—James H. Snowden, D. D.

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The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

January 28, 1927

EDITORIAL

THE SERVICE OF THE CHURCH

PEACE

Newton D. Baker

MY VISIT AT OUR MISSIONS

J. W. Kliever

A SECOND CHANCE OF GRACE

A. R. Keiser

HOW TO INTEREST YOUNG PEOPLE IN RELIGION

Herman H. Kreider

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The Editor's Chat

Dear Readers:

It gives me great pleasure to announce a forth-coming series of articles to appear in the Christian Exponent on the following subjects:

WHY I BELIEVE IN GOD,
WHY I BELIEVE IN JESUS CHRIST,
WHY I BELIEVE IN THE BIBLE,
WHY I BELIEVE IN PRAYER,
WHY I BELIEVE IN THE CHURCH,
WHY I BELIEVE IN THE ATONEMENT,
WHY I BELIEVE IN THE RESURRECTION,
WHY I BELIEVE IN THE COMING OF THE LORD,
WHY I BELIEVE IN MIRACLES,
WHY I BELIEVE IN FOREIGN MISSIONS,
WHY I BELIEVE IN THE KINGDOM OF GOD,
WHY I BELIEVE IN WORLD PEACE,
WHY I BELIEVE IN THE SIMPLE LIFE.

These subjects are central to our Christian convictions. They will be discussed by J. E. Hartzler, Wm. B. Weaver, J. H. Langenwelter, J. W. Kliever, J. A. Huffman, P. E. Whitmer, and other prominent men in different branches of the church. These articles will reflect present-day Mennonite thought on these great themes and I believe that they will constitute an important contribution to our religious thinking. The suggestion was made that the articles be published in book form after their completion. This matter we shall leave for future consideration. The series will probably be begun during the month of February.

In our last issue we asked for ten copies of the October 22 issue of the Christian Exponent. To date we have received exactly ten copies. We thank you heartily. This will enable us to complete our files and furnish a few copies to individuals who especially requested them.

We are in receipt of a copy of the 1927 Year Book of the Central Conference of Mennonites. It is the sixth annual publication. It is edited by Wm. B. Weaver, who is also the editor of the Christian Evangel. It contains an interesting biographical sketch of Rev. Joseph Stuckey, who might be called the father of the Central Conference. The sketch is of

general interest to anyone interested in Mennonite history and we have secured permission to reprint it in the Exponent. From the statistics in the Year Book we glean that there are 29 churches in the Central Conference with a total membership of 3019. The largest church is East White Oak, near Bloomington, Illinois, of which Rev. E. Troyer is pastor. It reports a membership of 316. The second largest is the Calvary church, of Washington, Illinois. Its membership is 308. Val Strubhar and Ben Esch are the pastors. Copies of the Year Book can doubtless be had by sending twenty cents to the Central Mennonite Publication Board, Danvers, Illinois.

Americans, some wag has said, are divided into two classes, the lecturers and the lectured. Our community was recently lectured by one who was once a preacher of the Gospel and then became a detective. He is a professional "uplifter". He once preached, what or where I do not know. For some reason he left the ministry. The fact that he prolonged his first lecture for two and one-half hours may suggest a good reason why he quit preaching. For some years he acted as a detective. His sagacity and uncanny knowledge of everything was the means by which vice and crime was uncovered and cleaned up wherever he went. This important role as a practical reformer he left in order to become a lecturer, a professional lecturer, one who does nothing for his living but just talk. He now rushes hither and thither, wherever he can find an engagement or an organization that can be induced to guarantee his week's salary and expenses, struggling with vociferous speech on miscellaneous platforms to reform society. This is pathetic. Preacher, detective, lecturer, this is evolution but not progress. Every step represents retrogression.

The man who has nothing to do but talk is not always worth listening to. We prefer to listen to someone who talks only while on his way to do something else. The professional talker is beset with a perilous temptation, viz., to succeed by talking. In order to succeed he must make his speaking effective, and in order to be effective he is compelled many times to exaggerate, to relate impossible "experiences", in short, to sacrifice accuracy for effectiveness, or to sacrifice something practical for something that sounds well. Judge Florence Allen is a lecturer and a good one. But her success or her reputation is not dependent upon her public speech. That

(Continued on page 32)

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The Christian Exponent is an unofficial journal seeking to promulgate the principles of Jesus, and to contribute something towards a united Mennonite Church. It is open to the free expression of responsible writers representing various points of view, each writer being responsible only for his own contribution.

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Some of these have not yet replied and changes may therefore be necessary.

EDITORIAL

PROHIBITION AND LIQUOR POISONING

An unusually large number of deaths came in the wake of the holiday revelry due to liquor poisoning. The bootleggers took to profiteering by selling liquor made from denatured alcohol. This alcohol is purposely poisoned so it can be sold for commercial use and not be used for making liquor, so the boot-legger who uses it is breaking the law. In spite of this the "wets" try to lay the blame for these deaths on the government and make it the plea for "safe" whiskey. The government is blamed for the "murder" of those who deliberately bought illegal liquor and were poisoned by it. Thus far the "wets" have not succeeded in getting much sympathy for their cause. On the other hand the government is said to be experimenting with a process to denature alcohol so that it will not only be poisonous but unappetizing even to those who insist on getting their alcoholic liquors.

A SPIRITUAL CRUSADE

The bishops of the Episcopal church of America have launched a crusade to bring about a rededication of the members of the church to Christ. Bishop Brent of New York said in connection with the crusade, "There is a great breach between our professions as Christians and our practice." He made a plea for carrying out the teachings of Christ in all human relations as well as in affairs between nations.

There are many Christians who feel that the time is ripe for a revival in religion. Christians lost prestige during and after the war, and the only way to regain their position is by practicing what they, as the followers of the Prince of Peace, profess. No doubt Bishop Brent put his finger on the right spot when he pointed out the weakness of the present position of the churches. Those of us who have had the opportunity to hear him feel the ring of sincerity in his message. Is it too much to hope that other denominations will make a careful self-examination?

A POSSIBLE WAR ON THE HORIZON

Nicaragua is a small country comparatively. Its people are not far advanced in the arts of civilization and have the tendency so common in Latin America to decide their elections with the sword rather than the ballot. Americans have interests in the country which are of a private nature and the government of the United States has the sole right to build a canal from sea to sea if one is to be built there which would compete with the Panama Canal. Mexico and the United States are at odds over the rights of Americans to Mexican oil and other resources. Thus the stage was set for trouble which came recently when a revolution started in Nicaragua and the United States sent the marines to that country to keep order. (The marines had been there for years till 1925, when they were recalled.) Mexico took sides against the United States in this "teapot tempest" revolution. Now if neither country sees fit to withdraw there might be another war. No doubt none of the three nations is entirely right—Will they agree to settle the issues, or will it be necessary to haul out the dogs of war? What have you done to impress Coolidge and Kellogg or your Congressman that you desire peace and compromise? Or do you want war?

THE NEWSPAPER AS A CRITIC

About a year ago President Coolidge suggested to the newspapers of the country that they should support the administration's views on the foreign debts. Some of the newspaper editors objected to this interference with the freedom of the press. Apparently Coolidge did not learn the lesson and recently he again made a plea for press support on the administration's policy in Mexico and Nicaragua. Even Republican newspapers rebuke the president for thus trying to limit discussion of current affairs. No one denies that the landing of American marines in Nicaragua is a matter upon which there may be wide differences of opinion but few would argue that the administration's policies are always the best. The press criticism should be an advantage for those who are responsible for the management of our foreign affairs. American people should know that their country is aligned with one party in Nicaragua and Mexico with the other party. They should also know the reasons for our intervention. Truth and justice should not seek the shadows.

A CHRISTMAS PRESENT FOR CHINA

On Christmas Day, 1926, Great Britain changed her policy of almost a century in dealing with China and thus stole a march on the other great powers. About a year and a half ago there was an open clash between the British and Chinese forces and the British as usual tried to carry out their policy of coercion. The Chinese refused to buy from or sell to the British and thus the use of force on the part of the British proved to be a two-edged sword with both edges cutting into the British exchequer. The use of the army and navy was expensive and the trade was lost to the British. That probably accounts for the diplomatic somersault which the British government took recently. Instead of insisting on her treaty rights to dominate the Chinese in accordance with outworn treaties Great Britain is now willing to deal with the Chinese government as soon as it is in control of the situation in China—as with an equal.

Thus it appears as though the passive resistance of the Chinese has won a victory over the gunboat policy of Great Britain. The next question is, will the other powers learn from the experience of Great Britain? The policy of the United States in the past has been more favorable to the Chinese than that of European powers, but in this move Great Britain stole a march even on the United States. All peace-loving people will be glad to learn that the policy of army and navy men will not lead the powers into a war with the Chinese. Those who speak authoritatively on the subject insist that either the powers must give up their special privileges in China or fight the Chinese to a finish. The British have led the way for a peace-

ful solution of the problem. Other nations will undoubtedly be influenced by the British.

IMMIGRATION AND CATHOLICISM

In 1789 when George Washington took the oath of office as the first president of the United States there were approximately 30,000 Catholics in the country. Now there are about 20,000,000. It has long been a question as to whether the immigrants that come into the country keep the faith that they had in the countries from which they came. The opinion generally held was that they did not. Even bishops of the Catholic church thought it wise to discourage emigration of Catholics from European countries to America because they felt that the emigrants would be lost to the church. Recently, however, a Catholic student has made a study of the religion of immigrants and his conclusion is that the increase of Catholics in this country is due to a large extent to immigration. Catholics that have come have kept the faith generally. The new immigration laws will undoubtedly affect this trend of immigration and in time it might affect the relative proportion of Catholics in the population of the country.

There are those who think the Catholic church has purposely encouraged immigration to America in order to conquer the country for their faith. Statements made public by a recent convert from the Catholic church seem to indicate that this attitude was taken by some prominent members of the church in Europe. Whatever may be the truth in the matter it is undoubtedly true that some Catholic countries in Europe are opposed to the immigration laws of this country which close the doors to their people.

THE SERVICE OF THE CHURCH

Every church must render at least four forms of service.

First of all is the service of worship. A real church is a worshipping church. It is possible for an individual to worship God when alone. To be alone with God, to cultivate the presence of God in the individual life is an art and it ought to be cultivated. Individual worship is fine but it cannot take the place of common worship. The minister should spend much time alone with God, but not on prayer meeting night or on Sunday morning. The whole congregation, every member, should then worship with him. Something important happens when young and old, rich and poor, all the members of the whole church, sing together, pray together, and think together. In the presence of the living God, people forget their differences, their emotions are stirred, their aspirations are aroused. What is generally called the "church service" is not the only service of the church but it is an important service. "Forsake not the assembling of yourselves together." This was

written by the writer of Hebrews at a time when getting together for worship was done at the risk of life itself. The believers needed common worship then. They need it just as much now. A church member who absents himself needlessly from the Sunday worship is out of order. He robs the body of his presence. He is not walking in love. His conduct ought to be a matter of concern to minister and laity alike.

A service of worship is not wholly successful unless the children are present. Old and young should worship together. A children's church is an abnormal church, just as a children's home is an abnormal home. Development is seriously retarded in either case simply because there is not sufficient fellowship with adults. There is much to be said in every way for a short children's sermon inserted in the regular service of worship.

A second service of the church is teaching. The work of the Sunday school is not apart from the church, but it is a distinct and important service of the church. The Sunday school has many defects. From the standpoint of scientific teaching its weaknesses are so glaring in many instances that it can hardly be called a school. The material is not suitable, the teachers are not trained, the pupils do not study, and the room is ill-adapted. In spite of this, the marvel of the Sunday school is that it has accomplished so much. The Sunday school teacher is a servant of the church. By his or her influence there are many young people won to Christ who otherwise would not be reached. The office of teacher is a high calling. If your class is small you need not be discouraged. Jesus, the Master Teacher, had only twelve in His class, and frequently He taught when only one pupil was present.

The service of evangelism is likewise important. Every church is an evangelistic body and every pastor should be an evangelist. This does not mean that he must be capable of doing a somersault in the pulpit or of exciting people's imagination with blood curdling stories. It means that he must be a witness for Christ and that he must tell the good news to others so as to win them to Christ. The lay members too must be evangelists. The church must win converts. It must add to its numbers. The church is founded upon the proposition that Christ is the truth and that in Him there is salvation and that without Him life cannot be lived at its highest. Upon this proposition the church must be dogmatic. And in that confidence she must go forth winning converts.

The church must also do humanitarian service. The poor, the sick, the neglected, the aged—upon these the Master had compassion. His ministry of comfort and healing was sublime. Feeding the hungry, clothing the naked, visiting the sick and imprisoned—these are acts of love and according to Matthew 25 they are the credentials for admission into the Kingdom. Jesus' mission was to preach the

Gospel to the poor, to heal the broken-hearted, to preach deliverance to captives, the recovery of sight to the blind, and the setting at liberty of them that are bruised. He had a great heart for humanity. Nothing enraged Him so much as man's inhumanity to man. He was a servant of the human race. He loved human beings regardless of condition, or color. The church is not His church unless she shares His spirit.

The church prevails because she is useful. The church meets fundamental human needs. Humanity cries out for her service and the gates of hell cannot close her doors. Many times the church has lost the vision of her work, she has frequently deviated from the purpose of her Founder, but she has ever retained within her life the personality of Christ, and that personality has been the power for her own cleansing, the norm by which she has evaluated and modified her own life and service.—L. H.

Peace

By Newton D. Baker

Former Secretary of War of the United States.

(The following article was prepared for use in the second annual Prince of Peace Declamation Contest sponsored by the Ohio Council of Churches.—Editor).

Mankind has struggled from the beginning of history with the problem presented by war. The causes of war have differed in different ages. Sometimes wars have been fought to establish principles of political and religious freedom. Sometimes they have been fought to please the vanity of kings or gratify the ambition of conquerors. Under modern conditions, however, both the probable causes of war and its nature have changed. It is now possible to have fairly definite ideas as to the value of peace and the cost of war. It is possible, too, to have some fairly sure opinion upon how war can be avoided and peace preserved.

We now live in an industrial society. Since the beginning of the nineteenth century, certain great nations like Germany, England and the United States, have changed from farming to manufacturing as the chief occupation of their peoples. Along with this change have come inventions like the cable, telegraphs and wireless, and the development of steam and electricity, which have brought the different nations of the world closer together and made exchanges of goods and of ideas easier than ever before in the history of the world. World trade has given each nation an interest in other nations. World finance has made investments in any country depend upon the preservation of sound conditions in every country. Cables, wireless and newspapers have made us all think about the same things at the same time, and thus given us all the same background and much the same ambition.

Under such conditions it is clear that future wars are more likely to grow out of business interests and the clashes and competitions of world trade than from any of the causes which in the old days produced them. There are not many kings left to have their pride flattered, and the role of conqueror is out of date.

The cost of war under modern conditions is so tragic that no figures really tell the story. If the World War had not taken place there would be ten million men alive today whose lives were sacrificed in that struggle. The wealth destroyed by that war was about equal to the entire value of the real and personal property of every kind in the United States. The political unrest and financial disturbance caused by that war, are still rendering governments unstable and filling public opinion with despair, even in parts of the world where free institutions have been established. Among free men, in times of peace, the arts make advancement in life possible on the basis of merit and surround life in general with the beauty and charm that flows from culture and a humane civilization.

The practical problem for sensible people is: "How can we preserve peace?" It is clear that old-fashioned methods broke down and failed. New conditions need new plans. A mere prejudice against foreigners and foreign countries will only make matters worse. Ignorance is the mother of prejudice and to the extent that we are ignorant, we are all prejudiced. Plainly, therefore, the first thing for us to do is to get real knowledge of actual conditions in the world as they are now.

Next we must have sympathy. Other people have a right to live as we have. In many respects our interests are common with theirs. They with us desire a peaceful world and a fair chance to be happy and prosperous. After we know the facts and have got rid of selfishness and prejudice, the next steps are easier. We must set up some new arrangements by which we can always bring the same temperate and righteous opinion of mankind to bear upon any dispute between nations.

Secret diplomacy excludes an atmosphere of good-will and when two nations debate in secret about their disputes, each seeks only its selfish advantage and determines its course by the chance of its success against its enemy. But when two nations, having a difference, meet to discuss it surrounded by the friendly concern of all the other nations, ways are easy to find which lay stress on the value of peace rather than the chance of war.

The League of Nations is such an agency. That it has weaknesses may be admitted. Like all great things, it must grow. But, even if the League of Nations does not seem to us the right answer to our problem, then it must be something like the League of Nations, which calls on no nation to give up its rights, but summons them all into a friendly council

to preserve the interests of the human race by the preservation of peace.

My Visit at Our Missionary Fields.

Dr. J. W. Kliever, President, Bethel College
Newton, Kansas

(Rev. J. W. Kliever is president of Bethel College, Newton, Kansas. A few years ago he made a trip around the world in the interest of the General Conference Mennonite Board of Foreign Missions, of which Board he has served as president for a number of years. The following article is the substance of an address which he delivered at the all-Mennonite Convention held at Nappanee, Indiana, in the fall of 1925.—Editor).

The subject assigned to me is very general in its nature. I could make a mere travel talk and still be true to its wording. There would be many interesting things about which one could talk after a trip around the world, but a travel talk would hardly be what is expected at a missionary meeting. Some of the observations made on such a journey and the impressions received would not be of specific missionary value. Others may have this value and these it is my plan to submit.

Besides visiting a number of Mennonite Missions, it was also my privilege to visit the Missions of other denominations. Among the Mennonite Missions were the following: The General Conference Mission in the southern part of the Chihli Province in China; the Krimmer Mennonite Mission near there, although not is but loosely the Krimmer Mennonite, because it is not exclusively handled by workers of that church nor exclusively supported by gifts by that church. Besides this, I also visited the Mission of Mr. Kuhlman in China, which is Mennonite only to the extent that it is supported by Mennonite money. In India I visited the General Conference Mission; also the American Mennonite Mission, both of them located not very far apart and in the Central Provinces.

I did not get to visit the Mennonite Brethren Mission in India because an impending strike was making travel uncertain at the time. In Java I visited the Dutch Mennonite Mission, which is the oldest Mennonite Mission in the world. In Jerusalem I visited a Mission that is partly supported by the Mennonite Brethren in Christ in America. I did not get to go to the Mission fields in Africa because a journey to them would consume too much additional time.

One of the impressions that I carried away from a visit to these Mission fields is that a spirit of unity prevails among the different Missions. This, of course, does not mean a uniformity of working methods necessarily. I speak of this impression first, because chronologically it was made first.

When we landed in Tientsin, China, we noticed practically all the Missions doing work in China make use of the same business agency. In Peking there is

being supported a union language school; in Shantung Province is a Union University; in Nankin there is a Union University. Furthermore, no matter whether you visit in a mission of your own denomination or in a mission of another denomination, everywhere you are shown the finest kind of hospitality. In Shanghai the American residents there support a Union Church, although they belong to a large number of denominations. In India there is a Union Board that examines the missionary candidates in their first efforts at acquiring the Hindi language. In the district where the General Conference Mission and the American Mennonite Mission are located, a meeting or convention is annually held.

It was my privilege to attend and address one of these conventions and I must say that when I looked at the American workers and the native Christians belonging to the different Mennonite branches or to denominations that are not Mennonite, I could not see any difference between them in dress, manner, or behavior, and I believe if I could have examined them in matters pertaining to faith, I would have found but very little difference.

Between the Mennonite Missions in India there is a very free interchange of workers, such as teachers, evangelists, and Bible women. The cordial relationship extends even as far as that sometimes brides are exchanged between the missions, if there is a dearth of them in the one mission and an oversupply of them in the other.

I speak of this impression of unity, first, also because the convention that I am addressing today is a get-together meeting of the different branches of our denomination. It might be profitable for us to consider the question, "How is this unity brought about in the mission fields?" To this question might be given the answer that first of all, the workers in the mission fields realize the immensity of their task. Their task is nothing less than winning China and India for Christ, and this will be accomplished only if the Christian workers present a united front. Trivialities that separate us here in the homeland because we give them too much emphasis go by the board in the mission field. At home the one group says Shiboleth, the other says Siboleth; at once we think our feathers must be ruffled and we must rush into the fray.

In the foreign field the mission worker notices that the people among whom he works worship the cow, and he wants to induce them to worship God. That they honor Buddha as the first example, and they must be taught to worship Christ. That they expect salvation by inflicting all kinds of pain and inconveniences upon their body shows that they must be taught that they are saved only through the sacrificial death of Christ.

People working in the face of such questions cannot quarrel about trifling things that will divide them. If we at home would realize that we also have a tre-

mendous task we would get this unity. We really have a program that is too small and the result of it is that in America, lives grow pagan right under our noses. If we get a vision of a big task, of the task transforming lives, and make that our goal, we will approach it unitedly. The bigger things, we as Mennonites, no matter of what branch we may be, emphasize, will fit into our Missionary work. The spirit of democracy, which is quite apparent among Mennonites and causes class distinctions, will help to solve the caste question in India. The diligence for which our people are noted and which dignifies their labor will help or dispel idleness among the heathen people. The economy which our people are known to practice will fit into the poverty of the mission fields and will help to relieve it. The love for truth which finds expression in our refusal of the oath will curb the habitual lying among the heathen people. Our peace attitude fits into China's thought and into Hindu religion. I recall with what avidity a Hindu gentleman listened to me when I told him that I represented a church that was against war. He had just upbraided Christianity for its awful slaughter of human beings in the late world war, saying that their religion did not permit them to kill as many animals as we killed human beings. When I told him that we were a group of Christians that did not believe in slaying human beings, even in war, his eyes danced with interest.

I was also impressed by the confidence that the heathen people have in our missionaries. I am going to give you an example of an observation that I made on the island of Java. Similar observations were made in other mission fields but I will not have time to speak of them. One day as we were visiting at the station of Margaredjoe, the missionary Rev. Thiessen was called out by a heathen man, to help him to settle a domestic trouble. I was very much surprised to find that a heathen man would go to a Christian missionary with his troubles, but in the course of a few days when I got the history of the mission I discovered that back of this confidence in Christian missions was the sacrificial intelligent labor of the founder missionary of that mission station, the Rev. P. A. Jansz, who is the senior missionary of the station now.

His father had started the Mennonite Mission in Java about three-fourths of a century ago. The younger Jansz, now the senior missionary, noticed how the Christians that were won into the mission would lapse into heathenism quite frequently after they were left to themselves. To counteract this danger, Rev. P. A. Jansz started the so-called colony plan.

According to his plan, the Mission would rent a large tract of land from the government and sub-let it to the natives, preferably to Christians, but also to heathen if they would promise not to violate the Christian conscience of the colony and to refrain from the

desecration of the Sabbath, from the use of opium, from child marriage, and would promise to send their children to school and to Sunday School.

When Jansz started this station, the surrounding country was a wilderness full of wild beasts, so that occasionally the tigers would dart from the jungle and snatch men away as they were at work erecting buildings. His wife died; one of his children died. The present Mrs. Jansz was the daughter of a missionary on a small island north of the island of Celebes, which was situated in such a lonely position that only one ship a year would touch that island, and they consequently got mail only once a year. She fitted into this lonely station which P. A. Jansz had started as a colony and since has shared his labors with him. The native instinctively feels that these people have his welfare at heart, and consequently trusts them even in the most delicate situations of life. All over the world the principle prevails that if you make a contribution to a man's life you gain his confidence.

Another impression that I carried away from this journey is, that missions must halt the process of decay in the lands where they are being conducted. In China, in Java, in India, in Palestine, you are surrounded by evidences that you are in a country of a decadent civilization. All these countries have seen more flourishing times than they enjoy today. Back of this decadence of civilization there is a decadent spiritual life. These countries have shut themselves up against the best things spiritually and consequently they cannot grow better politically or economically.

Human life in its various phases, dies like a tree. When a tree dies, its leaves fall, then its branches decay, then we notice the dead limbs and dead trunk, and the dead roots. So countries that have become decadent died spiritually first, and then in the other phases of life.

A most recent example and verification of this truth is Russia. Not many years hence on Easter morning the Russians would greet each other with the greeting, "Christ is risen," and the daily papers would bring this greeting in heavy headlines. A little over a decade ago on Easter morning these same papers appeared with a headline, "A Hundred Years Ago Karl Marx Was Born." In other words, the interest had died out in Christ and its hope was based on Marxian Socialism. Spiritual life died; soon political life and economic life went to pieces.

That has been the story of the nations that have gone through decadence. Life must come back to them in their reverence for spiritual life first, and that only can be followed by devising better economic and political conditions. The missionary's immediate task is spiritual, but the fruits of his labor will also be of an economic and of a political type. I trust that my report may have had some challenges to us to be more efficient in our mission work than we have been able to be heretofore.

A MIGHTY FORTRESS IS OUR GOD

A mighty fortress is our God,
A bulwark never failing;
Our Helper He amid the flood
Of mortal ills prevailing:
For still our ancient foe
Doth seek to work us woe;
His craft and power are great,
And, armed with cruel hate,
On earth is not His equal.
Did we in our own strength confide,
Our striving would be losing;
Were not the right man on our side,
The man of God's own choosing:
Dost ask who that may be?
Christ Jesus, it is He;
Lord Sabaoth His name,
From age to age the same,
And He must win the battle.
And though this world, with devils filled,
Should threaten to undo us;
We will not fear, for God hath willed
His truth to triumph through us.
The prince of darkness grim—
We tremble not for him;
His rage we can endure,
For lo! his doom is sure,
One little word shall fell him.
That word abode all earthly powers,
No thanks to them, abideth;
The Spirit and the gifts are ours
Through Him who with us sideth:
Let goods and kindreds go,
This mortal life also;
The body they may kill:
God's truth abideth still,
His Kingdom is forever.

Martin Luther

This hymn is probably not very familiar to most of our readers. I first heard it sung in the German language by a Mennonite congregation in Manitoba. It was originally written in that language, and, although it has been translated into English more than eighty times, it has never become as popular in that language as in the original German. The translation appearing above is by Dr. Frederic Henry Hedge, and is the one most frequently used in America.

Martin Luther, the author of the hymn, needs no introduction. His life story is too long and too well-known to be repeated here.

He was probably the leading personality in the Protestant Reformation, and likewise, "A Mighty Fortress Is Our God", was the leading hymn. During the dark and trying days of that troublous period, it had the rallying and unifying force of a political campaign song.

Dr. Benson gives its history in the following words:

"It was sung at Augsburg during the Diet, and in all the churches of Saxony, often against the protest of the priest. It was sung in the streets; and, so heard, comforted the hearts of Melancthon, Jonas, and Cruciger, as they entered Weimar, when banished from Wittenburg in 1547.

"It was sung by poor Protestant emigrants on their way into exile, and by martyrs at their death. It is woven into the web of history of Reformation times, and it became the true national hymn of Protestant Germany.

"Gustavus Adolphus ordered it sung by his army before the battle of Leipzig in 1631, and on the field of that battle it was repeated, more than two centuries afterward, at the throng assembled at the jubilee of the Gustavus Adolphus Association.

"It has had a part in countless celebrations commemorating the men and events of the Reformation; and its first line is engraved on the base of Luther's monument at Wittenburg."

OUR BI-WEEKLY SERMON

The Second Chance of Grace

A. R. Keiser

(Rev. Keiser is the pastor of the Salem Mennonite Church, near Dalton, Ohio. He is a graduate of Witmarsum Theological Seminary. In a future issue of the Christian Exponent we hope to publish a history of this church and an account of its present activities.—Editor.)

"Let it alone this year also till I dig about and dung it." Luke 13:8.

In the centuries of the past, before the modern college and university was established, it was customary for a teacher together with a few chosen disciples to go out and find learners, rather than to have learners come to the teacher. It was on one of these journeys when Jesus and His disciples were passing through Judea that their attention was attracted to a sight rather common in the Orient, namely, a blind man. The disciples immediately thought this to be a good time to settle that old and vexing problem as to the real cause for suffering. "Master, who did sin, this man or his parents, that he was born blind?" asked one of them. Just recently a young man was made helpless by an attack of infantile paralysis. Almost immediately someone asked, "Do you think this may have come upon him because of some wrong he may have committed?"

To His disciples of all time, Jesus' answer comes down through the ages, "Suppose ye that these Galileans were sinners above all the Galileans because they suffered such things?—Or those eighteen upon whom the tower of Siloam fell and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you nay, but except ye repent ye shall all likewise perish." And in order to clinch this teaching and to further give the true answer as found in grace He narrated the Parable of the Fig Tree.

The fig tree bore no fruit, it was a fruitless, useless tree. It represents the useless soul who becomes the supreme sinner. No, not even gnarled fruit was found on this tree. Gnarled fruit is better than no fruit. There are many so-called good Christians who criticise those who may make a moral slip but who themselves never make a mistake because they do nothing. I believe our Heavenly Father is better pleased with the man who breaks into a bakery to steal a loaf of bread for a poor family upon whom he has compassion, than He is with the cold-hearted, selfish sinner who calls himself a Christian but never lends a finger to give the family any aid. It is very common to criticise and find fault with the active individual but those same critics do not recognize that idleness and indifference are the worst of crimes. They are like the fruitless tree, the Owner will come and find, no fruit there. We cannot help but feel ashamed when we think of how few Christians ever really fight for God. Multitudes are satisfied with utter uselessness, they cannot point to one good cause they have espoused, to one evil man they have lifted

up. The world will never miss such an individual because they bear no fruit, they are fruitless.

Quite often these fruitless souls will belong to the social class posing to be superior to many others. They may not be vile but they are fruitless. As to profession it may chance to be the farmer, the teacher, the shopman. When they should take a stand for the Master and the things of His Kingdom they have no principle by which they are willing to stand, in slang we say they have "no backbone."

Is it any wonder that the owner of the fig tree became indignant when one day at the time when figs are ordinarily ready for harvest he came and found the tree without any fruit? Is it any wonder he said, "Cut it down, why cumbereth it the ground?" That space can be used by another tree. With this thought we immediately ask, is this God, is He like that? No, this is the reign of law without love. Thank God, that He is not like that or these words would not be written, neither would there be anyone to read them. But there is an active reign of law to a certain extent. Even in Nature fruitlessness invites destruction. Because the mole chose burrowing in the ground where no eyes are needed, his eyes have been forfeited, likewise deep sea fish are found without eyes which function. In like manner the arm, mind, and spirit of man will deteriorate if they are not used. God requires fruit of all His creation, that which does not produce is parasitic. That which does not help, hinders and robs the Kingdom, the justice of law is then apparent.

But law is not the last word, grace comes to the rescue in order that it may soften and qualify the harsh decree of law. The Vinedresser pleads for the tree, "Lord, let it alone this year also till I shall dig about it and dung it." Grace is patient, and never tires. This gives us an idea of the Christ for which India and China are calling, not for our Christian civilization, not for our diplomacy, nor even for Christian (?) militarism but for Christ, One who is patient to forgive. Again turning to Nature we find this same power, grace, at work. If a bone is broken, law would say that is punishment for carelessness but grace proceeds to weave together those two broken ends of bone until it is whole. When we commit some moral evil, grace as found in the forgiveness of Jesus Christ heals over the wound and makes a new creature in Christ Jesus.

Grace and law on the other hand are not conflicting forces, but often work together making for true salvation. Law only, would bring the remorse of a Judas who went and hanged himself. Grace gives another chance to Peter who has thrice denied his Christ, yea even with an oath, and sends him forth to be a mighty rock and pillar of the Kingdom. But in conclusion let us remember that even grace has a limit. Even the merciful Vinedresser said, "If it bear fruit, well; and if not, then after that thou shalt cut it down."

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider

THE CHRISTIAN OVERCOMING TEMPTATION

January 30

Lesson Text: Luke 4: 1-13; I Corinthians 10: 12-13.

Who has not fought with temptation? We all have had to struggle with inner impulses which would have led to our undoing, had we not conquered. Jesus was exposed to temptation. As I read the story I am impressed with the intensity of His trials. They were real testings. Is it not written of Him that He was tempted in all points as we are? But we must notice that He was victor over all. No one need go down in defeat. That is encouraging. With every temptation there is a way of escape. There is victory for every one.

Why are we tempted? Let no one think if he is tried severely that it is because he is wicked. The pure and upright are likewise compelled to face these trials. The general leads out his men and lays heaviest siege to the strongest forts. Perhaps you are tried because of your strength of character? One with lower standards and a less sensitive conscience would not have felt the same temptation. May not some good come from our testings? He who has not gone through trials may be a weakling in the battle of life. Every temptation conquered means increased strength. The tried and tested can more fully sympathize and be of help to others. Temptations may also reveal to us the weakest point in our character. The strain is the heaviest on the weakest link in the chain. Our temptations may strike us the hardest at the point where we yield most readily. There we must be on careful guard.

What are the temptations which beset us? There are many. The list, should we try to name them all, would be without end. Each one of us has his own peculiar temptations. But the nature of all temptations is much the same. First is the thought, the look, the suggestion that gets the attention. Then we think about it and imagine how pleasant and enjoyable it would be, forgetting altogether the bitter end. At the bottom of every temptation there is a lie, a false promise. The appeal awakens the desire. The desire leads to the act which is sin. Temptation has its beginning in the mind. And there it must be slain. The best way to smother an evil impulse is to stir up a stronger good impulse. The only way to drive out our darkness is to bring in the light. The only way to crush temptation is to overmaster it with some God-given truth, conviction, purpose, ideal. How did Jesus meet temptation? By what means did He overcome? We must conquer as He did. If we would be able to meet the temptations which rise up before us, we must have our hearts and minds well filled with the Spirit of God, the Word of God, and the love of God. Prepare today for the temptations of tomorrow. We dare not wait to prepare until they are upon us.

Think of the array of temptations which might be the cause of our undoing. There are the desires and impulses which spring from our bodily appetites and passions. Impulses which if permitted to do their work lead to gluttony, drunkenness, vice and all manner of shame. Within are the desires for power, wealth, rank—many an unholy ambition springs from these desires. Such desires if gratified are deadly. Every bit of selfishness, pride, self-conceit has its beginning in some subtle temptation. Men are tempted to make trial of God. He who expects health and prays for health yet breaks the known laws of health is guilty of this sin. The forms of temptation are legion.

In that he himself hath suffered being tempted, he is able to succor them that are tempted.

THE PRACTICE OF CHRISTIAN STEWARDSHIP

February 6

Lesson Text: Matthew 25: 14-30.

Here we have a story from business life. A man of some means had occasion to travel to a distant land. He did not wish to leave his "goods" lie unused in his absence. So he left his money in the care of three servants, giving to each an amount equal to his business ability. To the first he gave five talents. To the second two. And to the third one. The man then departs on his journey. The first and the second servant begin at once to trade with the money entrusted to them. By the time their lord returned they had doubled it. The servant who had received the five talents gained five more. And the servant who received two gained two more. They had faithfully employed and invested the goods left in their care. Each had faithfully used his talents. Men are not all equally gifted. Our talents may be five or they may be two in number, or even one. That makes no difference. The faithfulness with which we use the gifts entrusted to us is the important question. Faithfulness alone determines merit.

We may feel that we have so little that it is hardly worth using. Some say, "I can't do anything anyway." They think that it is not worth while trying to use what they have. Such must always remember that the only way to get more is to use what we now have. The man who has capital to invest, however little, cannot hope to see it increase unless he trades with it. No man dare even hope to become effective in any form of Christian service unless he begin to use what power he already has.

I am impressed by the straightforward manner in which the first two servants reported to their lord. They bring their money and render a simple account of their service without comment or explanation. No apology or excuse was needed. They had faithfully used the gifts placed in their charge. Their faithfulness had made men of them. Why not use to the full the talents entrusted to us? It makes for strength of character.

These servants who had faithfully traded with their talents and had doubled them were made rulers by their lord. That is what always happens to the faithful. Mastery and dominion belong to the faithful. They become masters of sin, self, passion, appetite. They wield power and influence. There are so many useless people in the world. They are so contented in their uselessness. Many could not think of one useful thing that they have ever done. They have never stood up for a good cause. They have never fought an evil one. They have never helped one soul to a better life. They could die tomorrow and the world would be none the poorer. This may be strong language. But why are there so many who count for so little in the life of the world. It is because they have taken their talent and hid it. They have neglected their gifts. The best abilities when not used dwindle away and disappear. And then if anyone speaks to those who have neglected their gifts, they begin to make excuses. Excuses are not reasons. Excuses have no place on the lips of honest and faithful men and women. The one talent man was an expert at the making of excuses. The habit of making excuses is a terrible affliction. It is dangerous. In fact, it is fatal to the spiritual life. Why are there so many who are useless and powerless in the life of today? They have neglected their God-given talents. Why are there so many who are so useful and count for so much? They have faithfully used and invested every power of mind and body for God.

Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

How to Interest Young People in Religion

Herman H. Kreider

How to make religion seem important is a question which causes a great deal of concern to all who are engaged in definite religious work. It will cause us less worry, however, as soon as we begin to apply to this phase of life the same principles which we are continually following, quite unconsciously, in other walks of life.

Let us draw examples from the home and school. Let us assume that we have a country lad whose chief interest is in electricity when his father thinks it should be in farming—or a youth whose consuming interest in school is in engineering while it should be in the improvement of his expression through the English language.

What course do the father and the school teacher pursue? First, the father covers the library table with attractive magazines having to do with agriculture. All the conversation at the table centers around some aspect of this vocation in life. The father attends every meeting or conference where there is a possibility of adding to his efficiency in his chosen work.

The school teacher seeks to divert the pupil's interest to new channels by stressing every conceivable relation between the interests which are already uppermost in the lad's mind, with those which she deems of more immediate importance. She persuades him that even though he may become ever so good an engineer he will sometime reach a dead line if he cannot transmit his knowledge to others intelligently. She proves to him, by praising those who use good English in their speech, that no one, however rich or successful he may be, can enjoy the most that good society has to offer unless he can converse well.

In applying this analogy to our present question we would first call attention to the fact that in the great majority of cases parents and teachers are not dominantly interested in and concerned about religion themselves. Their interest is usually entirely spasmodic, occasionally piqued by some turn of circumstance, only to wane in the light of common day. Often it is a case of the secondary desire to have their charges stand high in the eyes of the community, rather than a sincere passion for religious service. Many a mother is easily persuaded to pray that her children may be used in Christian service, but refuses to give them up when the final test comes. All too many Sunday schools are in their position because they have been strongly urged into it, not because they feel that they have something worth while to give their pupils.

This false show of interest is far more easily de-

tected by youth than we generally suppose it to be. It is quite true that we adults are often slower to detect insincerity than are even very small children. Of course, interest in, and sense of the importance of a matter are not synonymous, but at the same time they are two aspects of the same problem.

It is a too-easily forgotten axiom that our measure of success determines what the rising generation will be. If we spend our leisure time reading cheap newspaper tales about the whims of the parasitic "Four Hundred", then our children will strive to gain social prestige, by fair means or foul. If our table talk is all regarding politics we have no right to expect our children to become great philanthropists. But if our fireside conversation settles around the really worth while accomplishments of the race, then we have some right to hope for the satisfaction of seeing our wards go out into the unselfish service of mankind.

Of course, our methods of religious education in the past are largely to blame for allowing a generation to grow up without deeming religion to be of any ultimate importance. In the first place, religion was too much a matter of the Sabbath only, and no serious attempt was made to apply it to the everyday situations of life. The test of a man's faith was too often more a question of the amount of noise he could make on Sunday or the length of time he could talk at prayer-meeting. Despite the old theories to the contrary, religion is not one attention-compelling instinct which persists in living even when held loosely in mind only a small fraction of a person's time.

Secondly, there has been too much stress, in the past, on the future life. We have been taught that an evil course was dangerous chiefly because Christ might return unexpectedly and catch us in the act. The terrors of eternal punishment have been described so often in lurid terms that they exist only a momentarily horrifying influence. At any rate, youth is seldom seriously concerned about the life after death because despite constantly recurring warnings as to the uncertainty of life, youth does not look for life to end soon; youth is willing to be a bit more careful in dangerous circumstances and take a chance on living through them. In the language of insurance companies, youth has a "high expectancy". When old age comes on with its disillusionments, its worries, and its uncertain health conditions, dissertations on the future life are welcomed, but not in the joyous days of youth.

Thirdly, the cause of religion has been too often espoused by society's poorest speakers and her poorest teachers, working with the most poorly prepared material known to the learner. In ancient times, the Church had the world's best artists, her best speakers, her most capable teachers. But gradually all that has changed. Science and commerce have grown at a tremendous rate but religion has lagged behind. True

enough, many of our most capable teachers, speakers, and artists are professing Christians, but their best talents are seldom at the command of Christianity.

Truly enough, oratorical ability does not make a Christian minister, but on the other hand, good ideas without the ability to express them, are exceedingly limited in the scope of their influence. Classroom ability alone will not make an effective religious educator, yet the sad failure of the average Sunday school teacher to stimulate thought at all, does not give a pupil the impression that the Sunday school is as important as the day school. Likewise, text books do not make a school, but the loose, cheap, short-lived quarterlies of the Sunday school cannot fail to awake some unfavorable comparisons in the mind of the pupil who studies from well-bound, sensibly illustrated books in the secular schools.

In the final analysis, therefore, I believe the responsibility rests with the parents. Perhaps a little heed given to the cry of "Fewer children and better care of those few" is one factor in improvement. My conviction rather would call parents away from the mad chase after social prestige, and the artificially high standard of living which has us in its grip, and towards a keener realization of our true duty to posterity. The real obligation of a parent today is not so much to compel his child to get a college education as it is to see that his child grows up with a sense of his duty to society and a sane attitude toward life.

"O, Standard of Living, what sins are committed in thy name!" No young couple even thinks of starting out in life nowadays with the meagre material equipment which was considered sufficient for a family of two a generation ago. Newlyweds of today must have an automobile of some sort, plenty of overstuffed furniture, electric lights, and plenty of fine clothing, whether church dues are paid or not. This same attitude is reflected all through our present-day life, and no fine-spun theories of religious education or clever tricks of the Church to create interest will ever succeed in making religion seem important to the rising generation until the generation now in power and influence demonstrates that it is itself willing to make at least a few sacrifices for the sake of religion. For in the long run, youth is not so easily deceived.

Such a course is not impossible. Here and there individual families are paying installments on the character of their children instead of making payments on a high-powered car to match that of their neighbors. It is not the easiest course to follow. Children do not always understand why they cannot have all the frills of their companions, but there is always the satisfaction of knowing that when the few covetous years are over, those same children will rise up to call their parents blessed.

MAGAZINES

You can save money by ordering all your magazines when sending in your renewal for the Christian Exponent. Send us your order. We will do our best to please you. We have listed only a few of the best magazines but we are in position to get any magazine published at correspondingly low prices.

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Bookman	4.00	3.00
Camera Craft	2.00	1.75
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Child Life	3.00	2.50
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Modern World	2.00	1.75
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Nature Magazine	3.00	2.75
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Nation	5.00	4.50
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Outlook	5.00	4.75
Pathfinder	1.00	.85
Pictorial Review	1.50	1.35
Popular Mechanics	2.50	2.25
Review of Reviews	4.00	3.00
St Nicholas	4.00	3.50
Scribner's	4.00	3.50
System	4.00	3.75
Time	5.00	4.00
Woman's Home Companion	1.00	.85
World's Work	4.00	3.50
Youth's Companion	2.00	1.75

The Christian Exponent Co.,

Sugarcreek, Ohio.

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

JESUS, CREEDS, AND RITUAL

Lester Hostetler, Sugarcreek, Ohio.

Dear Brother: Enclosed please find one dollar for as many numbers of "The Christian Exponent" as it will pay for.

I had really intended to subscribe to it in full, but after reading your editorial on theology and ritual, I became somewhat hesitant. I am not certain that I understand your position on theology. I know that many modernists would endorse what you say and include in it Paul's theology, as they call it. If you also include Paul's theology, which was inspired like the rest of the Bible, I agree with the sister of whom you speak, who thinks that your paper does more harm than good.

What you say of creed is partly correct, but the assumption that any one of your readers gives creed a greater importance than the experience of Christ is hardly correct, except for such who are hypocrites.

Your definition of ritualism is too narrow and one-sided. When Christ lifted up His hands to bless His disciples, He used ritual, but not chiefly for the purpose of pleasing God. The same is true of His kneeling in prayer, etc. (See also Mark 14: 26. They sang a ritual hymn).

You say that He struck a deadly blow at ritualism by blessing the poor. He did no such thing, because the law provides for sacrifices fitting the poor. They could bring a dove instead of an ox, and it was counted just as much as an ox.

You say He struck a deadly blow at the law. He did no such a thing. What He did was to fulfill the law and strike a deadly blow at the setting aside of law by tradition. He also, like Paul, struck a deadly blow at the wrong use of the law. I Tim. 1: 8: "But we know that the law is good, if a man use it lawfully". What this lawful use is, He explains so abundantly that there should be no misunderstanding among Bible readers any more.

In the sermon about "Digging the Old Wells" I see no need of redigging the well of the Gospel. Let the creeds be redug, but the Gospel has been delivered to us in the Scriptures as an open and pure well. Let us simply take the water of life and drink. The well of peace is included in it, if we preach the full Gospel.

Well, I would have much more to say, but I have not the time for it, nor would you have the time to read all I would like to say. I sometimes am so full when reading unbiblical matter that I can hardly sleep. So I hope you will pardon these few remarks.

Sincerely yours for the full and pure Gospel, and even the full theology, if you please, of the Scriptures.
Goessel, Kansas. P. H. Richert.

INWARD AND OUTWARD CONDITIONS

Editor, The Christian Exponent.

Dear Friend: Enclosed find check for \$2.00 to renew my subscription to The Christian Exponent.

It is very interesting to notice how church history is repeating itself and the prophecy of some of our progressive leaders is being fulfilled. In an article on dress by Bish. J. K. Bixler of Indiana, printed in the Gospel Herald, the principle is advocated that dress is an indication of the condition of a person's heart. In the conference sermon at the 1926 session of the Illinois conference, Bish. D. A. Yoder of Indiana advocated the same principle and that regeneration was

necessary before the outward appearance would become right. This same principle has been advocated for a long time by the progressive element in the church. However, nearly all our conference legislations have approached the question from exactly the opposite point of view—that is—"Since it is ordered so and so, the members are required to conform or be excommunicated."

Had the principle which the conservative leaders now advocate been adhered to during the past fifteen years, it is very doubtful whether the church in Indiana and further east would have split. If this apparent change of heart is real, we may look for an early reapproachment between the Old Conference and the churches that were expelled or withdrew from it, and also between the so-called conservative and progressive elements in the Old Conference. If, however, the apparent change of heart is only a matter of policy because the so-called conservative leaders feel that they are losing their grip on the government of the church, then the so-called progressive element need more than ever to be on their guard. We pray that the change of heart may be real.

Yours truly,

E. I. Culp.

Tiskilwa, Ill.

December 17, 1926.

Rev. Lester Hostetler, Sugarcreek, Ohio.

Dear brother: We certainly enjoy reading the Exponent, not only the issue referring to our anniversary, but every copy has profitable reading. I got four extra copies from Bro. Kaufman, but would like to get two or three more to send to relatives and old schoolmates.

Will gladly remit the price for same if you should have any extra copies.

Yours respectfully,

F. H. Krebill.

Donnellson, Iowa.

The Christian Exponent, Sugarcreek, Ohio.

Dear brother: Please find enclosed \$2.85 for subscription to the Exponent and the Ladies Home Journal, which you listed in the Exponent. We think the Exponent is a mighty good paper and why should it not be, if one glances at the contributors, it will easily answer the question. We are wishing you success.

Very sincerely yours,

Henry Boehr.

Wisner, Nebraska.

The Christian Exponent Co., Sugarcreek, Ohio.

Gentlemen: Enclosed you will find our check for \$3.00 for which send us the Exponent for one year and Snowden's Sunday School Lessons as per your special offer. A friend loaned us a few copies and we were so delighted with them that we decided forthwith to become subscribers. We will thank you in advance to be sure and get our name spelled as you see below, since there seem to be so many ways this name is spelled.

Yours truly,

J. E. Krebill.

Upland, California.

Mr. Lester Hostetler,

The Christian Exponent, Sugarcreek, Ohio.

Dear Mr. Hostetler: I am holding in my hand the December 31st copy of "The Christian Exponent", and note on page 421 your very gracious paragraph about our JOURNAL. Thank you heartily.

May I congratulate you on the clean, attractive appearance of your JOURNAL.

Here's hoping that the new year on which you have entered may be your very best.

Sincerely, W. Edward Raffety,

Editor, International Journal of Religious Education.
Chicago, Illinois.

What Was Seen in the Papers

Dale, Enterprise, Va., Jan. 5, 1927.—Incidents of religious as well as historical interest occurred in our section recently. Among the closing events of the year 1926 was the one hundredth anniversary of the founding of the Mennonite congregation at Weavers Church, located near this place. Along with the regular service on the last Sunday of the year, the all-day meeting on December 29th and the Old Folks' Song Service on New-year's Day, proved to be a culmination of events that will be long remembered by the multitude of people who attended.

Among the throngs of people who were present were visitors from North Carolina, Pennsylvania, Ohio, Illinois, Kansas, Texas and from far-off Alberta, in the Canadian northwest. On the 100th anniversary day a sermon was preached by Bishop S. H. Rhodes, who dwelt on the founding, the growth and subsequent advancement of the congregation from a few families to what is now the largest body of Mennonite worshippers in the State of Virginia. He mentioned the fact that there are two of its members who are now 90 years old and past, six who are 80, and ten who are 75 years of age and past.

To the venerable personality of these patriarchs of the faith, the speaker attributed much of the stability and development of the younger and much larger group of people who now worship here. Other speakers dwelt on the simple forms of worship practiced by those who worshipped here in generations gone by, how in times of Civil War the old Church was used for indefinite periods as a commissary for storing army supplies and the grounds about the place were occupied by whole battalions of soldiers, and how it was impossible at such times to conduct public worship in a sanctuary so profaned. Ever after that the surface of the long pulpit desk of the first church bore the marks of scrapings and scratches of soldiers' spurs while using it as one of their sleeping bunks. The first church is said to have stood for 55 years, while the large building that now occupies the same site, has stood for 45 years.

Some of the musty, dust-covered German Hymn Books and the old German Bible that had lain unused and hidden from sight for a generation or more in the old pulpit desk, were brought to light, from which quotations were made and a German hymn sung, in which some old people and a few young college graduates who were present, joined.

The Old Folks' Song Service is an annual jubilee for this place, at which time the old and young fill the church, which

holds from 800 to 1,000 people, when all heartily join to sing the songs of 80 and 95 years ago, at which time only the song book, "The Harmonia Sacra", published by Joseph Funk in 1832, since which it has run through eighteen editions. Its grand old anthems and sacred hymns when sung by the 800 or 1,000 voices on New-year's Day, produce a wave of harmony and a rhapsody of volume that seems to call down silvery tinklings from above and to animate the earth and cause all its joy-bells to ring.

Devotedly and always,

L. J. Heatwole.
—Sugarcreek Budget.

DR. STRATON ACCEPTS \$30,000 A YEAR JOB TO LEAD NEW KLAN IN EVOLUTION BATTLE

Atlanta, Jan. 7.—Clad in the shining armor of a great religious revival, Rev. John Roach Straton of New York was last night formally disclosed as a new Sir Galahad, sworn to smite down the hydra-headed monster of evolution.

Announcement is made that the pastor of Calvary Baptist church, New York, has accepted the leadership of a new organization, conceived by Edward Clark Young, "creator" of the Ku Klux Klan, to be known as the "Supreme Kingdom".

For a mere pittance of \$30,000, the crusading pastor has agreed to take command of a nation-wide movement, which, if it does not immediately smash the teaching of evolution in public schools, will at least enable millions throughout the United States to listen to a series of sixty lectures exposing the iniquity of the practice.

The first of these lectures, formally launching the campaign, in which 4,000,000 earnest souls are expected to take part, is to be delivered in Macon, Ga., tonight. It is in Macon that the "fortress" of the "Supreme Kingdom" is to be located. The second lecture will be delivered in Savannah on Sunday, after which Dr. Straton is expected to venture north of the Mason and Dixon line.

Equally—or perhaps more—important than the retention of Dr. Straton in this new role is the formal announcement of the birth of the Supreme Kingdom. It is expected to shake the country as nothing else has.

As with the Ku Klux Klan, there is to be a small charge for membership, or \$12.50 per person, to be exact, of which Young and his associates will receive something like \$8 for "overhead". And, of course, it will be necessary to publish books so as properly to inform the faithful of what is going on.—Cleveland News.

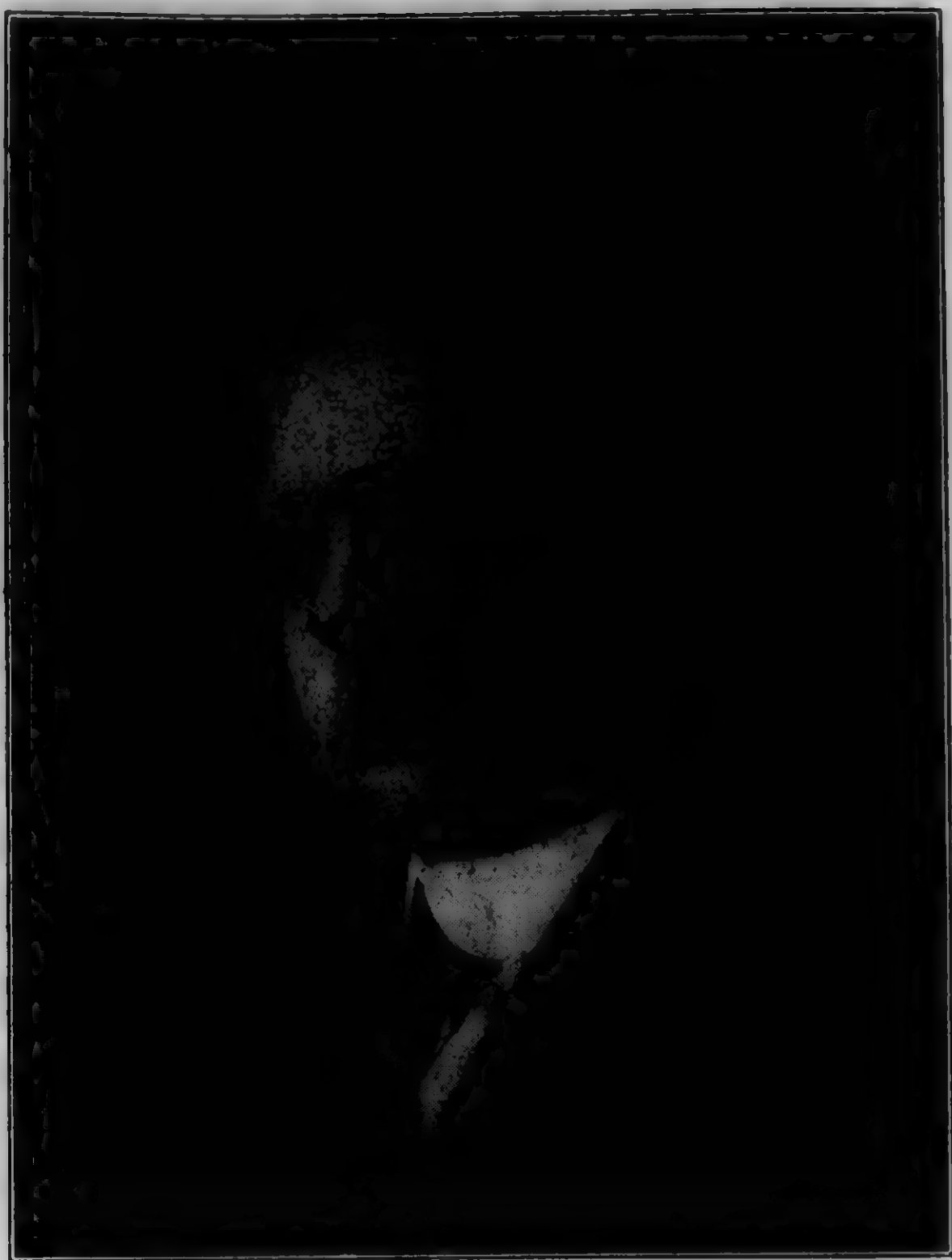
APPRECIATIVE MENNONITES

The church services held last Saturday evening and Sunday morning in the Salisbury Church of the Brethren by a devout body of Mennonite worshippers from Springs, Salisbury, Grantsville, Md., and elsewhere, were attended by good audiences, who enjoyed the preaching of Revs. Whitmer of Bluffton, Ohio, and Ed. Miller, formerly of Springs. Owing to a division of the Mennonite congregation at Springs, the Mennonites here referred to will continue to worship in the Church of the Brethren at intervals of four weeks, mornings and evenings, and during the last services they held there, Rev. Ed Miller was ordained by higher church authority to minister unto them. Three additional members from the Springs congregation joined with them during the late service in Salisbury, and one new member was added to the new congregation by baptism at the same time. The new congregation feels very kindly toward the Church of the Brethren for being so generous as to share their large and comfortable edifice with them, thus giving their brethren of another branch of the Christian faith a most desirable place in which to worship God according to the dictates of their own consciences. The Mennonite people are planning to give the people of Salisbury another rare treat in the form of a lecture by Rev. Dr. Hartzler, one of the big men of their church, who is a gifted lecturer of a high order. Dr. Hartzler delivered a masterful lecture in the Church of the Brethren within the last year, and all who heard him are anxious to hear him again. The date of his next coming will be announced in advance through The Republican, also the subject on which he will speak. Dr. Hartzler will have an interesting message, as he recently returned from Europe, where he had been to view and study conditions in that war-torn continent.—Meyersdale Republican.

NOTES FROM HERE AND THERE

Bethel College was represented at the National Student Conference held at Milwaukee by the following: Miss Mary Hooley, Florence Haury, Lydia Siemens, Monica Horsch, Henry Horsch, Menno D. Voth, and Paul Voth.

Dr. and Mrs. Mosiman of Bluffton College are planning to spend the remainder of the winter in Naples, Italy, with the exception of a short visit to Palestine. They expect to return to America in the spring.



PRES. A. J. REGIER

Freeman Junior College, Freeman, South Dakota.

(In a future issue of the Christian Exponent, President Regier will give us a description of the institution over whose faculty he presides.)

Books Received

A Faith for the New Generation, by James Gordon Gilkey. pp. 159, The Macmillan Company, 1926. Price \$1.75.

An attempt to state the essential Christian convictions so that they appeal to the so-called "college group". It contains valuable material but seems to us to raise more questions than it answers for the "college group". In the chapter on Jesus we find this sentence: "When we meet these ideas in His teaching we must admit their presence there, make allowance for the influence they exerted on Jesus' ideas, and then turn quietly to the fuller knowledge on these points which God has revealed to a later and more experienced age." One wonders which age had more experienced or enlightened people than Jesus.

Finding the Trail of Life, by Rufus Jones. pp. 148. The Macmillan Company, 1926.

A delightful volume by a great man, a great writer, and a great Christian. The Haverford philosopher who is mystical and abstract in some of his writings gives us here the story of his boyhood experiences, his early Quaker training, in a most fascinating style. It traces the factors which determined his religious experiences and convictions, foremost among which

were his home, his aunt, the visiting preachers and a painful infection which brought him near death. Rufus Jones was born and reared on the farm and appeared in college as a bashful country lad. He is today the leading figure among the Friends, a philosopher and author of international reputation.

SPECIAL PROGRAM AT WITMARSUM THEOLOGICAL SEMINARY

For many years the Seminary has furnished a program of general interest to the Seminary students and to visitors who were in Bluffton for the College Bible Lectures. This year the Seminary again is offering a program of unusual interest to the public to be given at hours that will coordinate with the Bible Lectures. The time this year will be January 31 to February 4, 1927. The detailed program follows:

Program of the Christian Workers' Conference

January 31 to February 4

Monday: 3:00 P. M. The College Chapel. President John E. Hartzler, Witmarsum Theological Seminary, Bluffton: "A Religion for the New Day."

Tuesday: 11:00 A. M. The College Chapel. Rev. Lester Hostetler, Editor, "The Christian Exponent": "The Person of Christ."

3:00 P. M. The College Chapel. Dr. C. Henry Smith, Professor of History, Bluffton College: "The General Status of Present-Day Mennonites."

Wednesday: 11:00 A. M. The College Chapel. Rev. Lester Hostetler: "The Christian Doctrine of Reconciliation."

3:00 P. M. The College Chapel. Dean Paul E. Whitmer, Witmarsum Theological Seminary, Bluffton, Ohio: "Future Cooperation Among the Mennonites."

Thursday: 11:00 A. M. The College Chapel. Rev. Lester Hostetler: "Immortality."

3:00 P. M. The College Chapel. Rev. E. A. Sommer, Missionary to Congo Belge, Africa: "A Look Through the Eyes of the Man in the Jungle."

Friday: 11:00 A. M. The College Chapel. Rev. Lester Hostetler: "The Christian Church."

3:00 P. M. The College Chapel. Rev. Alfred Habegger, Missionary to the Cheyenne Indians, Busby, Montana: "Comparison of Our Mission Work Among the Indians with That of Other Denominations."

Conference on Young People's Work

Seminary Chapel at Eight O'clock A. M.

Wednesday: "The Religious Needs of Our Young People." Leader, Dean N. E. Byers, Bluffton College.

Thursday: "An Adequate Church Program for Young People." Leader, Rev. A. J. Neuenschwander, Pastor, First Mennonite Church, Philadelphia, Pa.

Friday: "Tasks and Causes That Will Challenge Our Young People." Leader, Rev. J. M. Regier, Pastor, Grace Mennonite Church, Pandora, Ohio.

The public is cordially invited to attend all these sessions and share in the good things in store for all who are interested in the foregoing topics.

Notes from Here and There

Rev. Emanuel Troyer and Rev. H. E. Nunemaker held evangelistic meetings at the Comins Mennonite Church, Comins, Michigan, in December.

Evangelistic services were held at the Chapel Mennonite Church, New Stark, Ohio, December 5 to 12 with J. E. Hartzler as preacher.

A missionary society has been organized by the girls of the Sugarcreek Mennonite Church. The group has begun the study of the mission study book, "Ministers of Mercy."

The Publishing House of Scottdale, Pennsylvania, has announced that the probable date for the publication of their new hymnal will be June first.

Rev. Ed. G. Kauffman was the principal speaker at an all day meeting held at the Salem Mennonite Church, Dalton, Ohio, December 31.

Dr. C. Henry Smith of Bluffton College recently gave a lecture at Marion College, Marion, Indiana, on the regeneration of Europe.

Dean Byers of Bluffton College attended the thirteenth annual meeting of the association of American Colleges which was held in Chicago, January 13 to 15.

About fifty of the young people of the Zion Mennonite Church, Donnelson, Ia. Gathered at the parsonage on New Year's Eve. The evening was spent in playing games followed by a Vesper Service.

The Eastern Mennonite School at Harrisonburg, Va., reports fifty students enrolled for the Short Bible Term and Goshen College reports thirty. S. M. Kanagy of Chicago is the special instructor at the latter place.

A new Mennonite colony is being formed on the irrigated lands on the south side of the Arkansas river between Deerfield and Lakin, Kansas. Twenty-seven families have purchased tracts in the past few weeks. A new Mennonite church is to be built for these settlers in the near future.

The Dedication of the Balodgahon church of the American Mennonite Mission took place on Sunday, November 14. J. N. Kauffman preached the dedicatory sermon. After the services a meal was served to those present. It took 520 pounds of rice, four goats, several chickens, Indian bread and vegetables to serve the crowd of one thousand people.

At the invitation of the Mennonite Church at Burrton, Kansas, the West Zion Church Chorus of Moundridge, Kan., will repeat their Christmas Cantata, Noel, at Burrton.

The Bethel College corporation at a recent meeting decided to discontinue the academy at the close of the present year. The present and prospective enrollments make this necessary.

Rev. J. A. Huffman, formerly of Bluffton, who for a number of years has been dean of the School of Theology of Marion College, Marion, Indiana, has been elected dean of the Winona School of Theology.

Rev. H. H. Regier, who has been the pastor of the Bethel Mennonite church at Mt. Lake, Minnesota, for the last twenty years resigned his position at the recent business meeting of the church. Rev. Regier is one of the pioneers of his town.

As the gymnasium at Goshen College could not be heated properly it was re-lined recently and additional heating provided. This building with the old gymnasium in the Administration Building which is being used by the Physical Training Classes will now provide adequate facilities for the physical education of the students.

The Sunday School of the Souderton, Pa., Mennonite Church presented their White Gift Christmas Service on Christmas Evening. The beginners and primaries gave the first part of the program. This was followed by the pageant, The Bethlehem Inn, presented by members of the older classes. The amount given at the gift service was \$652.02.

The 31st semi-annual meeting of the Associated Sewing Circles of the Lancaster Conference District will be held at the East Chestnut St. Mennonite Church, Lancaster, Pa., on Monday, January 31. A business session will be held in the forenoon. A number of addresses are scheduled for the session in the afternoon.

A Ministers' and Christian Life Conference to be held in connection with the Special Bible Term. The subjects announced for the Christian Workers' Conference are as follows: Christ in the Life, Loyalty, The Church and Her Young People, The Christian Call.

Bethel College is holding her annual Bible Week January 26 to February 2d. Dr. E. E. S. Johnson of Hartford Theological Seminary is the main speaker. President Kliever of the college will give a series of addresses on Philippians. Other speakers will present various activities of the church.

Rev. A. A. Ebersole, formerly of Sterling, Illinois, who spent a number of years during and after the war in Austria, Germany, and Poland, spoke on the subject, "The Peoples of the Eastern Frontier and Their Problems" at the Vesper Service at Bluffton College on January 16.

President S. C. Yoder of Goshen College and Rev. S. M. Musselman of the First Church, Bluffton, representing the Mennonite Board of Missions and Charities and the General Conference Board of Foreign Missions respectively recently attended the annual meeting of the Foreign Missions Conference at Atlantic City.

The Sterling Avenue Mennonite Church of Kitchener, Ont., reports a prosperous year. The Sunday School closed the year with appropriate Christmas exercises, Sunday evening, December 26. The average attendance for the year was 192, with an enrolment of 250. Nine members were received by baptism and on confession of faith in the morning services of December 26th. The membership of the church now numbers 199.

EDITORS' CHAT

(Continued from page 18)

depends upon her work. And the fact that she is busy with important human affairs, and stops to talk only when the highest interests of her work permits, makes it worth while listening when she does talk.

I was recently interested in the purchase of a power sprayer for the fruit farm in which I have some interest. A professional talker, ordinarily known as "traveling man" or "salesman", made a special trip to try his hand. Having sprayed thousands of trees ourselves, handled spraying machinery in doing so, packed leaky pumps, wiped lime sulphur out of our eyes, and felt its burn as it ran down our sleeves out of worn spray guns—having had this practical experience, we soon discovered that the salesman was long on sales talk but short on honest, downright knowledge of the working of spray machinery. We decided to visit the factory where the outfits are made. We were introduced to a mechanic, a spray rig specialist. His speech was not as fluent as that of the salesman but we soon discovered that he knew all that we did about spray rigs and a good many things besides. His practical knowledge won our confidence.

Let me draw the moral: that work is better than talk, and that when talk does become necessary, especially religious talk, that we seek first of all to reflect the life and the truth and use the tricks of rhetoric only when they do not detract from the truth.

Sincerely yours,
The Editor.

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

February 11, 1927

EDITORIAL

AMERICAN GRUDGE LIST GROWS
STUDENTS AND INTERNATIONAL AFFAIRS
THE LURE OF GOODNESS

NON-RESISTANCE

Ghandi

GIVE US A CHANCE

Evelyn Riley Nicholson

THE FUTURE OF THE EXPONENT

P. E. Whitmer

THE ZION MENNONITE CHURCH

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The Editor's Chat

Dear Readers:

Let me begin this chat by confessing a few things in regard to the job of editing the Christian Exponent. The work has its discouragements. Occasionally your "best friends" do not even answer your letters or acknowledge receipt of them. Once in a while there is material booked for a certain issue and on the day when copy must be mailed to the printers, I go to the post office and instead of a manuscript I get a letter which contains perfectly plausible explanations why the requested article is not forthcoming at once.

But the fascination of the work outbalance any possible discouragements. Occasionally a fine article reaches the desk very unexpectedly. One such was sent me this week from Upland, California, by Dr. S. S. Haury. In Krehbiel's history of the General Conference I learned something of the life and work of Dr. Haury. His article, which is a translation from the German with his own explanatory notes, will appear in the next issue. I feel sure that it will be read with much interest.

A few days ago I received a letter from a "prospect" in Pennsylvania which stated in no uncertain terms what the writer thinks of your editor and our paper. It reads as follows:

"Sir: I do not want the Christian Exponent. I am not interested in it. We have seen the paper before and also heard of your works. We also have some of your class of people around here. The common churches have no use for them and the popular churches call them the off-scouring of the Mennonites. I have better and more substantial literature to read, so keep your Exponent."

(Signed)

I have lost no sleep over this letter. But seriously here is food for thought. One wonders whether the "common churches" have not become a little too "common" when there is a spirit among them which says of any group, "we have no use for them". We are acquainted with a good many of the people in the so-called "common churches" in Pennsylvania and we are glad to know that not all of them are as uncharitable in their estimate of others as the writer of the above letter.

As to being the "off-scouring" of any church, we believe that there is room in

the world for even such a class. It occurs to us that some of the finest contributions made to the religious life of the world have been made by the "off-scouring"—Paul who was the off-scouring of the Jews; Luther, Calvin, Melancthon, Zwingli, Menno Simon, all of them the off-scouring of the Roman church. In more recent times John H. Oberholzer, Joseph Stuckey, John S. Coffman, John Funk, and a few other choice spirits, have each in their turn been regarded the off-scouring of one branch or another of the Mennonite church. That a man is not scoured off when questions of human justice and liberty are concerned is not always a credit to him.

We do not believe in license. But we do believe in Christian liberty—liberty of conscience, liberty of speech, liberty of thought. These liberties exercised in obedience to the law of Christ are fundamental human rights and any man or group of men who seeks to curtail them are to that extent the enemies of the normal and highest development of those over whom they seek to rule. We rejoice that there are groups of people who have the courage to effectively protest against the ecclesiastical chains with which others seek to enslave them. And if in doing so, they are called ugly names, let them bear the reproach cheerfully.

It was my privilege this week to hear Kirby Page in a series of lectures at Bluffton College. Kirby Page is a great man and a great Christian leader. He is familiar with a thoroughness equalled by few, with the world that is, and he is discontent with it. He is a prophet of a new social order, a social order based upon the religion of Jesus. He is the editor of "The World Tomorrow" and he also spends much time in the colleges talking with college students regarding the application of Christian principles to our modern social problems.

Kirby Page was born and reared in Texas, received his higher education in Des Moines, Iowa; Chicago, and New York. Before America entered the war, he went overseas as a Y. M. C. A. worker in the British army. It was during this time that the moral problem of war began to trouble him. After thinking it through, he became a pacifist. It was in the course of his private debates with Sherwood Eddy and many others who then attacked his position on war, that he began to write down his convictions. Out of it emerged the book "The Sword or the Cross", which is one of the most convincing statements of the

pacifist position that has ever been published. I heard him say in private conversation that the manuscripts for that book were revised and re-typewritten 22 times before they were finally published. While he was writing "The Sword or the Cross", Eddy was writing "The Right to Fight" and Fosdick "The Challenge of the Present Crisis" both of them strong presentations of the case in favor of "this war". Eddy and Fosdick have since retracted from their former position and are today standing practically with Page on the question of war.

Mr. Page is an indefatigable student. He reads fifty magazines and scores of books. He has been abroad a dozen or more times. Through study and observation he has made himself master of the subjects upon which he speaks and writes. Is it any wonder that people turn out in large numbers to hear his lectures?

Mr. Page is the pastor of a Disciples church in New York City. His interests, however, transcend denominational boundaries. He believes in the social gospel and he also believes in the individual gospel. He believes that the lives of most Christians is impoverished because they do not attend upon the ministries of silence and of prayer. He sees the weakness of the church, its too great emphasis upon non-essentials, the unreality of much of its work, its lack of vision and understanding of the spirit of Christ—but he nevertheless believes in the church, passionately so, and seeks to do most of his work through the channels of the church.

Mr. Page always assumes the honesty of purpose of those who differ from him. He says that he has long ago ceased to try to explain people on the basis of pernicious motives, his observation leading him to believe that most people do what they do out of good intentions, whether it is the case of militarists advocating a greater navy and army, or the pastor of a church killing an unarmed man. He regards it the problem of the Christian leader to change the ideals of people, to change their thinking regarding what is right or wrong.

The influence of Kirby Page is most wholesome. The Christian church needs more leaders like him who combine evangelical fervor with a thorough knowledge of the problems which Christianity must face in the world. We wish that he could spend some time in every Mennonite college in America.

Sincerely yours,

Lester Hostetler

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Some of these have not yet replied and changes may therefore be necessary.

TAKING THE PROFIT OUT OF WAR

A bill has been introduced into the House of Representatives which, if passed, would go far toward taking the profit out of war in the future. The plan is to tax all property one per cent. immediately when war is declared and then to follow this initial step by assessing a five per cent. income tax on all incomes of \$1,000 and over, gradually increasing the rate until the \$500,000 and over incomes would be reached with a tax of seventy-five per cent. The representative who introduced the bill admitted that it was a radical measure but he suggested that war is always a radical measure, so this would be no exception. No doubt if this bill becomes law the demand for war on the part of profiteers would be minimized.

THE SENATE AND CORRUPT POLITICS

The State of Illinois recently elected a candidate for the Senate whose political reputation seems to be shadowed by practices that may cause the Sen-

ate to refuse to admit him. In the meantime the governor of the state appointed this same man to finish the term of the late Senator McKinley. The Senate has refused to admit him for this short term at least until his case can be thoroughly investigated. After the investigation it may refuse to admit him both for the short term for which he is appointed and the longer term for which he was elected.

The case of Mr. Smith seems to be clearly a matter of using one office to get another. He was on the State Commission to regulate commerce when running for the United States Senate. A man whose business he was thus supposed to regulate furnished a large sum of money to have him elected to the Senate. This seems like a dangerous precedent and the Senate is wise in taking due precaution in this case. Mr. Smith may not have made special concessions to the man who furnished the money, but that does not answer the question why the man furnished over \$100,000 to have him elected to the Senate.

AMERICAN GRUDGE LIST GROWS

It is well known that European nations are not particularly friendly toward the United States due to the post-war settlements and the international debts. Rightly or wrongly many of these debtor nations feel that the United States is taking undue advantage of the debts to enslave them for generations. This is a serious matter which calls for frank and careful consideration. But during the past weeks the "grudge list" of the country has grown in another region. Nicaragua was about to have an election or an insurrection. (One is likely to lead to the other in Latin America). The United States naturally enough supported the conservative leader, who is favorable to her interests in Nicaragua. Those interests are of two kinds: ordinary trade and commercial interests, and a canal route through the country, which, if opened for international traffic, would compete with the Panama Canal.

But one thing led to another. Mexico is enforcing her new land laws which limit the rights of foreign speculators and land owners. The State Department has insisted that the United States would not accept the new laws because they are confiscatory. On the other hand, the Calles government in Mexico insists that these laws are no more confiscatory than

similar laws in the United States and other countries. But besides the oil land difficulties, there is another important issue in Mexico. The Calles government has limited the rights of religious organizations in Mexico and the Catholic Church is almost a unit in its opposition to these limitations. Oil and religion make Mexico and the United States view one another as potential enemies. Naturally enough, when the United States took the side of the conservatives in Nicaragua, which is a nearer neighbor to Mexico than to the United States, the Mexicans took the other side. This brought the two countries face to face in Nicaragua. War became a possibility.

The sending of the marines to Nicaragua by the United States brought protests from many prominent citizens in this country as well as from the Senate, which has a constitutional right to a partial control of foreign policies. Public opinion was strong against a war with Mexico and the administration was made to defend its policy. This defense, in the minds of most students of international affairs, was almost an insult to American intelligence. Secretary of State Kellogg actually tried to show that the Bolsheviks were trying to overthrow our government by using Mexico and Central America as a base of operations. The documents which he quoted were not convincing and make this government appear in bad light before the whole civilized world. Either the administration was scared by a shadow or it has reasons which it has not given. In either case it is using a type of diplomacy which should be discarded in a government of the people.

In a personal letter acknowledging my protest against this high-handed and dangerous policy, a senator writes: "There will be no war." I hope he has ample grounds for his categorical statement, but a war with Spain came under circumstances which were not entirely unlike the present. Another congressman writes: "Very far-reaching consequences may ensue." This latter congressman asks me to use my influence for moderation. I pass his suggestion on to readers of The Exponent.

What can we do? At least write to your congressmen and ask them to strive for peace and good will. They will then know that you are not willing to have the "war dogs" called out to force Mexico to give American capitalists her resources and to give the Catholic Church a free hand. The use of the sword for propagating any religion is not Christian, so it seems one can do this much as a Christian without being unduly intolerant of the Catholic Church.

J. C. Meyer.

STUDENTS AND INTERNATIONAL AFFAIRS

In centuries past at various times the student clement has made itself felt as an influence in the formation and direction of national and world tendencies. In our time the students of various countries are taking a definite stand on questions of national

and international importance. For some time the Youth Movement of Germany, Russia, China, India, and other countries have been factors that leaders had to reckon with. Students of America have been rather slow to follow, nevertheless there are some hopeful signs that they, too, are more and more awakening to their share of responsibility to help in a concrete way in bringing about a new and better social order. During the Christmas vacation of a year ago, nearly a thousand students from all over the land gathered for a few days' discussion of vital problems, and at the Milwaukee conference of this last Christmas vacation there were present some 3,000 students from all over our country, which shows that the interest is growing.

On Tuesday, January 24th, a mass meeting of students was held at the University of Chicago, in order to discuss the Mexican situation. It was a most interesting meeting. What "heat" there was came from older people who were attending. The students themselves seemed to know what they wanted. Unanimously, they passed a resolution to be sent to President Coolidge and the state senators, recommending first, that the present dispute between the United States and Mexico be settled by arbitration, and second, to demand the withdrawal of the United States troops from Nicaragua immediately. It is hoped that other college and university groups will also go on record in favor of similar demands. As one sat there one could not help wondering what Mennonite churches and schools are doing at this time of crisis in Mexico and China.

Ed. G. Kauffman.

THE LURE OF GOODNESS

Goodness, if judged by the attention it gets in the newspaper, is not attractive. There is no lure in it. The people who are good are uninteresting. No one cares to read much about them and no one will pay to see them perform on the screen. The newspaper prints what the majority of readers want to read. It is therefore evident that most people do not care to read about good people.

The people who have the attention of the crowd and who are talked about most are not the good people but the adulterers and fornicators, the murderers, the scandalous, the ex-leaders of the country who betray public confidence and then attribute their ugly deeds to "excessive Americanism". The publicity which evil gets has its good features. It serves to some extent as a deterrent of evil, and a rebuke upon the evil-doer. But it is also a symptom that thousands upon thousands of people find more attractiveness in moral aberrations than they do in people whose hearts are pure.

The difficulty lies partly in the fact that goodness has frequently been caricatured. Good people too frequently give the impression that life is a burden to be borne. Their general bearing suggests that the

way to be good is to look as if you felt badly. They have the corners of the mouth turned down instead of up and while they are good, they also give the impression that they are unhappy.

There are many young people who imagine that religion spoils the fun in life. They will delay joining the church because they wish to enjoy life a little while longer. To become religious seems to them the same as to become prematurely old.

Of course, the surest cure for this wrong conception regarding goodness is to get in touch with the world's most perfect incarnations of goodness. The church has some people within its folds who claim for themselves the perfect work of grace but who nevertheless look as sour as an old owl. But goodness should not be judged by such samples of imperfect redemption. Let religion be judged by what is seen in the best men in the church.

The most attractive personality of all history is Jesus of Nazareth. The reason why many people do not think so is partly because He has been pictured as a weakling—effeminate, negative, and pusillanimous. The artists have painted Him as retiring and resigned. But the New Testament reveals Him as a man of strength, courage, adventure, sympathy and tenderness and love. In His life and death are found just the qualities of character which we admire.

The goodness of Jesus is attractive because it is so natural and spontaneous. He never posed and He never played a part. His deeds were just the natural expressions of His character. He told the truth because His heart was pure, not because He was afraid to be found out a liar. He prayed, not to be seen of men, but in order to refresh His soul. He kept the Sabbath holy, not according to the thirty-three rules of the Pharisees, but according as a heart full of love for God and man dictated. He was not good according to a rule book as one might be polite by trying to remember the rules in the book of etiquette. He had no rules and most of the rules which the Pharisees had, He broke. He seemed always to be thinking up new ways of being good.

The way to be good is to follow Jesus—to live a life that is simple, natural and spontaneous. A sincere endeavor to follow Jesus is a fascinating pursuit. His way of living promises plenty of romance and adventure.

When goodness becomes the simple expression of the spirit of Jesus within the heart, its lure will be restored; it will draw men to you and them to Him.

In the last war a few score of genuine conscientious objectors went to prison for their faith. It is only fair to tell the government frankly in advance that in the next war, not a few score, but many thousands will gladly go to prison or to death rather than take any destructive part in what they believe, with the Federal Council of Churches, "is the world's chief collective sin."—Sherwood Eddy.

Is This Non-Resistance?

Mr. Ghandi Answers.

(Mohandas Karamchand Ghandi, India's mystic and thinker, is rated by many as the greatest man in the world. His life is a living testimony of the doctrine of non-violent resistance and through his deeds of sacrifice, his life of fasting and prayer, the subjection of his being to spiritual things, he has aroused the imagination of a nation, and his name is known in every hamlet in India. Nominally he is not a Christian, but he believes in the Bible and teaches the New Testament and literally lives the doctrine of the cross. He is a genius in the things of the spirit. In the following article, adapted from an article in the current issue of THE INQUIRY, Mr. Ghandi explains what he means by non-resistance. Editor)

Case 1. A Chinese student at an American university relates how, by persistent good temper and expressions of good will, he converted the racial contempt of a fellow student into friendship.

Case 2. A group of Danish workmen, who, as "foreigners", were objected to by the native American members in a railroad Y. M. C. A., overcame this dislike by a musical entertainment.

Case 3. A colony of Japanese in a California town cooperated with the prejudiced white townspeople in keeping out further Japanese immigrants and also endeavored to ingratiate themselves with their fellow citizens by a financial contribution to a white church.

Mr. Ghandi says:

"Now the first easily comes under true non-resistance. The second is more an instance of presence of mind than non-resistance. The third, from the facts as stated, is an instance, if not of cowardice, certainly of selfishness. The resident Japanese population, in order to retain their earthly possessions, agreed to the prohibition of further Japanese immigration. It may have been sound policy. It may have been the only policy advisable. But it was not non-resistance.

"Non-resistance is restraint voluntarily undertaken for the good of society. It is therefore an intensely active purifying inward force. It is often antagonistic to the material good of the non-resister. It may even mean his utter material ruin. It is rooted in internal strength, never weakness. It must be consciously exercised. It therefore presupposes ability to offer physical resistance. In the last instance, therefore, the Japanese would have non-resisted if they had left all their possessions rather than surrendered the rights of prospective immigrants. They might also have suffered death or lynching without even mental retaliation and thus melted the hearts of their persecutors. It was not victory of truth that, without any inconvenience to themselves, they were able to retain their property. In terms of non-resistance, their contribution to the American church in its difficulty was a bribe, by no means a token of good-will or a free gift.

"The acquisition of the spirit of non-resistance is a matter of long training in self-denial and apprecia-

tion of the hidden forces within ourselves. It changes one's outlook upon life. It puts different values upon things and upsets previous calculations. And when once it is set in motion, its effect, if it is intensive enough, can overtake the whole universe. It is the greatest force because it is the highest expression of the soul. All need not possess the same measure of conscious non-resistance for its full operation. It is enough for one person only to possess it, even as one general is enough to regulate and dispose of the energy of millions of soldiers who enlist under his banner even though they know not the why and wherefore of his dispositions. The monkeys of one Rama were enough to confound the innumerable host armed from head to foot of the ten-headed Ravana."

Give Us a Chance!

By Evelyn Riley Nicholson (Mrs. Thomas Nicholson),
President, Woman's Foreign Missionary Society,
Methodist Episcopal Church.

(This is the declamation with which the final contest was won in the Ohio Prince of Peace Declamation Contest. The winner was awarded \$500.00 and four years' tuition in college. Two others out of the six contestants had selected the same declamation.—Editor.)

We had no chance to enter the World War. Enviously we watched older members of our families set out on their holy crusade. They seemed to us transformed by high purposes. They were going to rescue the world from the rule of force, to "wage a war to end war". We believed it. Gladly would we have joined them. But we had no chance. We were told to knit socks or buy stamps as tests of our patriotism!

Ghastly months of weary watching passed. Then came Armistice Day. Who can forget the joy and thrill of it! The news was shrieked by whistles, clanged by bells, shouted by human voices. "The war is over! The war is over, thank God!"

But wars were not over. We have been disillusioned. In spite of high purposes, thwarted ambitions, acres of white crosses, the demon War still strides over the world. He has left in his wake not only millions of broken bodies, diseased minds, shattered hopes, wrecked homes, but he has sown dragon's teeth from which springs another crop of armed soldiery. Fear, suspicion, bitterness, hate, grow inevitably into "the next war". Already the nations are engaged in it, or preparing for it. Children of the belligerent nations are being reared to believe atrocious things of their enemies, and to "hate every country but their own". Youth are being trained in war psychology and military tactics. Not alone in Europe is this true. A quiet but persistent campaign is being waged in this country to militarize our youth and to defeat every effort to create the "will to peace".

The late war was the result of educational propaganda in the schools of Central Europe. This country can be militarized too. Your children can be made

to believe in force as the supreme law of the nations. Your youth can be taught the doctrines of the superman and reliance on brute power rather than on justice and cooperation. But will this end war? Clearly, it will not! Prepare for war and you get war.

In 226 of our high schools and colleges, enrolling more than 125,000 students military training is given, and in eighty-three of them it is compulsory. In the summer of 1925, 35,000 young boys were in military training camps. Prizes, scholarships, uniforms, are offered as bribes to take these courses.

A recent writer said, "Doubtless as members of the Christian Church we should love our enemies and aim at universal peace and brotherhood. But in the present state of international affairs how is this to be attained? Only by military preparedness, on the part of Christian nations."

As well plant Canadian thistles and expect to gather Easter lilies! Love, peace and brotherhood do not grow on gun stocks. As well quote Christ as saying, "Go ye into all the world and shoot My Gospel of love into every nation." That is why our missionaries in China have petitioned the government not to protect them with gunboats, but by an attitude of friendliness and fair dealing toward the Chinese.

Do you want us to repeat the insane mistakes of the past and make no progress toward a peaceful world? Then do not ask us to train for war. Commend, rather, the Cleveland Board of Education for abolishing even optional military courses from the city high schools.

We are not "reforming the past", but we are to help form the future. "The earth belongs to the living generation", said Thomas Jefferson. For the next thirty years it will be ours, and ours will be the responsibility of setting it forward. No generation has ever lived in such easy communication with its own in other lands no generation has ever found the world so war-weary and so wistful for ways of peace. Youth of all lands are uniting in a League against war. Give us a chance to help rid the earth of this scourge!

Give us a chance to study the deep-seated causes of war that we may avoid them. Give us text-books that afford unbiased information about the facts of history. Give us a chance to develop patriotism based on pride, not of our country's bigness, but of her greatness, not of her wealth, but of her service. Give us a chance to become world citizens and not bigoted nationalists. Permit us to know the gifts and potentialities of other races and peoples. Give us a chance to practice racial justice and fair play in our own communities. Let us hear less glorification of war, and more of the tasks which call for high courage and sacrifice in service for humanity. Give us a chance to treat foreigners with respect and goodwill and to tear down the fences between groups.

Give us a chance to know what the Christian Church is doing to promote the gospel of good-will among the nations. Let us see if the Sermon on the

Mount "works". Give us our part to play.

As for us, students of my generation, let us accept with sincerity the obligations and high privilege our age lays upon us. In the words inscribed near the tomb of the Unknown Soldier in Arlington, "Let us here highly resolve that these dead shall not have died in vain." We are traitors to the holy cause to which our soldiers gave their lives, if we do not carry on and complete their task. From Flanders' graves comes a voice—

"We who lie here have nothing more to pray;
To your praises we are deaf and blind.
We may not even know if you betray
Our hope to make earth better for mankind."

We shall not betray your hope, O valiant youth!
We shall live for it as you died for it. To us you have
thrown your torch. Be ours to hold it high!

QUESTION

Would you use force in defending the helpless?

"What would you do if you saw a big brute of a man attacking a helpless woman?" If all efforts at persuasion were unsuccessful, I should not hesitate to use physical force in attempting to protect her. That is to say, I am unable to accept the doctrine of Tolstoi that the use of force is intrinsically wrong. To me, the use of force is non-moral; it is good or bad depending upon the motive behind its use and the effects of its application. It seems obvious that in our modern world at least a measure of physical restraint is absolutely necessary in extreme cases in dealing with vicious persons and with those who are temporarily lacking in self-control—persons drunk with liquor, with passion, with hatred. In such cases, the use of restraining force may not only protect the helpless but also have a redemptive effect upon the aggressor. It must be admitted, however, that the tendency of our day is to use force too easily and too frequently without making full use of non-violent means of resisting evil-doers.

It should be pointed out, however, that the use of force in protecting a helpless woman from a big brute is not a true parallel to modern war. In order to find such a parallel, it would be necessary to assume that in seeking to protect a helpless woman, we would not only take the life of the man, but would also kill his wife and children and a score of his friends and set in motion a process which would result in the death of the woman's children, her mother and a score of her friends. Would we be willing to kill the guilty man and ninety-nine relatively innocent people in seeking to protect a helpless woman? That is exactly what a great war does; for every person it protects, it destroys a hundred others.—Kirby Page in "The Abolition of War", by Eddy and Page.

Bibles for China

George T. B. Davis, Bible House,
3 Hong Kong Road, Shanghai.

It is a peculiarly appropriate providence that just now, when China is being torn by civil strife, and when anti-Christian and anti-foreign propaganda are being promoted by students and political factions—that there should be inaugurated a nation-wide campaign for the distribution of New Testaments.

Contrary to the general impression abroad, the great mass of the people of China, and especially those in the country districts, are still quite friendly to the missionary and foreigner. How long this condition will continue, no one can tell. Moreover, probably never before in the history of missions in this land have the people been so receptive to new ideas as at the present moment. It is a time of upheaval and transition, and also a time of great opportunity.

About two years ago, the plan of a nation-wide distribution of neat pocket copies of the New Testament was broached to the secretaries of the Bible societies in China. They referred the matter to the missionaries. A letter was sent out to more than 5,000 missionaries asking for their judgment on the plan, and if favorable, how many copies they could wisely and carefully use in their district. The project was heartily endorsed by the missionaries, and requests were received for more than 600,000 Testaments.

In the meantime funds have been contributed—and quite apart from the regular work of the Bible societies—for printing some 700,000 copies of the pocket Testaments. Now as the simultaneous distribution is about to begin, a second letter is being sent to the missionaries which will probably bring the number of applications for the Testaments nearly or quite up to the million mark.

The aim of the movement is to use the gift of the Book, and the subsequent reading of the Word, to lead multitudes into the Light; and to promote the systematic reading of the Bible among those who are already professing Christians.

But the nation-wide presentation of New Testaments is only a part of the ultimate object of the campaign. The chief aim of the movement is to help in bringing to pass a real revival, an outpouring of the Holy Spirit, a great spiritual awakening.

The letter that is now going out to the missionary body is primarily an appeal for united prayer for revival in China. It is suggested that not only the missionaries but the Chinese Christians also should spend a few minutes daily, in the morning if possible, "in intercession for an outpouring of the Holy Spirit upon the missionaries, pastors, evangelists, Bible women, and all Christians; for the cleansing and quickening of the church; for the spread of the Word of God; and for a great ingathering of souls into the Kingdom." It is hoped also that many thousands in other lands will unite in praying for revival in China;

and for the blessing of God upon the nation-wide distribution of His Own Word.

Although the simultaneous circulation of the New Testaments will not begin for a few days, yet some preliminary distributions have already been made. A missionary in Honan, Rev. I. S. W. Ryding, who was recently captured by brigands, and was released or escaped a month or so ago, sent an urgent appeal for Testaments for his city, which was "reeling and stunned" from the ravages of brigands and soldiers. He wrote:

"Some months ago I asked if two thousand of the New Testaments might be sent me for this Hsien, and about eight hundred surrounding villages. This city has recently been attacked by a large band of brigands. Then followed a looting by thirteen hundred soldiers. The brigands killed in the city, and carried away captives something like seven hundred people. Captives are now being tortured in order to hasten paying of the ransoms.

"The city is reeling and stunned from the terrible experiences. I feel that THE PRESENT is a most opportune time for Christian workers to go from shop to shop and house to house distributing the Word of Life. Could you send me some of the two thousand at once?" As freight was slow and uncertain, one thousand copies of the Testament were dispatched to him by post.

The hearts of the Chinese people are peculiarly sensitive and receptive just now, and as a great volume of believing prayer ascends to the Throne from this and other lands, I should not be surprised to hear ere long of gracious outpourings of the Spirit in various parts of the country.

Since returning to China, it was my privilege to get a glimpse of some revival meetings held in Shanghai by the well known Chinese evangelist, Leland Wong. Mr. Wong was formerly an officer in the Chinese Navy. Following his conversion he gave up his position, and now devotes himself wholly to work for God. The church where Mr. Wong was speaking was crowded, with a score or two on the platform. The thing that especially impressed me was his perfect naturalness and ease. He seemed to be speaking under the direct control of the Spirit.

Presently he quietly concluded his address, and made a simple appeal. Some went to the front, and then others and still others as they sang verse after verse of an invitation hymn. The atmosphere was

charged with spiritual power. Although I could not understand the words of the hymn, tears began to flow, and I was carried back in spirit to a somewhat similar scene in a crowded church in Swansea, Wales, in the midst of the Welsh revival.

Mr. Wong is saturated with the Word of God. He reads eleven chapters of the Bible daily: five Psalms, one chapter of Proverbs, three others in the Old Testament, and two in the New. He has applied for 5,000 of the pocket Testaments. He told me that he recently had a fresh realization of the truth of Isaiah 55:11, that the Word of God "SHALL PROSPER" and "SHALL ACCOMPLISH". Mr. Wong, with other Christians, plans to spend three days shortly in special intercession for revival in China.

Recently a missionary in the province of Kiangsu, Rev. John C. DeKorne, gave me a striking example of the power of the Word of God. Two years ago, Mr. DeKorne received 100 copies of the special pocket Testament for use in his district. He gave some to an evangelist, but warned him that they must only be given to adults and only to those who would agree to read and carry them. Contrary, however, to the instructions of the missionary, one of the Books was given to a ten-year-old boy.

The lad carried the Book to his home, three miles distant in the country. Day by day the boy, or his father, read aloud from its pages. Such interest was aroused that the farmer, like Cornelius of old, sent for the missionary, to hear more of these

wonderful Words of Life. At first the grandfather would have nothing to do with the new "Jesus' doctrine". For twenty years the family had been ardent Buddhists. They had over 35 idols in their home, to which they made more than 100 bows daily.

Now, however, all is changed. The home is transformed. The idols have been destroyed. Hymns of praise ascend to the One True God. Three generations, the grandfather, father and son, are seeking for baptism. A few months ago, when a missionary examined the grandfather, and asked what he knew about the doctrine, he replied: "I don't know much about the doctrine; but I know that I am a sinner, and that Jesus has saved me."

Perhaps no other nation in the world appreciates the gift of a book as much as the Chinese. They have a high regard amounting almost to reverence for their written "characters". Hence they are delighted to receive a book, and especially the Book of



Three generations in China led into the light largely through the gift of a Testament to a ten-year-old boy.

Books.

The three Bible societies operating throughout China are cooperating heartily in this nation-wide effort. Rev. G. W. Sheppard, secretary of the British and Foreign Bible Society; Rev. G. Carleton Lacy, secretary of the American Bible Society; and Mr. Walter Milward, secretary of the National Bible Society of Scotland, are speeding up the printing and binding of the Testaments; and the Societies are bearing all transportation charges of sending the Books to the missionaries.

"There is a wonderful spirit of inquiry abroad in China just now," was the statement made to me last night by Mrs. Herbert Hudson Taylor, the daughter-in-law of the late Dr. J. Hudson Taylor, the founder of the China Inland Mission.

Who can tell whether all this ferment and upheaval and unrest may not be a providential breaking up of fallow ground in preparation for showers of divine blessing? Surely the placing of 700,000 or 1,000,000 copies of the New Testament in Chinese homes and hearts at the hands of consecrated missionaries and Chinese workers cannot fail to be a powerful factor in bringing to pass a great spiritual awakening.

David declared that they that tarried by the "stuff" should share alike with those that went to the battle. It may not be possible for those who read these lines to come to China to help in giving out the Testaments and winning souls; but right in your own room, by means of earnest intercessory prayer, you can have a very vital and glorious share in the distribution of the Books, and in leading multitudes into the Light.

Will you not join with thousands in China in spending a few minutes daily "in intercession for an outpouring of the Holy Spirit upon the missionaries, pastors, evangelists, Bible women, and all Christians; for the cleansing and quickening of the Church; for the spread of the Word of God; and for a great ingathering of souls into the Kingdom?"

Shanghai, China.

HEAVENLY HARMONY

One of Frances Ridley Havergal's poems tells of an aeolian harp which a friend sent with a letter describing the wonderful sweetness of its tones. Miss Havergal took the harp and thrummed its seven strings, but there were no thrilling strains, only common music. She read the letter again, and found instructions which she had overlooked at first. Then she raised the window and put the harp under the sash. Now the wind swept over the strings, and the room was filled with melodious strains which no fingers of man could have produced. Only when the breath of heaven blew upon the harp could its marvelous music be brought out.

The human soul is such a harp. Human fingers call out much that is lovely and sweet, but it is only when its chords are swept by the breath of heaven, by the Holy Spirit, that its noblest music is called out.

MAGAZINES

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The Zion Mennonite Church, Souderton, Pa.

On a recent visit to Eastern Pennsylvania it was my happy privilege to attend and participate in the two-hundredth anniversary service, commemorating the founding of the West Swamp Mennonite church, near Milford Square, Pa. The following week I spent happily with the pastor and good people of the Zion Mennonite church, Souderton, Pa., giving a week of Bible lectures. These two churches are less than twenty miles apart but in many respects they are quite different. The West Swamp church is one of the oldest Mennonite churches in America, while the Zion church is barely one generation old. The West Swamp church is largely a rural church, while the Zion church is located in a village of 4,000 people, almost near enough Philadelphia to be in many respects a suburb of one of our largest American cities. Consequently, the Zion church at Souderton has many of the city conditions and problems.

The class of people which constitutes the membership of these two churches, however, is much the same, Pennsylvania Dutch, my mother tongue. Consequently, I love the community and the people of the Zion Mennonite church all the more for this kinship of language. While the organization of the Zion Mennonite church at Souderton dates back only to February 8, 1893, the majority of the membership of the church is of Old Mennonite stock. Most of the first members of this church had been members of neighboring Mennonite churches previous to the organization of this congregation. Flatland, Deep Run, Schwenksville, Doylestown, Line Lexington, East Swamp, Philadelphia and others have, as well as the Franconia Conference Mennonites (Old Mennonites), furnished much of the membership of this church. During my stay with this church, there occurred a funeral of one of the older members of the church, in which most of the nearest relatives were members of the Franconia Mennonite Conference. However different from many other Mennonite congregations, this church of recent years has received many members whose names are not those of Mennonite stock.

Souderton is so situated that it is a natural center for Mennonites in this section of Pennsylvania. Souderton is surrounded on every side by Mennonite churches. Many of these churches belong to the Franconia Mennonite Conference (Old Mennonites), quite a few belong to the Eastern District Confer-

ence of the General Conference and a few belong to the Mennonite Brethren in Christ. All told, Souderton and its environs is one of the Mennonite strongholds in America.

It was the alert eye of Rev. N. B. Grubb, for many years the honored pastor of the First Mennonite church, Philadelphia, that discovered that Souderton is destined to be one of the strategic points of the Mennonite Church in Eastern Pennsylvania. With the help of some encouragement of a few members of the Mennonite church living in Souderton, he held the first service in Souderton on January 9, 1887. The attendance was encouraging and the services continued every two weeks from that time on to the time of the organization of the members into a distinct congregation, six years later.

Since its organization, Feb. 8, 1893, with nineteen members, the Zion Mennonite church has been served by four pastors and has grown from the original nineteen members to approximately four hundred members at the present time. The first one of these pastors was Rev. A. M. Fretz, who assumed the pastorate at once upon the organizing of the church and continued to serve



Zion Mennonite Church and Parsonage.

for seventeen years. His labors were blessed, so that when he closed his pastorate, the church had grown into a congregation of one hundred and sixty-four members and had built an addition to the church doubling its original capacity. These were years of unabated growth and expansion. God honored Brother Fretz's labors in a signal fashion by giving him large increases as his reward.

On February 6, 1910, Rev. J. W. Schantz, the pastor of the Schwenksville Mennonite church, assumed the pastorate of the Souderton church in addition to his Schwenksville charge. Rev. Schantz was a young man of almost boundless energy, who took up the work with such devotion and enthusiasm and withal with such a fine Christian spirit and discernment that the church had a period of phenomenal growth under his six and one-half years of pastoral care. Every one expected him to serve the church for many years and had high hopes that his splendid ministry would continue to be blessed in a large way for at least twenty-five or thirty years. But after six and one-half years of service, he was stricken down by death after a very short illness at the early age of thirty-eight years. The congregation was dazed and

bewildered at the loss of its pastor. A net gain of more than one hundred members had been made by the church in a few years. The congregation was passionately devoted to its pastor and willing to follow his leadership heroically and sacrificially, but now, lo, the Lord took him and left them as sheep without a shepherd.

During the few months' illness before the death of Rev. Schantz, Rev. Reed F. Landis, a young man in the midst of his preparation for the ministry, was called to supply the pulpit until Rev. Schantz might be able to return to his work. This pastorate, which was intended to be only a temporary one, continued from the mid-year of 1916 until the spring of 1923. Under the leadership of Rev. Landis, the church carried forward and expanded its activities and maintain-



REV. G. T. SOLDNER
Pastor of the Zion Church since 1923.

ed a normal growth in all lines. The pioneer work was done. Now there was a time of natural growth and expansion. The Sunday school made steady gains during these years in numerical growth, departmental organization and missionary interest and support. A native Christian worker is supported in India by the Christian Endeavor Society since 1917. In 1916, a Junior Christian Endeavor was organized and is still carrying on an exceedingly helpful work among the young people of the congregation. The church membership also grew with the years.

In the summer of 1923, Rev. G. T. Soldner, a graduate of Bluffton College and Witmarsum Theological Seminary, became the pastor of the church. Under his able and enthusiastic leadership, the Zion church is developing along all lines of Christian service. The church membership and the Sunday school attendance has increased materially in the last few years. Recently it was found necessary to excavate and rebuild the basement of the church at a considerable expense in order to provide properly for the growing Sunday school. In visiting among the mem-

bers one frequently hears that if there is any continued considerable increase in Sunday school attendance, it will be necessary to provide more room, either by rebuilding or erecting a new church. Within the last few years this church has had its own missionary pastor, whom the church supports wholly in his work in India. This missionary pastor is Rev. Samuel T. Moyer of Basna, India, a member from boyhood of the Zion church. This is a practice that other Mennonite churches might well imitate both to their own religious advantage and to the advantage of the foreign mission work.

A church that carries on a local church program which results in constant growth, supports all the denominational enterprises liberally, supports a missionary pastor on the field, supports a native Christian missionary worker and several missionary orphans and is a power for righteousness in its own community is one of God's best blessings to the world. We thank God for this light-house of evangelical truth and power.—Paul E. Whitmer.

ARE YOU INTERESTED IN RURAL LIFE?

Read These Books

"The Design of Small Properties."—By M. E. Bottomley, 1926. \$3.00.

A new landscape guide for the small-home owner in town and country. Well illustrated and suggestive as to planting.

"Our Templed Hills."—By Ralph Felton, 1926. \$1.00.

A thorough study of the rural church situation. The author says: "the day is coming when the nation will recognize the value of the rural church to our national idealism; when ministers will be proud to serve rural parishes; when those who worship in city centers will seek the companionship of rural folk because of their real worth."

The Story of John Frederick Oberlin.—By A. F. Beard, 1922. \$1.25.

The classic story of a great country minister serving a remote parish. President Henry Churchill King of Oberlin College, writes the introduction. He says: "This life contains inspiration to good citizenship, to high public service, to true living, to better teaching, to more devoted ministry."

"Steeple Among the Hills."—By Arthur Wentworth Hewitt, 1926. \$1.75.

The author is one of the foremost country ministers, having served country parishes in Vermont for eighteen years. He realizes the greatness of the task of serving a rural church and tells in a vivid way some of his experiences. Dr. S. Parkes Cadman recently referred to this book as one of the most inspiring he has read. Order it for your minister.

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THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider

MAKING OUR HOMES CHRISTIAN

February 13.

Lesson Text: Ephesians 5:25-6:4

Home! We have heard that word often. I am told that the people of India have no word for home. They have a word for house, but a house is not a home. It takes more than a house to make a home. In some very poor houses there have been wonderful homes. What a home is depends entirely on the people who dwell there. Father, mother, boys, girls, make a home. Christian fathers and mothers make a Christian home. I know of nothing more important than a good home. And by a good home I mean a Christian home. In such a home the father, mother and children live according to the spirit and teaching of Jesus. What is more beautiful than such a home!

Is there a better test of our religious life than the life we live in our homes? A Christian will live as a Christian in his home. Some who call themselves Christians are not Christians in their homes. A Christian father will not be a groucher or a nagger. He will not flare up in anger at his wife and children. Some men have made fools of themselves by the way in which they acted in their homes. The Scripture says: "Fathers, provoke not your children to wrath." Christian fathers don't. Fathers, let us ask ourselves whether we have always been fair and considerate in our treatment of our boys and girls. The children in our homes have come into our homes because we invited them. They had no choice in the matter. We all rejoice because of the children which our good Lord has given us. We ought to so live before them that they in their early years may come to know what it means to be a Christian. The meaning which they give to the word Christian will be gotten pretty largely from our homes. More specifically they will get it from us. How many wives, if they should express their secret thoughts, would be able to say: "My husband has always acted as a Christian in his treatment of me and our children." I fear too few could honestly say that. A few years ago a husband who lost his wife in death said to me that his wife was never during the years of their married life anything but a Christian mother and wife. What are our boys and girls saying or thinking about us, their parents? It is written: "Children, obey your parents in the Lord." As fathers and mothers, that means that we must be worthy of their obedience. If fathers and mothers are to be honored they must be worthy of honor.

What the home is tells in the characters of the boys and girls reared there. An unhappy, divided home is a very unfortunate place to rear and train children. Bad boys and girls almost always come from homes in which the religious life is at low ebb or totally absent. Parents are doing their children a great wrong if they do not provide religious training for their children in the home. The work done in the Sunday school is good. But the Sunday school cannot take the responsibilities of the home. In this day of so many moral perils and deadly temptations, the Christian home must conscientiously bear its responsibilities. Make the home the happiest place on earth. Let every boy and girl feel that when they go home they are going to the choicest spot in all the world. I have known some boys and girls who did not feel that way about their home. Their homes were not what they should have been. A Christian home is a place of joy, friendship, and companionship. How many fathers are pals to their sons? They should be. How many mothers are confidential advisors to their daughters? I know a girl who says she cannot go to her mother and talk things over confidentially. Who is to blame? In this case the mother. There is something lacking in that home. The Christian home is a place of music and good reading. The home should be cheerful, happy, attractive for the sake of the boys and girls. Christ must be there in the lives of all.

SERVING IN AND THROUGH THE CHURCH

February 20.

Lesson Text: Matthew 5:13-16; Acts 2:42-47.

The readers of these lines are undoubtedly lovers of the Church of Christ. We are happy to share in her work and ministry. None of us would claim that the Church is perfect. We are conscious of her failings and weaknesses. The shortcomings of the Church are not because she lacks a true Gospel. The Church has a Christ who is matchless; a Gospel which is the power of God unto salvation. But why is the Church so often weak and impotent? The people who make up the Church are to blame. It may be, they lack loyalty to Him who is the Founder of the Church. It may be, they lack in knowledge and understanding of His Gospel, together with a willingness to obey. The fault is with us and not with our Lord.

It is helpful to read the words of this lesson and apply them to the Church of today. The Church is the salt of the earth. We as Christians are likened unto salt. We serve a purpose which may be compared unto the working of salt. As a boy, I had to scatter salt around the roots of thistles. Salt kills weeds. We are to be as salt. Salt also preserves that which is packed in it. Is there something in the disciple of Christ which acts as a protecting influence over the lives of others? A congregation of Christians, if they truly are the salt of the earth, are a power for good throughout the length and breadth of the community. Our churches are doing a good piece of work for the families within the church. But how about the neighbors in the community who do not go to church? Why is this the case in so many of our churches that we are unable to reach and win the non-church goers? May it be that the salt has lost its savor or strength? Again according to Jesus the Church is likened unto a light. The purpose of light is to give illumination. By the light we see. Jesus was as a light unto His disciples. He passes on the obligation to us in the words: "Ye are the light of the world." What kind of a church is truly a beacon light to the people round about? Certainly not a lifeless church; certainly not a quarrelling church; certainly not a self-centered church. The church, as pictured in the book of Acts, was a light unto the world. And what were the characteristics of that church? It was an intelligent church. They continued in the apostle's teaching. In the church of that day people found and gave themselves in fellowship. A church which lacks in this respect is cold and lifeless. We must have fellowship if we would be Christians. In what way can we increase the intelligence and build up the fellowship in our churches? There is great need for both. The early church was a church of prayer. How much of our prayer life is bound up with the tasks of the church? How much do we pray for the members of the church? Or for the many activities of the church? Prayer is power. The love of Christ so abounded in the first church that men shared their goods with those in need. Such a church is a light unto this selfish world. We love our houses and our lands too much. The true church is a sharing church. Then, too, they engaged in the breaking of bread, which must have been the Lord's Supper. This is a mark of the deep spirituality of those early believers. In the breaking of bread and in the receiving of the cup, they had fellowship and communion with Him who died for them. There was also joy and gladness of heart among those believers. A gloomy Christian is not a Christian in the full sense. Joy, gladness, singleness of heart give forth light.

I repeat. We fervently love the Church. How may we increase her light giving power? For we, as members of the Church of Christ, are to be the light of the world. The world needs light. The light of Christ. We are God's fellow-workers.

The Ohio Pastors' Convention

Lester Hostetler

Probably the largest group of Protestant ministers that were ever assembled together in the history of the Church met at Columbus, Ohio, at the Eighth Annual Ohio Pastors' Convention, January 24 to 27. Approximately one thousand ministers were present, representing many different denominations.

The convention is an annual event and is becoming an important factor in the creation of fellowship and good-will among the religious leaders of the state and in the building of attitudes and the crystallizing of Christian sentiment regarding the common religious problems of the churches.

The assembly was divided into groups or "commissions", which met at regular periods to discuss such problems as evangelism, religious education, moral welfare, youth, and international relations. Large groups are obviously not in position to arrive at scientific conclusions as a result of their deliberations. Diligent research and observation alone can do that. But the pooling of resources and the exchange of ideas is interesting and at times profitable.

Ohio pastors are all agreed that war is bad. But they are not all agreed that the Church should not again become a medium for the prosecution of another war. A resolution to that effect was defeated. But there seems to be definite progress in getting more and more Christian ministers in taking their stand with the Sermon on the Mount on the greatest of all evils in the world today, viz., war. A continued return to the study of the teachings of Jesus and a continued effort in the exposition of the New Testament doctrine of peace, from press and platform, may finally succeed in the complete Christianizing of Ohio pulpits.

A searching appeal for evangelism was made by Bishop Theodore Henderson of the Methodist church. Bishop Henderson has done a great deal of work in organizing the laymen of all denominations for effective work in evangelism. He plead for a revival of religion in the churches. This, he insisted, is not to be confused with a mission. Many of the so-called evangelistic campaigns are missions, bringing revival to the people. A real revival grows out of the congregation. The real need is not an addition of numbers as much as a deeper spiritual life among both the ministry and the laity. The minister himself must be the leading spirit in every revival effort. The religious indifference of youth today which is lamented so much, he said, was nothing more than a reflection of the religion of the elders. Ninety per cent. of the young people today have never heard their parents pray.

Besides Bishop Henderson, the principal speakers were Bishop Francis J. McConnell of Pittsburg, also of the Methodist Church, and S. Parkes Cadman

of Brooklyn, whose name has become a by-word in thousands of American homes through his Sunday afternoon radio addresses. After his address in the forenoon, he resumed the platform in the afternoon and for one hour answered questions which came from the audience, ranging in subject matter from practical international questions to philosophy and the newer psychology. He is probably the most widely informed speaker in America.

Dr. Cadman believes that the churches must unite in a great common cause of Jesus and work together much as the different regiments of an army work toward a common end. He reminded his audience that the churches which the Apostle Paul himself founded have ceased to exist so that scarcely a trace of them remains today. This is the punishment which awaits any church which dissipates its energy in profitless bickering and disputation. The Federal Council of Churches, of which he is president, has made a great contribution to the cause of the church by its testimony against social ills and its work in creating sympathy among the denominations.

Bishop McConnell gave three addresses on Voices of Today, Prophetic Preaching, and International Christianity.

The churches should listen to the voices that are crying today, the voices of youth, of radicalism, of imperialism, or militarism. But these voices need not necessarily be considered as statements of facts. They may be no more than symptoms of conditions. But they must be heard nevertheless, just as a physician needs to listen to his patient, not for an exact statement of conditions, but for symptoms by which he can diagnose and prescribe properly. Some voices are "instrumental". The phrases which people use, "bolshivism", "red", "Americanism", "modernism", are not always to be regarded as accurate descriptions of the situations to which they are applied but as convenient and effective instruments with which to fight.

The prophet in religion is necessary. He is many times harsh and sarcastic, he is often not well balanced in his judgments, but he is needed, desperately needed to guard the church against easy-going and conventional standards. As to international Christianity, Dr. McConnell referred to the un-Christian attitude and practices on the part of Americans in foreign countries as one of the principal hindrances to missionary work.

The final Prince of Peace Declamation contest was held during the sessions of this conference. Five of the six contestants were from small towns. One was from the city of Columbus. The winner was from a small town. This seems to indicate that country children are at no disadvantage in the matter of public speaking. Many churches have already signed up to hold a similar contest during the coming year. This contest is one of the activities which the Ohio Council of Churches is promoting and many

believe that it is making a definite contribution towards creating sentiment in behalf of world peace.

The ninth annual Ohio Pastors' Convention will be held January 23 to 26, 1928.

The Milwaukee Conference

(A number of representatives from our Mennonite colleges attended the National Student Conference which was held in Milwaukee during the holiday season. The following account of the meeting is given in INFORMATION SERVICE by one of the active participants.—Editor.)

For many years it has been customary to look forward to a great national student Christian conference once in each college generation which should be the most significant religious event of that generation. Heretofore these conventions have been held under the auspices of the Student Volunteer Movement and advances in student Christian thinking are frequently dated from Buffalo, from Kansas City, from Des Moines, and from Indianapolis. In recent years there has been an insistent demand for a national conference which would be less distinctively missionary in its emphasis. To this end, with the hearty concurrence of the Student Volunteer Movement, the Council of Christian Associations (which represents the student Y. W. C. A. and student Y. M. C. A. for joint action) undertook the calling of such a conference. It was held at Milwaukee, Wisconsin, December 28-January 1.

The Milwaukee conference differed from previous student gatherings of the same type in several respects. It was planned primarily for more advanced men and women who had made some effort to live out their Christian convictions in campus life, had found themselves rebuffed and disheartened, and felt the need of seeking stronger and steadier resources. The program was more limited in scope and more carefully knit together than is frequently the case, and directed itself specifically and thoroughly to what were thought to be the basic student needs and to the answering of the conference theme, "What Resources Has Jesus for Life in Our World?" Further, the method of the program was novel for national gatherings. The main theme was broken up into four sub-themes, each to occupy the attention of the conference for one day. Each day's cycle opened with a relentless presentation of the contrast between the kind of world which Jesus conceived of as ideal and practicable and the kind of world modern life has built for itself. This was followed by addresses from those who are actually at work in the field of life under consideration, telling of the practicability of the Christian ideal as they found it in their experience. Discussion groups concluded the thought of the cycle. The afternoons were given over entirely to matters which could not be crowded into the body of the program—forums on all manner of topics of student interest, trips of investigation to social and industrial

centers, question-periods for the platform speakers, pageantry, etc.

An interesting insight into the dominant interests and desires of students who would be attracted by a conference of this type was given through questionnaires distributed at the opening session. The question was asked, "Which of the following would most accurately describe your attitude as you come to Milwaukee?" Of the 2,500 students in attendance, the replies of 1,434 were tabulated with the following results:

"I have tried the Christian Way of Life, haven't been satisfied with the go I have been making of it, and need steadier resources."—708.

"Religion holds no vital place in my life but I am interested in it and would like to know more."—138.

"The conference theme sounds a little too religious but there will be a chance for the discussion of college and political and personal problems, and that interests me."—147.

"Life has been growing increasingly unsatisfactory for me lately and, although I haven't told people so, I have hoped to find some help through this conference."—271.

"I confess I don't quite know what it's all about; but it interested me, and I came."—170.

When asked to state the questions to which they were most eager to find answers, 86 per cent. of the delegates listed distinctively religious problems (53 per cent. personal religious problems, 33 per cent. theoretical and theological questions), while the remaining 14 per cent. gave their major interest as practical social and campus problems.

It is still too early to evaluate the significance of a conference which was such a marked departure from the familiar type of student convention. The weakest element in the program was the discussion groups, possibly because it has not yet been learned how to integrate a discussion process with themes as religious and personal in their implications as many of the addresses were. The committee would have done well to reduce the number of addresses by a third and have held this time for greater participations from the floor. There was some demand, although probably from a minority, for more consideration of pressing issues of the day. The program which had been pretty fully set up in advance had the inevitable disadvantages of rigidity as well as the advantage of coherence, of progress and of thoroughness.

But the more far-reaching significance of Milwaukee is likely to appear not in the methods of the conference, but in its theme and tone. We have come to believe that American college students are interested only in objective, concrete, social issues. But here was a conference where over two-thirds of those who came signified their major interest in distinctively personal and religious issues; a conference which gave primary consideration to our conceptions of

God, to the matter of spiritual resources, to a philosophy of living, introducing the burning social issues of our time as implicates of a fundamental religious faith. All of which suggests the possibility that the healthily objective and practical emphasis of current liberal Christianity has neglected and starved certain fundamental needs of the human spirit, and that the near future will witness a fresh emphasis on philosophy and resources for personal living in order to achieve a more effective grappling with the world's needs—in brief, a genuine synthesis of the social and personal gospels. Such seemed to be the underlying spirit of the Milwaukee conference. The consequences of Milwaukee may throw much light on that question.

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

THE FUTURE OF THE CHRISTIAN EXPONENT

When the Christian Exponent was launched a little over three years ago many wondered what its future might be. Some prophesied that it would suspend publication within a year. Some felt that two or three years would be the limit of its life. Others thought that it would in course of time merge with other religious journals and in this way become the official organ of some church conference or group of conferences. Now we are well started on the fourth year of its publication and none of the prophecies of a short lived career have been fulfilled. It seems to me the time has come for us to ask ourselves the question: "What about the future of the Exponent?" We should not only ask this question but we should also answer it.

Possibly the best way in which this can be done is to have a full and free discussion of this question in the Open Forum of the Exponent. With this in view, I am making this contribution towards an answer to the proposed question. I invite others to respond with their best thought on this subject. I feel sure the time has come to arrive at a consensus of opinion on this matter. For the benefit of us all and for the benefit of the cause of good religious journalism represented by The Christian Exponent, let us hear from one another on: "The Future of The Christian Exponent."

We can always arrive at conclusions better when we have all the facts involved at hand. While no one is as well qualified to give these facts as the Editor we can enlighten his labors by giving such information as we have at hand. What are the facts in regard to the demand for The Christian Exponent? There were never as many subscribers of the Exponent as there are right now. The subscription list has grown gradually from the time the paper was first launched. There were approximately eight hundred paid subscribers within a few months after the paper was launched. These eight hundred represented largely persons who were affiliated with only one of the several branches of the Mennonite Church. There are now considerable more than eight hundred subscribers and they are far more widely distributed territorially and also among the several branches of Mennonites than they were at the beginning.

Not only has the subscription list grown materially and reached all branches of the Mennonite Church but there are many subscribers who have received every copy of the paper since it first appeared who would not be without the Exponent. To my personal knowledge there are many subscribers

from eastern Pennsylvania in the east to South Dakota and Kansas in the west who have become subscribers more recently who also prize the Exponent so highly that they regard it their favorite religious paper. There is no doubt but that The Christian Exponent has found a large and unoccupied field in several branches of the Mennonite Church. No other paper in our circles attempts to do for our readers what the Exponent has set for its task. For this reason the paper is appreciated and the demand for it is increasing.

One of the foremost questions in deciding the future of any religious publication is that of finance. Can The Christian Exponent finance itself permanently? More than one meritorious religious paper has suspended publication because its subscribers did not nearly pay the cost of production. Can the Exponent solve this problem? At the present time, the subscribers pay about one half of the cost of publishing the Exponent. The other half is furnished by a growing number of guarantors who have underwritten any possible deficits that may result from the publication of the Exponent. At first there were seventy-five guarantors who assumed the financial responsibility of the paper. A year and a half ago the list of guarantors had reached one hundred and twenty-five. At the present time an effort is being made to increase the number of guarantors materially. The response is so generous that our number will soon be so large that any deficit distributed among this number will be very small to each guarantor. With the gradual increase of subscribers and also of guarantors the financial problem of the Exponent is rapidly becoming an easy one and will finally cease to be a problem at all.

It seems evident that the Exponent is here to stay. It is wanted and perhaps needed. It can be financed without difficulty. It is widely distributed among all branches of the Mennonite church. (It has a great opportunity to champion a united Mennonitism and to lead the way to a larger realization of a united Mennonite program, home and foreign.) Since it is not an official organ it can emphasize those aspects of our church life which are common to all branches of the Mennonite Church. It need not devote itself to those denominational activities which are of interest to only one branch of the church. The Christian Exponent has a real field of useful service as an All-Mennonite Christian Journal, devoted to promoting Inter-Mennonite interests and activities. Shall this be its mission? What do our readers have to say about this proposal?

Bluffton, Ohio.

Paul E. Whitmer.

Editor,

The Christian Exponent,

Dear Sir:

In a recent issue of your paper, there appeared an article which was read by me at a Mission Meeting held at the Sterling Avenue Church, Kitchener, Ontario. I was pleased to render this small service but wish to inform you that I am not of Sterling Avenue church (as you have inserted) and shall be obliged to you if you make this correction.

Very sincerely,

Royal Oak, Michigan.

Nora Weber.

Editor,

The Christian Exponent,

Dear Friend:

.... We enjoy Brother Kreider's expositions of the Sunday school lessons very much.

The Open Forum is serving a worthy place, too.

To make a long story short, we think of the Exponent as a personal letter....

God bless your efforts in endeavoring to have the Mennonites unite in the various activities, now being carried on separately.

Fraternally yours,

Wilmer, Alabama.

Dr. P. D. Summer.

Notes from Here and There

In the annual report of the Mennonite Hospital at Beatrice, Nebraska, it is stated that the sisterhood consists of nineteen sisters, eight of whom are ordained deaconesses, eight probation sisters, and three mission students.

A Mennonite Settlers' Aid Society has been formed for the purpose of assisting Mennonites who desire farms to settle in groups instead of scattering in search of farms, and thus losing touch with their denomination. A Mennonite reservation of 50,000 acres of land has been secured in northeastern Washington and northwestern Idaho. The charter members and board of directors of the society are: H. P. Krehbiel, president and corresponding secretary; P. H. Unruh, vice-president and treasurer; A. J. Dyck, secretary; P. P. Buller and D. D. Unruh.

The Men's Glee Club of Bethel College won fifth place at the Kansas Inter-collegiate Glee Club Association held at Emporia, January 28th. The club is contemplating making a trip east during Easter vacation, through Ohio, Indiana, Iowa and possibly Missouri.

Nine young people were received by baptism into the Willow Springs church near Tiskilwa, Illinois, on Sunday, January 23, Bishop C. A. Hartzler officiating.

Rev. E. G. Kaufman of Chicago, Illinois, is scheduled to speak at the Kansas State Student Volunteer Convention, which will meet at Emporia, Kansas, February 11-13. Rev. Kaufman is secretary of the Furlough club which is composed of about seventy-five returned missionaries who are studying at the University of Chicago.

During a series of meetings held at Mellinger's church, Lancaster, Pa., by John F. Grove of Greencastle, Pa., eighty-four persons accepted Christ.

The Evangelization Committee of the Middle District Conference has set aside Sunday, February 6th, as Stewardship Day.

Of the one hundred persons who attended the instruction classes at the Tamingfu Mission Station (China) forty-three were baptized last year. In the spring, one hundred fourteen attended the Kai Chow district instruction classes and of these fifty-two were later baptized and received into the church. At present instruction classes are again being held at five places in the latter district with one hundred thirty-six attending.

Beginning with February 10 the chapel services at Bluffton College will be conducted by various student organizations on Thursday of each week. The Student Senate will be given charge of the first service.

The "History of the Central Conference Mennonite Church" is the new book by Rev. William A. Weaver which is probably off the press by the time this reaches the readers. It is the first history of the Central Conference to be published.

The Mennonite ministers who attended the Ohio Pastors' Convention at Columbus recently were I. W. Royer of Orrville, L. L. Miller of Wadsworth, S. M. Musselman of Bluffton, J. M. Regier of Pandora, J. E. Hartzler of Bluffton and Lester Hostetler of Sugarcreek.

The Indiana-Michigan Mission Board (Old Conference) has recently begun work in Detroit, Michigan, in charge of Peter Ropp, formerly of Imlay City, Michigan.

Rev. L. C. Miller of Limon, Colorado, recently held a series of meetings at the Fairview schoolhouse, where for the last four years members of the La Junta, Colorado, Sunday school has been conducting a mission Sunday school. As a result of this work thirty accepted Christ, none of whom are of Mennonite parentage.

Santina Cavadora, one of the members of the Mennonite church in Argentina recently finished her normal work preparatory to teaching in the public schools, graduating with the highest marks in her class.

The churches of Berne, Indiana, recently united in an evangelistic campaign under Luke Rader, brother of Paul Rader and since a short time ago connected with him in his organization of World Couriers. At a recent Sunday meeting 2,300 packed the Mennonite church for the services.

At the meeting of pacifist churches held December 29 to 30 at Elizabethtown College, Elizabethtown, Pa., action was taken commending President Coolidge, encouraging him in his stand for peace as expressed by his Trenton speech and by his opposition to appropriations for more cruisers and urging the solution of the difficulties with Mexico by reason rather than force. The findings of the Carlock Conference last summer as the basis of the joint work of the pacifist churches and hope that a large and widely representative conference could be held in the summer of 1927 were also passed upon.

The Rural Mennonite Visitor is the name of the new monthly issued by the North Danvers, Illinois, Mennonite church with the pastor, Rev. William A. Weaver, as editor.

The new deacon at the Balodgahon church of the American Mennonite Mission of Dhamtari, India, is Brother Shiwarasingh. He was ordained by Bishops Esch and Friesen.

The annual meeting of the Northern Student Volunteer Union will be held at Bluffton March 18-20. The local "Y" organizations will be in charge of the entertainment of the delegates.

As nineteen twenty-seven marks the seventy-fifth anniversary of the beginnings of the Wadsworth, Ohio, Mennonite church, the January number of the Wadsworth Messenger, is a special anniversary number containing historical material in the form of biographies of the pastors who have served the church from Rev. Ephraim Hunsburger, the father of the church, to Rev. L. L. Miller, the present pastor.

The Annual Meeting of the Ministerial Association of the Central Conference of Mennonites, as well as that of the central board of Home and Foreign Missions was held at the Mennonite church at Normal, Ill., January 18 and 19.

The Mennonite congregation at Santa Rosa, Argentina, South America, now numbers twenty members. The Luayza family who are in charge of the work at this place are native Argentines who began work with the Mennonite mission five years ago. A mission house has been purchased at this place and funds are on hand for a new church.

We are in receipt of the MENNONITE YEAR BOOK AND ALMANAC and the BUNDESBOTE-KALENDER, publications of the General Conference of Mennonites. Aside from the usual statistics and general information regarding the activities of the church, there are a number of interesting biographical sketches of some of the leaders in the church. The Bundesbote-Kalender gives a list of the names and addresses of all the Mennonite ministers in America so far as they were available. Copies may be had by sending twenty cents to the Mennonite Book Concern, Berne, Ind.

FOR SALE

Mammoth Yellow Soy Peas or Soja Beans. \$1.65 per bushel F. O. B. Fentress or Norfolk. Prices subject to market changes. Write for quantity prices. E. R. Miller and Son, Fentress, Norfolk Co., Va.

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

February 25, 1927

EDITORIAL

PROPHETS OF PEACE

WHAT COLLEGE STUDENTS ARE THINKING

WHY I BELIEVE IN JESUS CHRIST

Paul E. Whitmer

WITHOUT ME YE CAN DO NOTHING

A Translation by S. S. Haury

THE GRACE MENNONITE CHURCH,
PANDORA, OHIO

SO DID NOT I

J. M. Regier

\$2.00 a Year

10 Cents a Copy

The Editor's Chat

Dear Readers:

I must call your attention first of all to the series of articles on doctrinal subjects which begins in this number. Dean Whitmer's article on "WHY I BELIEVE IN JESUS CHRIST", found on page 54, is the first of the series. In the next issue, Dr. J. A. Huffman of Marion College will discuss "WHY I BELIEVE THE BIBLE." Dr. Huffman is a member of the Mennonite Brethren in Christ. Other subjects will be on prayer, the church missions, peace, the simple life, the atonement, the resurrection, the coming of the Lord, miracles, and the Kingdom of God. All of them will be treated by competent men. I believe that these articles will be of genuine help to us all. It may be that we shall not all agree with everything they have to say on these great themes. Then so much the better. Frequently the most thought provoking reading is the kind that you do not agree with. The object of the articles, however, is anything but controversy. It is rather to give us new courage to faith and to help us to think in a practical way regarding the central doctrines of the Christian faith. None can read Dean Whitmer's article without being stirred to greater devotion to Jesus Christ as the Lord of Life. I feel confident that the articles to follow will be of equal practical value.

In the next issue also will appear an article by one of our foreign correspondents, Dr. Pierce Kennel, a Mennonite preacher and teacher, whose home is in France, but who is an exile in Switzerland ever since the war, suffering persecution for the principles of Christ. I am sure that his message to us flows from the deep levels of life. But at this writing I can give no information regarding a single sentence in his article. The reason is that he writes in French. The manuscript is in the hands of the translator and I am as anxious as you are to read it in the English. We consider ourselves most fortunate to have Dr. Kennel on our staff.

"All men are liars." The author of Psalms 116 confesses that he said this "in my haste." Glenn Frank says he has never been able to understand why he repented of this sage observation for the reason that it is difficult to see a fact clearly and still more difficult to state a fact clearly. Most of us are conse-

quently liars, not deliberately, or with evil intent, but because of the frailty of our human make-up. We need to distrust our judgments and check them up constantly. In Bradford Gamaliel's biography of Darwin we are told that in our estimate of any event we are likely to be influenced by what others tell us is there and by what we wish were there. The scientist must constantly guard against this. If he does not, he will make himself ridiculous before the world. How much more so must any of us who deal with the things of the spirit guard ourselves. Religious folks and religious leaders are too frequently governed by passion and prejudice. They all too frequently pass for a fact what they wish were a fact. Piety and precision do not always dwell together. Scientists are not necessarily authorities on the ultimate questions with which religion deals. In fact, their utterances on questions of religion count for no more than the cocksure statements of some theologians on questions of science. Both are outside of their field of study and specialization. Whatever else can be said of scientists they can teach us all this: to look at facts as they are, as nearly as possible; to check up on our imagination, our prejudices, and our wishful thinking before passing judgment too freely upon persons or events. To those of my readers who like books, I recommend the reading of the above mentioned biography, "THE LIFE OF DARWIN", by Gamaliel Bradford. You may be as full of prejudice against Darwin as I am but it can't hurt you to know more of the life and the spirit of the man who made the year 1857 the turning point in the thinking of the scientific world.

Talking about books, if anyone is interested in the study of the world's religions, put up in a form that is "easy to take." I recommend "THIS BELIEVING WORLD," by Lewis Browne. It is readable and delightful and, I am told, authentic, as authentic as one man can write a book on such a large subject. I, for one, am profoundly thankful to those scholars, an increasing number of them, who can write, write so simply and interestingly that an ordinary dull person can understand.

In this class also is Wm. Durant. His "STORY OF PHILOSOPHY", has been out for nearly a year but has only recently been added to my shelf. I am no philosopher and the very title suggested nothing to me but "dry stuff". I had it a week on my library table be-

fore I had the courage to look into it. The other morning I picked it up and to my delight found something human in it. I intended merely to glance at it, but I could not lay it down until I had gone through the whole chapter on Plato, fifty pages of it, all at one time. It is more than my college teacher in philosophy ever imagined that I would do! H. G. Wells in history, Lewis Browne in comparative religion and the history of the Jews, Wm. Durant in philosophy....let us have some more of them, thinkers who know the English language, who can write sentences that parse, and say profound things in simple Anglo-Saxon. If this continues, the common people will soon know as much as the "high brows" were formerly supposed to know.

Sincerely yours,

Lester Hostetler.

BOOKS RECEIVED

A Man's Faith, by Dr. Wilfred T. Grenfell. The Pilgrim Press, 1926, pp. 87. \$1.00. An older work rewritten after twenty years' more experience.

Prohibition at Its Worst, by Irving Fisher. The Macmillan Company, 1926, pp. 255. \$1.75. A book which faces all the facts on both sides. A welcome volume for thoughtful people who are at a loss as to what to believe about prohibition. Lengthy review will appear in a future issue of the Christian Exponent.

First Year History of Music by Thomas Tapper. The Arthur P. Schmidt Co., 1926, pp. 269. \$1.75. A fascinating narrative of our musical past. Suitable for classroom, study club, or general reader.

American Agricultural Villages by Edmund deS. Brunner, Gwendolyn S. Hughes and Marjorie Patten. Institute of Social and Religious Research, 1927, pp. 326. \$3.50. The results of intensive studies made by field workers for the Institute in 140 agricultural villages in the United States. The services of the village to the surrounding countryside, its economic, social and religious life, and the antagonisms and cooperation existing between the small town and the farm population are among the topics treated. Lengthy review will be given in a future number of The Christian Exponent.

Any of these books may be ordered from The Christian Exponent Company at regular publisher's prices, postpaid.

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The Christian Exponent is an unofficial journal seeking to promulgate the principles of Jesus, and to contribute something towards a united Mennonite Church. It is open to the free expression of responsible writers representing various points of view, each writer being responsible only for his own contribution.

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Some of these have not yet replied and changes may therefore be necessary.

EDITORIAL

"THOU SHALT NOT KILL"

The Rev. Dr. J. Frank Norris, fundamentalist pastor of the First Baptist church of Fort Worth, Texas, is a free man again in spite of the fact that he killed a man who called upon him in his church study last July. Dr. Norris did not deny that he shot and killed Mr. Dexter E. Chipps but he was acquitted by the jury on the plea that he shot Mr. Chipps because he thought the latter was about to draw a gun on him. In Texas it seems one is permitted to kill when one imagines that another is planning to do harm to you. The fundamentalist pastor took advantage of this "Texas justice" or injustice in order to kill a fellow man.

Here is a man who is supposed to be a Christian leader of the community. He not only carried arms into his church study but when the occasion came he used them just as though the Bible command read "Thou shalt kill thine enemy when the opportunity

affords." This fundamentalist seems to have a Gospel all his own. He will probably go on preaching fundamentalism. But even the secular press doubts whether he can preach Christianity. One newspaper ends its rather long editorial on the subject with the sentence, "The Master did not go armed."

THE HIGH COST OF EDUCATION

Ohio spends almost \$125,000,000 a year on its schools but in spite of this seeming large expenditure the needs are not supplied. The State University is overcrowded and unable to do its work properly. The president is backing the effort of the legislative committee on taxation in its effort to limit attendance at the university. The plan suggested is to give entrance examinations which would keep out the students from the high schools who fail to reach a certain standard. The argument is that these students cannot profit by the university training anyway and it would be better economy to spend the money of the state on those who could profit. Dr. William O. Thompson, former president of the university, is opposed to this limit on the attendance at the university. He thinks it is poor economy to keep young people from going to school.

The people who are paying the taxes no doubt feel that they are doing their share and would not like the extra burden of taxation if the university is to go on as an institution open to all who come from the high schools of the state. On the other hand when one is informed that the people of the state spend \$330,000,000 annually for tobacco, candy, ice cream, and chewing gum, it seems the amount spent for education might be increased. The "Buckeye" state has considerable room for improvement both absolutely and in comparison with other states.

HEROES IN CHINA

Missionaries representing the American Board in Shaowu, China, have replied to the government of the United States, which called upon them to leave their posts in the following heroic language:

"American board mission at Shaowu requests you (the American consul-general) to inform headquarters in Boston that they do not wish to leave."

Dr. James L. Barton of the American Board said

it was not a policy of the board to ask the missionaries to risk their lives but that the tradition has been for their representatives to insist on staying even in times of great danger. In fact he pointed out that some who were on furlough insisted on going back earlier than they had planned in order to be on hand in times of great stress.

No doubt if all Americans in China would take the same attitude as these missionaries the State Department would have less trouble in its relations with the Chinese. Furthermore, there would be little excuse for sending marines to protect our interests if these interests would be spiritual rather than material.

As it happens the United States is deporting several score of Chinese whom it considered dangerous to our peace and safety. Possibly the Chinese feel like deporting the British and American soldiers and sailors because it feels they are endangering Chinese peace and safety. Much depends on the point of view. It is just possible that our marines do not measure up to Chinese standards for immigrants into their country.

TEACHING PEACE IN A UNIVERSITY

It has already been suggested in the columns of the Exponent that it might be a good plan to have a Secretary of Peace in the Cabinet of the President of the United States. A further suggestion now comes in the news that Kiel University in Germany has established a Chair of Peace. The first incumbent is a worthy representative of the group of men who seek peace through arbitration and judicial settlement. Dr. Walter Schucking is a Judge of the Hague Court and an authority on international law. It is to be hoped that every university in the world will see fit to set apart at least one man who will give his time to research and instruction in the art of international friendship. It might be well for American students who are interested in the subject to take their work under Dr. Schucking and for German students to take theirs under some authority in the United States as soon as such a department will be established in an American university.

WHAT COLLEGE STUDENTS ARE THINKING

The student conference that met at Milwaukee recently took for its theme: "What resources has Jesus for the life of our world?" In the course of the conference some significant votes were taken. No doubt the most surprising vote to many who have not kept in touch with college students is the one on the attitude toward the capitalistic system. Out of almost 2000 voters on the question 800 voted that "production for profit rather than production for use is wrong." Almost 600 others voted in favor of some form of production in which the workers would share in the con-

trol of industry. Students are convinced that competitive production in which profit is the factor most emphasized is contrary to the teachings of Jesus.

If these facts should get into the hands of the Chinese or Mexicans they might insist on intervening in this country in behalf of those who suffer under our system. They might insist on making our economic order safe for a Christian!

During the war there were intimations that parts of the Bible were dangerous peace propaganda and interfered with the program of militarists. Now we may discover that same book must not be placed into the hands of students lest they discover that it teaches revolution in our social and economic order. Their insistence on being like Christ may interfere with some firmly-rooted notions that the church must defend profits and profiteers.

In connection with the attitude of the students at the conference it is interesting to note that the students of Smith College according to their college paper accuse the faculty of being neutral on all questions. The students feel that the faculty should do more than present the facts on both sides of a question. They want the teachers to help them to decide which is right and which is wrong. This would seem to clear the teachers of the blame if the students think wrong. Possibly the students who attended the conference could reach their conclusions themselves on the basis of the facts which their teachers led them to see.

J. C. Meyer.

PROPHETS OF PEACE

The question whether the principles of the Sermon on the Mount can be applied between nations is the greatest question in the world. Is Jesus to be taken seriously, or was He simply a Galilean peasant unacquainted with world affairs, a dreamer of beautiful dreams, or an idealist whose way of life is not adapted to a practical world in which there is lust and selfishness and bloodshed. Or is Jesus a pessimist regarding the world, believing that the world is plunging hopelessly and headlong towards the abyss of destruction from which course nothing in heaven or earth can divert it?

We believe that we are living in the dawn of a new era, an era of a new understanding and a new appreciation of Jesus' way of living. Never before in the history of the world was there introduced in the law-making body of any nation anything like the resolution for the outlawry of war, written and introduced into the United States Senate by Senator W. E. Borah of Idaho, on December 9, 1926. (See page 61 of this issue.) However inadequate the Senator's understanding of Christ may be, we believe that he is a Christian statesman and a real prophet of

peace. He understands the problems of his country and he understands, in a measure at least, the Christian solution of those problems.

The true prophets have always been able to apply religion to specific problems. Henry Ward Beecher was a prophet of freedom. But he did not beat the air with generalized sentiments regarding human rights. He talked about human slavery—the slavery then existing, the bondage in which his fellow white men held the negroes. He was, therefore, effective and convincing. He was hated by the enemies of freedom because he advocated with understanding and knowledge the application of Christianity to a specific problem. He made bitter enemies. The slave holders were afraid of him and they hated him.

As Mennonite people we have held the doctrine of peace for four hundred years. Our forefathers were persecuted but strangely enough we are not. Nobody hates us. There are many who pity us and call us stupid but no one is afraid of us. The militarists have never considered one hundred thousand Mennonites a serious menace to their interests. In fact they did not know that we existed before the advent of the world war. Those who are interested in introducing military training in the schools are hating and threatening some of the pacifists in the country, but they say nothing about us. As advocates of peace, and as being opposed to military service, we are practically ignored by the strongholds of wickedness. Evil men do not consider us a menace. We live at peace with everybody—good men and bad alike.

The reason is not far to seek. We have few, if any, prophets of peace. We are little interested in a practical application of our doctrine. And you can preach any doctrine in the world with perfect comfort and security so long as you do not make a practical application. In fact, the writings of Mennonites would give a good deal of comfort to our militarists. The perusal of our church papers shows that the majority of Mennonites have neither knowledge nor interest in the specific problems to which our doctrine of peace might be applied. What is worse, there are many who condone war, who still insist that wars must be, and that God has planned a world where wars inevitably exist. What better comfort would the militarists want! What more congenial folk could they desire than the Mennonites!

The pacifists who are persecuted and hated today for their convictions are men like Sherwood Eddy, Kirby Page, Senator Borah, Harry Ward and John Nevin Sayre. They are maligned and hated and barred from every platform that is controlled by the militarists. They are considered dangerous men. They have put a tremendous scare into those who live by the forces of war.

The reason again is not far to seek. These men are prophets of peace. They are not content with

being doctrinaires. They know the problems and the dangers of their country like Isaiah and Jeremiah knew the problems of Judah. They not only take a negative stand on the question of war, saying, "we will not fight." Combined with this attitude, they preach the implication of the doctrine of peace and its practical application to the problems at hand. They urge the election of peace loving statesmen to public office. They intelligently combat the arguments in favor of military training in high schools and colleges. They bring pressure upon congressmen to vote against appropriations for the building of armed cruisers. They insist on arbitration with Mexico and counsel against the sending of marines to Chinese waters and to Nicaragua. They are therefore hated. And a prophet is no prophet unless he is hated by the forces of evil.

More thorough-going study should be made of the doctrine of world peace and its application to present day problems. Should another war break out, we would be little better prepared intellectually than we were eight years ago. We are in a state of apathy. Here and there there have been definite efforts made to study the problem of war and peace. More such work ought to be done. It is for the young people to think through the problem of war now.

Lester Hostetler.

I have often been asked how I came to choose Labrador or the deep sea as a field for a life work. It is my habit to ask God constantly, to teach me each day how to rightly use my faith. I have never had any doubt that He does so. Yet I can honestly say that I never went through any great crisis of deciding to renounce the pleasures of life and accept the "self-sacrificing life of a missionary". On the contrary, I ardently looked for a niche in the world suitable for my talents, and left it entirely with Him whose guiding hand I have been able to see in the events of my life as plainly as ever I saw a pilot's hand directing my vessels on the many coasts I've sailed along.

My idea of pleasure has always been a realization of utility, either to the body, mind or soul. Cards waste time; they literally "kill it"—they have some value sometimes, possibly; but so has everything, even the swill for the pigs. Few theaters really help, though I feel an increasing number do, for which I thank God, for the drama could be more widely instructive than the lecture room. Alcohol, even in small quantities as a beverage, is unnecessary. It is responsible for endless sin and gross cruelties. My hatred of it as a drink increases with the experience of the years. No good soldier, willing to go over the top for Christ, can use it, much less sell it for profit.

—From "A MAN'S FAITH", by Dr. W. T. Grenfell. New edition published in 1926 by Pilgrim Press.

Why I Believe in Jesus Christ

Paul E. Whitmer

(This article by the Dean of Witmarsum Seminary is the first of a series of articles on doctrinal subjects announced some time ago. Editor)

Some years ago there was a young man who was deeply impressed with the princely glory of the resurrected Christ. Christ in His exaltation at the right hand of God, the Father, haunted him night and day. He came so completely under the spell of the Christ that he developed a keen desire to do whatever his Christ wanted him to do, even to the extent of giving up any thought of a career in life except to please and serve his Christ. In course of time he came to the conclusion that his Christ wished him to become a missionary in India. This then became his greatest wish. In course of time the way opened so that he could go as a missionary. He did a great work on the field as a missionary and when he returned to his home land on his furlough he assured his most intimate friends that it was still the exalted, the glorified Christ who was the living power in his life that made it possible for him to live nobly and serve sacrificially his Christ under whose complete sway he had come upon becoming a Christian. It was the exalted and glorified Christ enthroned in his life that made him in very truth a new creature and gave him a life service that brought joy and power to himself and all whom he was able to serve as an ambassador of the exalted Christ. His Christ found him an ordinary boy but took him and made him a new creature and then in turn sent him to bring the same kind of life to others. This was joy indeed and life indeed. For Christ was his beloved and honored Lord and Master.

Some years ago there was a young man who was deeply impressed with the wonderful teachings of Christ. He pored over them day after day with increasing joy and wonder. He found that his Christ could put his finger down on every sore spot in his own life and the life of everybody else. Christ truly knew what was in the heart of man and needed no one to tell him what was in man. He was convinced that Christ knew perfectly his strength and weakness at every point and likewise the strength and weakness of everybody else. With this growing conviction he searched the words of Christ to find at every turn that his Christ had anticipated all human needs and has a remedy in store for every human failure, ready to be applied as soon as a man becomes deeply desirous to have this remedy and to use it appreciatively and reverently to the honor of his Christ and to the well-being of man. This young man became convinced that the age-long wrongs of life can be righted by taking Christ seriously and applying His teachings fearlessly to personal and social needs wherever they are and whatever they may be. Acting on this belief he concluded that there can be no do-

mestic discord where the spirit and the word of Christ reigns supreme. He became convinced that the age-long conflict between capital and labor is unnecessary and can be removed by applying Christ's method of solution to these difficulties. He was sure that the strife between the races is foolish and needless. As soon as men become willing to use Christ's teachings and practice in racial relations there will be harmony among the peoples of the earth. He also believed and advocated that there will be international harmony as soon and no sooner than that time when the nations will be willing to accept Christ's way to settle international difficulties. In short this young man became firmly convinced that the great personal, domestic, social, political, economic, racial, and international problems have been solved in the mind and soul of the Christ and that the remedy is ready awaiting our use of it as soon as we are willing to accept and apply Christ's method. What a wonderful discovery this was to this young man! If only the world knew and applied this Christ way to make the wrongs of life right, what a happy and wonderful life we could live right here and now. To make Christ the Lord and Master of all our relations in life is to find life indeed, the Christ life.

Some years ago there was a young woman who had been brought up in a fine Christian home under the guidance of devout Christian parents. As the children grew up they one by one accepted Christ as their personal Saviour and became members of the church of their parents. This little girl had a normal religious life for a child. Christ was very precious to her and she found great joy in communing daily with Him in conscious fellowship through prayer, reading of the Bible and living carefully the life that she believed would be pleasing to her Christ. Years came and went and this girl grew to womanhood. She had an active mind that craved an education, consequently she went through high school and entered college. She enjoyed her educational work greatly but in the midst of her senior year in college she was rudely awakened to the fact that the simple child-like faith in her Christ that had so completely satisfied her for years had suddenly left her and instead she had doubts, misgivings and fears as to the genuineness of her own past religious life. She was of all creatures most miserable. As soon as her friends discovered her religious bewilderment they shunned her and said that she was a queer girl. Now, this young woman had not only lost her Christ but her friends also. Oh! the lonesomeness and distress of this troubled soul was pathetic! What was she to do? Who could help her? In consultation with her pastor she was brought to see that religiously she tried to live wholly in the past. The experiences of her childhood religion were lived over and over again until they became dim in her memory. While she lived her intellectual, social and practical every-day life in the here and now she vainly tried to live her religious

life wholly in the past and in the innocent childhood experiences at that. As soon as she discovered the source of her difficulty she commenced to carry her Christ with her into her every day intellectual, social and practical life. Her lost Christ came back to her again. Her prayer life became real once again. Her Bible reading brought her messages for each new day. She now again had a Christ of daily experience and not alone of past memories of innocent childhood, reaching out after her Jesus and finding a childhood satisfaction in that communion with her Christ. Christ satisfied once again because He had become her Lord and Master in a very real, vital, living way.

Some years ago there was a man of some years who had been engaged in religious work for more than ten years, who decided to take up the Christian ministry. He was greatly imbued with the spirit and message of Christ to men in this life but he had no interest in a life beyond this. He felt that Christianity has enough of good for man in this life that it fully merits to be vigorously disseminated throughout the length and breadth of the world, even though there be no hereafter of rewards and punishments. He frequently argued the matter with his associates, saying, Boys, the resurrection is scientifically impossible, it is psychologically unthinkable, it is philosophically an anomaly. With this type of religion he went out into his life work as a Christian minister. In a very few months after these conversations he passed through the valley of the shadow of death in the loss of a little child, the darling of the family. In the dark wilderness of a resurrectionless Christianity this man wandered bewildered and disconsolate until he broke down and cried out—Oh, my little darling, if you do not need papa and mamma, papa and mamma need you. In that awful moment of unsatisfied need there was born in the mind of this minister a faith in the resurrection and the future life. For, he said, a good God would not instill in man such a great, hungering need, without at the same time making provision to satisfy fully, for time and eternity, that deep soul need. In that hour there burst on this man a new hope and a new faith in Christ for Christ was to him from now on not only the Christ for this life but the Christ for eternity as well. Now, Christ was to him his Lord and Master in the fullest sense, for time and eternity.

Some years ago there was a man of forty years of age who had grown up in a good Christian home in which the parents and all the children were active Christians. This man graduated from one of the leading engineering schools in the country and was holding an important and remunerative position with one of the great electrical corporations in our country. He was receiving a large salary and associating with the best people of one of our larger American cities. Professionally, financially and socially he had all that heart could wish, but he was unhappy because he was in the grip of a secret sin that had held him in its vice-like grip for twenty long years. Sometimes for a

month, and in a few cases, for several months he was free from the domination of this sin, but it soon again returned and brought him under its power into abject slavery to this loathsome vice. Many times he struggled to gain his freedom, but all to no avail. One day when he was perplexed and discouraged with himself, miserable sinner, he visualized the Christ standing before him. Such a Christ! On His face there was an indescribable expression, not of blame, not of accusation, not of scorn, not of condemnation, but an expression of overwhelming pity for this man who was struggling in a losing battle with self and sin. This man was utterly humiliated and in deep contrition as he stood face to face with his Christ. From that moment this man had won a glorious victory over his besetting sin. For many years now he is a free man, rejoicing in his victory. From this moment Christ became his Lord and Master not only in name but in fact and in victorious power.

From the foregoing cases found in the lives of men and women still living I find the demonstration of the fact that Jesus Christ is our Lord and Master here and now, as well as he was at the time that He lived on this earth and associated with Peter, James and John and the other apostles and disciples. The Bible and the records of church and missionary history only preserve and tell us what Christ proved Himself to be to men and women in the past. We find the Bible indispensable to us in finding this Christ for ourselves. The wonderful history of the church and the missionary enterprise further illustrates what Christ has meant to the generations since Bible times. But Christ is to us only what we have discovered Him to be in our own lives. He is to me my Lord and Master because He has revealed Himself as such to me. Inadequate as has been my response to Him He has done wonders for me. This discovery which Christ has helped me to make of Him is the most precious experience in my life. It gives me strength for the day of life and I have confidence that it will be my reliance in the hour of my departure, for He is my Lord and my Master.

I want to believe in Jesus Christ because I want to attain the ends I know such a faith insures. I consider faith, as Peter did, a most precious thing. It alone can make me master of myself and of the world.

Faith still performs miracles. It still turns bad men into good ones, and good men into more useful ones. "The life which I live," said St. Paul, "I live by faith in the Son of God." Paul certainly lived a more useful life than any other man of his time in introducing righteousness, joy, and peace into a moribund world. His was a triumphant life. It is the kind of life I should like to look back upon when I pass the last bar, and have nothing else but my record to take with me.

—From "A MAN'S FAITH", by Dr. W. T. Grenfell.

OUR BI-WEEKLY SERMON

So Did Not I

J. M. Regier

(Rev. J. M. Regier is the pastor of the Grace Mennonite Church, Pandora, Ohio. An article on his church appears in this issue. Editor.)

Text, Neh. 5:15—"So did not I, because of the fear of the Lord."

Nehemiah had received permission to return from Babylon and build the walls of Jerusalem. The people were very happy when their city and their temple



J. M. REGIER

were again rebuilt. But soon clouds of depression gathered. The city became over-crowded. There were many poor in their midst and a famine set in. The property of the common people was mostly mortgaged. Even their sons and daughters were brought into bondage. And what caused this condition? To a large extent men of their own number were responsible. They lent money to the common people and mortgaged their property. Nehemiah gathered these rich Jews and demanded of them that they restore the property to the common people. He told them that he as governor could have lived on a higher plain as other governors had done, but he had always shared his bread and all his comforts with the people. Other governors had taken the bread from the people and even their servants had ruled over the people, "But so did not I, because of the fear of God."

So often in life we face this question. Everybody else is doing it, why should not I? There are two reasons why we must often say NO as Nehemiah did. The thing may be wrong in itself, or out of consideration for others, we should refrain from doing it.

Our religion demands that we must not comply with things that are wrong. What Nehemiah did was a small matter, but a great principle was involved. He would have had little hold on the wealthy Jews if he had not practiced self-denial first. He demonstrated a great principle to them. The little duties of life were thus regulated in him by his strong principles. That is true in our lives. Will a pupil in

school copy when he takes an examination? Will a boy back his father's car out of the shed and use it against the father's consent? How will a student spend his evenings, in study or in pleasure and revelry? Will children from Christian homes go skating or fishing or joy riding on Sunday mornings? Will a person neglect the "ought to" in life and do the "like to"? Will a man be disrespectful of the rights of others? Will a salesman misrepresent his goods in order to make a sale? Will one accept personal gains at the expense of another? All such questions will be determined by the principles by which we are guided.

True religion will often make a man be different from other people. The "crowd" would possibly answer most of the above questions in the affirmative, but with Nehemiah others will say, "So did not I". Jesus tells us that the path to life is narrow and is not largely traveled. Compliance with wrong is in itself a weakness. Any cork can float.

Why did Nehemiah refrain from doing the things that other governors had done? As governor he had the right to receive his bread from other people and enjoy the comforts they had enjoyed. However, he says, "So did not I, because of the fear of the Lord." What did he mean? He knew that other people were God's creatures as well as he, and in the sight of God were as valuable as he was, and he had no right to enjoy himself at the expense of others. He refrained out of consideration for others. Christian people will often permit this principle to guide them. Paul said he could without any conscientious troubles eat of the meat which had already been dedicated to the gods, but for the sake of the weaker brother he would not. Paul was unmarried. He said he had as much right as the other apostles to have a wife, but that he might serve other people better he remained single. Some things are not wrong in themselves, but we deny ourselves the joy that their possession would bring, because of others. So a Christian will sometimes say NO out of consideration for his brother.

Solomon was not so considerate. He went into a very extensive and expensive building campaign when the temple and his private dwelling were built. He wanted to be like other kings and even outstrip them. This was done at the expense of thousands of laboring people. When Solomon died the people came to his son begging him not to be so hard on them as his father had been. When he refused to grant their request, they broke away from him. Their suppression must have been great. He was not as unselfish as Nehemiah after him was.

It is also possible for a person to go into the other extreme and always say "no" to all proposals. One may be contrary. Nehemiah's conduct does not mean that to be contrary is greatness of character.

(Continued on page 58)

The Grace Mennonite Church, Pandora, Ohio

The Grace Mennonite Church at Pandora, Ohio, is one of four large churches in the "settlement"—the settlement of Swiss Mennonites in Putnam and Allen counties. The other churches are the First Mennonite of Bluffton; the Ebenezer, two miles west of Bluffton; and St. John's, one mile east of Pandora, of which S. M. Musselman, E. J. Neuenschwander, and A. S. Rosenberger are the pastors, respectively. These four churches, located within a radius of four miles, have a combined membership of nearly fifteen hundred people, and contributed last year to foreign missionary purposes alone, over nine thousand dollars, an average per member of approximately \$6.33. This is a convincing testimony to the fact that their sympathies and religious interests are not confined to "the settlement".

As many readers know, there is another large Swiss settlement seventy-five miles west, at Berne, Indiana. One marked difference between the two groups is that whereas the settlement in Ohio is divided into four churches, at Berne, the whole settlement is united into one church, the First Mennonite Church of Berne, with a membership of 1,017. It would be interesting to trace the factors which have caused the difference in development in the two communities, with four churches in the one community and only one church in the other. I suspect that a difference in leadership will account for it in part. Probably another factor would be the fact that the Ohio settlement had two community centers, the villages of Pandora and Bluffton, which would naturally tend to separate group formation. Both communities represent a shift from the open country to the village. The original church at Berne was located in the open country, but was later moved to the town. The churches at Pandora and Bluffton are, in the main, outgrowths of the original open country churches—Ebenezer and St. John's. In these cases, however, a part of the membership preferred to maintain their places of worship in the country while at Berne they all moved together.

The Grace Mennonite church at Pandora was organized in 1904 and the church edifice built in the fall and winter of the same year. The majority of the charter members were originally members of the St. John's church, one mile east of town. The withdrawal of a part of the membership of any church in order to form a new organization and erect a new place of worship is frequently attended with a good many difficulties. The sheep of one flock or the other, and sometimes of both, under such circumstances begin to grow horns and act like goats. We have no knowledge of serious difficulties arising out of the new organization at Pandora. If such existed at the time, they have subsided by now so that the visitor can fortunately find no visible traces of them. The pastors of both churches live as neighbors in the same town. And on intimate and friendly terms! (Would

that the same could be said of Mennonite preachers everywhere!) Their churches are only a mile apart, of nearly equal strength, and it would seem as if there would inevitably be some competition. But the philosophy of the chicken run will not have a place among churches which are thoroughly Christian. The fattest worms cannot go to the fastest runners. We are confident that these two Mennonite pastors, Rev. J. M. Regier and Rev. A. S. Rosenberger, of the Grace and St. John's churches respectively, are above suspicion of any attempt to steal one another's sheep.

I do not have access to the documents from which the history of the Grace Mennonite Church might be gleaned. Some interesting facts could no doubt be gathered. The present building was erected twenty-three years ago. Many churches, too many, that were built at that time were planned primarily with the church service in view. The result was a throne



Grace Mennonite Church

for the preacher and seats of various degrees of comfort for the listeners. The teaching function of the church had not yet come to its own in most Mennonite churches. At Pandora evidently someone had a vision of the importance of the Sunday school. As a result the church has not only a fine auditorium, but also a number of rooms equipped for Sunday school teaching.

A live Sunday school is always an inspiration. The Grace church has regularly organized Primary, Junior, Intermediate, and Adult departments with a separate superintendent for each department. The attendance is good. Young and old attend, and there are a few German classes to provide for some of the older people who prefer the German language. The average attendance last year was 275 out of an enrollment of 340. The church membership is 340.

Aside from the Sunday school the young people find activities in other organizations such as the Christian Endeavor, the various Missionary societies, the Choral society and the orchestra. The Seniors, Juniors, and Intermediates each have separate Endeavor societies.

The Swiss people are noted for their love of mu-

sic and this finds expression in their church life. It should. The church should foster everything that is ennobling and that leads to the development of character. The Grace church has a fine pipe organ, an orchestra of eight or ten pieces, and a choral society. The latter organization has for years been rendering such choral works as Handel's "Messiah" and Du-Bois' "Seven Last Words". Miss Florence Schumacher, who is now teaching public school music at Marion, South Dakota, rendered praiseworthy service as director of the choral society for a number of years. Music in Mennonite churches has not yet come to its own, not only in choir and instrumental music, but in congregational singing. Second rate "gospel songs" are employed while the great hymns still await us.

That education has been encouraged by this church is shown by the fact that in 1924 the pastor reported that "about 150 of our members and former members have had a high school education and about half of this number have been school teachers." The church has always had educated ministers. Among them were Albert Schumacher, a graduate of Oberlin; J. F. Moyer, who is at present a teacher at Bethel College; and the present pastor, J. M. Regier, who is a graduate of Bethel College and who has completed a theological course of study at Oberlin and Witmarsum Seminaries. One of their active members, P. D. Amstutz, whose sudden death occurred last May, was for many years a teacher in the local high school. The nearness of Bluffton college has no doubt stimulated interest in higher education especially in more recent years. Under such conditions, with trained teachers to draw from, the work and organization of the Sunday school becomes greatly strengthened.

The Grace church has produced workers who are now engaged in other fields of practical Christian service. Among them are: Rev. Elmer Basinger, Freeman, South Dakota; Rev. P. P. Hilty, Fortuna, Missouri; Mrs. Ezra Steiner, Champa, India; Mrs. Magdalena Plenert, Newton, Kansas; Rev. J. R. Schutz, North Manchester, Indiana; John P. Schutz, Orange, New Jersey; and Walter Schutz, Rotifunk, Sierra Leone, West Africa. The church's capacity to inspire young people to engage in Christian service is one of the tests of true success.

The pastors of the Grace church have been as follows:

- A. R. Schorman—1905-1906. (1½ years)
- P. W. Penner—1906. (Four months)
- Otto Lichti—1906-1908.
- Albert Schumacher—1908-1917.
- J. F. Moyer—1917-1920.
- J. M. Regier—1920—

The present pastor, J. M. Regier, and Mrs. Regier were formerly from Kansas. They with their three children, Winifred, Robert, and Stanley, are filling an important place in the life of the Grace church

and are rendering a service which is much appreciated by those who worship there. The year book of the church shows that last year twenty young people were added to the church by baptism and five others by letter and upon confession of faith.

Let me close this article with a paragraph written by the pastor in "Messenger of Grace" of May, 1924, a four-page paper issued monthly by the church and edited by the pastor:

"The future hope of the church does not lie in increasing her membership but rather in increasing her usefulness. The church has always emphasized a good education as a thorough preparation for life. When such a preparation has been secured it is quite natural that the young people cannot all find employment in the home community, and for that reason so many of our best equipped young people leave us and go to cities, or teach in high schools and colleges. . . . Although the church is not able to retain many of her most efficient members, nevertheless she is carrying out her mission by preparing leaders in various fields of usefulness."

Lester Hostetler

SO DID NOT I

(Continued from page 56)

Some folks are very contrary. One child may spoil the play for a whole group. One person may prevent much good work from being done. One individual may be the cause for continuous discords among friends.

Here are the two extremes: one person floats and the other is contrary. The former always acquiesces in everything. He has no backbone whatever. He never has the courage to say "no". The other for no other reason than to be contrary opposes everything. He is unable to work with others. Both of these positions are extremes. One must have the courage to say "no", and a Christian must often do this, but he must also be willing to co-operate. We dare not always refuse.

Nehemiah did not always acquiesce, but he wasn't stubborn either. He was a great leader. He was able to inspire others because of the positive stand he took on great principles. This then is our task: stand firm for right principles, and yet be not contrary.

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Without Me Ye Can Do Nothing

John 15:5

H. Vedder

(From "Des Meister's Ruf", No. 10—1926. Translated with interpretation by Dr. S. S. Haury, Upland, California.)

This word of Jesus is altogether misleading if we put the emphasis on the wrong word. It is wrong if we emphasize the little word "nothing". Man can do and has done a great many things without Jesus. Man has erected pyramids and cities. Man builds railroads over high mountains, through deserts and over deep waters. Without Jesus men can think out great systems of science and philosophy. Yes, man can talk over a wire or through the air hundreds and thousands of miles without Jesus. Men can fly like birds through the air or swim like fish under water in the sea. They can invent infernal machines to annihilate hundreds of thousands of human lives at the twinkling of an eye. Without Jesus men can cross deserts and seas with destructive machine guns to subjugate unsuspecting people and condemn nations to abusive slavery. Without Jesus, men can formulate and create a pact of nations; but men, without Jesus, can not change a wild head-hunting tribe of 50,000, who had been the terror of the Dutch government in the interior of Nias, to a peace-loving community of Christians, within a decade. Nias is a small island in the East India group of the Dutch colonies.*

Yes, without Jesus, men can do a great deal. History attests it throughout all the past centuries. The experience of the present age demonstrates it.

And yet, this saying of Jesus, "Without Me ye can do nothing", is misleading if the emphasis is placed on the wrong word "nothing".

But it is eternally true if read correctly. The emphasis rests on the little word "ye". **Ye** can do nothing, **ye** who are My disciples, **ye** whom I have

chosen and ordained that you should go and bring forth fruit. (John 15:16.) **Ye** can do nothing without **Me**. The world can work without **Me**, as the world serves the world. But I have chosen you from out of the world to serve **Me**—to serve in **My Kingdom**. Such is the meaning of Jesus when He says: "Without **Me** ye can do nothing."

Peter tried to be strong, and denied Jesus before a maid. The other disciples also tried it, and all forsook Him when the test came. The seven sons of Sceva (Acts 19:14) tried it, desiring not Jesus but His name as a magic power, and they were forced to flee for their lives.

The devil has never feared great imposing words of men. The courage and power of man he ridicules. What Satan fears is **Jesus**—Jesus and **His Cross**. He knows that Jesus came out of His tomb victoriously, and conquered him.

The saddest experiences in our lives confirm it that we have always failed in our work for the Kingdom of Christ, when we tried to work without Jesus. Sermons without the personal touch of the living Christ are empty words. Our teaching without Jesus is like the sharpening of a dull intellect on a religious grindstone, void of any stirring effect on the comatose heart. Our visits to the sick, without Jesus, are like empty medicine bottles. Our desire to bring comfort to the sorrowing and afflicted is a burdensome and useless task without Jesus. Our charitable service is like a tugging on the pocket-book, with a friendly play upon our lips. Without Jesus, our mission periodicals become useless paper and squandered printer's ink; our letters and reports are not worth the postage; our studying and learning is, in the best case, a nice useful cup which still lacks the drink of fresh water. Without Jesus, our mission societies are assemblies without a sufficient purpose and without an effective goal; and our mission contributions are offerings which are short of reaching the altar.

"Without Me ye can do nothing." This is a command. It shuts out many resources. But it opens for us an inexhaustible Spring. Its name is **Jesus**—**Jesus alone**. To draw from this Fountain is our prerogative, our life, our love, our confidence, and our success.

And how shall we draw from this Fountain? Jesus does not direct us primarily to what He brought, but He directs us to **His Person**, to **Jesus**, the **Crucified and the Risen Lord**. Paul says: "I am crucified with Christ; nevertheless I live; yet not I, but **Christ**, liveth in me. (Gal. 2:20.) The prerogative is **fellowship of person with person**. "Truly, our fellowship is with the Father and with His Son, Jesus Christ." (John 7:3.) **He that abideth in Me**, and I in him, the same bringeth forth much fruit." (John 15:5). And this fruit remains.

What we do without Jesus, or aside from Him, is of transient significance because it is void of eternal qualities and of eternal values.

*The Rheinische Missions Gesellschaft established a mission among these people in 1865 and commemorated their Semi-Centennial in 1915 with their 18,000 Christians. The following year an unprecedented event took place. It came unexpectedly like a whirlwind, beginning in one of the smallest congregations as a true and genuine spiritual revival in the missionary's study during a prayer meeting. But soon it seized the entire congregation, spreading like a contagious disease from village to village. The head-hunters' villages could not escape, and were soon seized by the movement also. Hundreds came to the missionaries for relief from the burden of their sins. This movement was characterized by an intensive conviction of sin, by a true and deep repentance, and by an irresistible impulse to confess their sins to the missionaries. Fifty thousand were added to the church from 1916 to 1925, and twenty-three thousand catechumens are receiving Christian instruction. The entire island is under the sway of the Gospel. Women missionaries can travel alone anywhere unmolested. The native Christians call the year 1916 "the year of the Great Repentance." Is all this a miracle? Ah, it is the Love and the Power of Jesus, seeking the lost and saving the sinner.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider

MAKING THE COMMUNITY CHRISTIAN

February 27

Lesson Text: Galatians 5:13-25

Why are we interested in making the communities and the neighborhoods in which we live more Christian? One large reason is for the sake of the boys and the girls who live there. Are our communities safe places for our boys and girls to grow up? One wicked place in a town or neighborhood may cause the downfall of the son or the daughter of many a father and mother, even good fathers and mothers. Just as one case of diphtheria in the community endangers the health of others in the same community so a gambling place or a drinking place or a home of low, loose morals endangers the moral cleanness of boys and girls living about there. Our young people meet up with much temptation but why needlessly expose them to evil influences? Have we as fathers, rejoiced as we should that the doors of the old-time saloon are closed? Men get drunk in these days but not as easily as in the days of the licensed-saloon. It's not as easy for our boys to take their first drink under the present law. But those of us who are rejoicing that the saloon is gone must not forget that it took work to get rid of it and that it will take united efforts to keep rid of it. The old evil will come back in some other form if we are not on our guard. Let us show our colors and stand for the whole-hearted support and enforcement of the law. Let us work together to make the community as safe as we can for the boys and girls. If it is not for the sake of your boy or my boy it's for the sake of somebody's boy. None of us would consent to have the young people or the children needlessly exposed to smallpox or scarlet-fever. Contagious diseases are quarantined as they rightly should be. The same line of reasoning applies to the moral evils of the community. Think of the harm which may be done to the growing boys and girls of a community by the man who sells liquor, or immoral reading matter, or evil pictures. An impure man or an impure woman may do great damage to our boys and girls. I know a man calling himself a doctor who filled the mind of a boy in his teens with thoughts which the boy fought against for five years. What about the men who tell vile stories not only in the presence of other men but also in the presence of boys? Such men corrupt the minds of many.

Suppose every one in the community approved or practiced the evils mentioned in verses 19-21 of our lesson. What kind of a community would it be? If everyone were evil-minded and evil-living that community would be something like hell on earth. We would not rear our children in such a place. But we might have to. There are some other people too, who would move away for the sake of their children, if they could. But might there not be some possibility of bringing to that community and its people the Christ and His gospel? Don't say that the people are hopeless. Our Lord would not say that. If we reach them and win them to our Christ then the virtues given in verses 22-23 will rule their lives. The man and woman won over to our Lord will be a changed man and woman. Their homes will be changed homes. The community will be the better.

What is our responsibility toward the communities in which we live and the people of those communities? Let us not dismiss this thought and question from our minds lightly. For we find in our lesson today the words, "Thou shalt love thy neighbor as thyself."

Have no fellowship with the unfruitful works of darkness, but rather reprove them.

SHARING THE GOOD NEWS

March 6

Lesson Text: Acts 8:4-8; II Corinthians 5:14-20

Very few of us would be followers of Jesus today had it not been that someone shared the good news with us. Perhaps it was a father and mother, a brother or sister, a friend, a teacher, a minister that shared the good things of the Christian life with us and thus led us to desire to be disciples of the Christ also. Is it not true that as we share the good news with others they are drawn to our Lord. If we tell our companions about Jesus and what he means to us they too may turn to Him.

Consider the meaning of the word share. We know what it means in the home. There the father and the mother share the food and the other comforts with the children. The children are also taught to share their books, playthings, and work with one another. We often share our privileges and opportunities with our friends and neighbors. Share is a large word. We can only share that which we have. And when we share we do not give it all away. We enjoy it with others. When we share our spiritual joys and experiences our joys and experiences are not in the least diminished. They are rather increased. Yes, strange as it may appear, we must share our love and our joy and our faith with others if we would keep them strong and vital.

With whom should we share the good news? Let us share it first with our own children. Fathers and mothers have a great opportunity to tell their children about the sacred things of life. Why would parents be unwilling or slow to speak to their children about personally accepting Jesus as their Saviour? If it has been the custom in the home for the parents and children to converse freely about religious matters it is not difficult to speak to a son or daughter about making the great decision of choosing Jesus as Lord and Saviour. Then, too, mothers have the glorious privilege of explaining to their daughters the beginnings of a new life and the other questions which they will so anxiously ask. The father should do the same for his son. This is another important respect in which parents may share with their children.

The good news of God's unfailing love, and readiness to forgive should be shared not only in the family circle but also with the neighbors and people of the community. And through those who go out to other lands we share the good news with the people of India, China, Argentina.

Within the church the ideal of sharing should prevail. Everyone, old and young, if proper opportunity is given, can give and receive. No one has so little, if that could be the case, but what he has something to share. Let him share that. Brotherliness is sharing.

A little more definitely we share the good things of life with others by living a worthy life. We must be noble and good if we would share good things with others. A worthy life is a life of radiance and joy, not gloom. And at the bottom of such a life there is a disposition to serve unselfishly as opportunity arises. Think of the several ways in which the Christian may share the things which he treasures most most highly with others.

And when we try to bear testimony by word of mouth, what shall we say? Don't try to argue. Don't say what some other good man has said. Just tell what Jesus has done for you and what he means to you day by day. Bear testimony, as you alone can, of the things which have taken place in your own heart.

Ye shall be My witnesses.

Resolution Toward the Outlawry of War

(Introduced in the United States Senate,
December 9, 1926.)

By Senator William E. Borah

Whereas war is the greatest existing menace to society and has become so expensive and destructive that it not only causes the stupendous burdens of taxation now afflicting our people but threatens to engulf and destroy civilization; and

Whereas civilization has been marked in its upward trend out of barbarism into its present condition by the development of law and courts to supplant methods of violence and force; and

Whereas the genius of civilization has discovered but two methods of compelling the settlement of human disputes, namely, law and war, and therefore, in any plan for the compulsory settlement of international controversies, we must choose between war on the one hand and the process of law on the other; and

Whereas war between nations has always been and still is a lawful institution, so that any nation may, with or without cause, declare war against any other nation and be strictly within its legal rights; and

Whereas revolutionary war or wars of liberation are illegal and criminal; to wit, high treason; whereas, under existing international law, wars between nations to settle disputes are perfectly lawful; and

Whereas the overwhelming moral sentiment of civilized people everywhere is against the cruel and destructive institution of war; and

Whereas all alliances, leagues, or plans which rely upon war as the ultimate power for the enforcement of peace carry the seeds either of their own destruction or of military dominancy to the utter subversion of liberty and justice; and

Whereas we must recognize the fact that resolutions or treaties outlawing certain methods of killing will not be effective so long as war itself remains lawful; and that in international relations we must have, not rules and regulations of war but organic laws against war; and

Whereas in our constitutional convention of 1787 it was successfully contended by Madison, Hamilton, and Ellsworth that the use of force when applied to people collectively, that is, to states or nations, in the execution of a judicial decision, is unsound in principle and would be tantamount of a declaration of war; and

Whereas we have in our federal supreme court a practical and effective model for a real international court, as it has specific jurisdiction to hear and decide controversies between our sovereign states; and

Whereas our supreme court has exercised this

jurisdiction without resort to force for one hundred and thirty-seven years, during which time scores of controversies have been judicially and peacefully settled that might otherwise have led to war between the states, and thus furnishes a practical exemplar for the compulsory and pacific settlement of international controversies; and

Whereas an international arrangement of such judicial character would not shackle the independence or impair the sovereignty of any nation, and would not involve or affect the right of self-defense against invasion or attack, such right being inherent and ineradicable but should not be a mere subterfuge for the traditional use of war: Now, therefore, be it

Resolved, That it is the view of the Senate of the United States that war between nations should be outlawed as an institution or means for the settlement of international controversies by making it a public crime under the law of nations and that every nation should be encouraged by solemn agreement or treaty to bind itself to indict and punish its own international war breeders or instigators and war profiteers under powers similar to those conferred upon our congress under Article I, section 8, of our federal constitution which clothes the congress with the power "to define and punish offenses against the law of nations"; And be it

Resolved further, That a code of international law of peace based upon the outlawing of war and on the principle of equality and justice between all nations, amplified and expanded and adapted and brought down to date should be created and adopted.

Second. That, with war outlawed, a judicial substitute for war should be created (or, if existing in part, adapted and adjusted) in the form or nature of an international court, modeled on our federal supreme court in its jurisdiction over controversies between our sovereign states; such court shall possess affirmative jurisdiction to hear and decide all purely international controversies, as defined by the code or arising under treaties, and its judgments shall not be enforced by war under any name or in any form whatever, but shall have the same power for their enforcement as our federal supreme court, namely, the respect of all enlightened nations for judgments resting upon fair investigations and impartial decisions, the agreement of the nations to abide and be bound by such judgments, and the compelling power of enlightened public opinion.

I wish for Senator Borah's resolution a triumphant issue. I would hail it as the beginning of an epoch if America, even for herself, were to decree her willingness to outlaw war. Every nation has its own genius, and to do such things is for America a valid contribution. I would rejoice to see the resolution made the basis of a world conference. Its educational value would be tremendous.

—Frederick W. Norwood, City Temple, London.

A Good Week at Witmarsum

From January 30 to February 4 Witmarsum Theological Seminary and the Bluffton community enjoyed a week of good things. This was the time for the Annual Bible Lectures and the Christian Workers' Conference. The Seminary Board also held its annual meeting during this week. The Annual Bible Lectures are furnished each year by Bluffton College but they are open to the public, consequently the Seminary shares fully in the benefit of these lectures. Rev. Kirby Page delivered seven lectures on the application of the Gospel of Christ to international relations or war, to industry or the Christian way in which capital and labor can work together and also to living the Christian life in one's personal and domestic relations. The lectures were among the best ever delivered in this series. Rev. Alva W. Taylor gave six lectures on themes that were similar to the Kirby Page lectures. They were also great interpretations of life and the religion of Jesus Christ.

The Christian Workers' Conference was put on by Witmarsum Theological Seminary. This consisted of three series of discussions and conferences. At eight o'clock in the morning there was a Conference on Young People's Work. Dean N. E. Byers discussed "The Religious Needs of Our Young People", Rev. A. J. Neuenschwander spoke on "An Adequate Church Program for Young People" and Rev. J. M. Regier had for his subject "Tasks and Causes That Will Challenge Our Young People". Following a half hour opening discussion by the leader of the morning there was another half hour of open conference in which the audience freely participated. These hours were among the most valuable of the whole week.

At eleven o'clock each day Rev. Lester Hostetler was scheduled to speak on some of the great Christian doctrines, "The Person of Christ", "The Christian Doctrine of Reconciliation", "Immortality" and "The Christian Church". Unfortunately, he was called home to take care of a funeral in his church after delivering only two lectures. The lectures given were greatly appreciated and all were sorry that they could not all be given. Rev. Hostetler spoke with an honest sincerity and conviction that made his lectures deservedly appreciated. Even doctrines when discussed by one who has pondered them deeply and learned to love them can be made exceedingly interesting.

Each afternoon following the Bible Lecture various subjects of interest to Mennonites were discussed. President Hartzler spoke on "A Religion for the New Day", Professor C. H. Smith read a chapter from one of his forthcoming books, entitled "Keeping the Faith" in which he told the story of the Mennonites and non-resistance during the late war, Professor

Paul E. Whitmer spoke on "Future Co-operation Among the Mennonites", Rev. E. A. Sommer spoke on "A Look Through the Eyes of the Man of the Jungle" and Rev. Alfred Habegger was scheduled to speak on a "Comparison of Our Mission Work Among the Indians with That of Other Denominations". Rev. Habegger unfortunately was not able to give this address due to sickness in his family.

This week of Conferences and Bible Lectures never fails to attract large and appreciative audiences. The weather, too, was unusually favorable, making it possible for the people of the community to attend in large numbers.

The Seminary Board held its annual session during this week also. The usual reports were received and approved, plans were made for the work for next year and the policies and work of the Seminary were discussed and directed. The Seminary was again able to close its year last August with but a slight deficit, \$75.15. The Seminary looks forward to its work next year with encouraging prospects. Its services are increasingly appreciated, evidenced by the way our graduates are sought when vacancies occur in pastorates.

Paul E. Whitmer

THE OPEN FORUM

(A page for our readers for the full and free discussion of religious questions.)

DISCIPLINE

Dear Editor:

Times have changed. There was a time when people came into the church of their own free will. Now it is in some instances almost compulsory. The last revival I witnessed looked more like a trap than a religious meeting because undue pressure was brought to bear upon the young minds. I would be worse than a heathen if I opposed receiving children into the church. But the same promise should not be exacted of them as of older ones and above all they should not be sworn in.

A number of years ago special music was introduced in the Sterling congregation and it has been a great blessing. It has greatly developed the gift of song. It is with lingering affection that I think of the soul-stirring songs that it has been ours to listen to. Paul and Silas, in that Philippian jail sang a duet that was heard in Heaven. But if the cruel and firm hand of repression had been present that song would have been left unsung.

I suppose the decline of Quakerism can be attributed in part to the absence of song. I attended one of the services in the Catholic church. They sang only the soprano or melody, which used to be the custom in our church. Their singing was sublime but the organ spoiled the singing.

A literary society was organized in our church a number of years ago. It kept the young folks together. It is educational and develops culture and self-reliance. About ten years ago the young people met in the home of the pastor and his wife, where they were very hospitably entertained. The writer was present and served as one of the

judges in a debate. The discussions were helpful and a literary society seems to the writer to be a good thing.

Sincerely yours,

Sterling, Illinois.

Abram Burkhardt.

Dear Bro. Hostetler:

Please be so kind and send me a second copy of the October 22 number of the Christian Exponent in which the address of Miss Jolles is printed. I gave my copy to her . . .

I am reading the Christian Exponent with interest and sympathy. As I got to know many of the writers and as I learned to understand, during my visit to the American congregations, your difficulties and conflicts, your paper is full of life to me.

It is a pity that the great distance makes it so very difficult to get nearer together. Last summer I met here in Holland, Dr. Showalter, Dr. S. K. Mosiman, and Dr. Henry Smith. There is at any rate more contact than before the war. I believe that this contact may bring to both sides intimations and knowledge of the Holy Spirit.

I remember very well the short visit I paid to your home at Sugarcreek. Hearty Dutch greetings!

Yours sincerely,

Koog a/d Zaan, Holland.

J. M. Leendertz.

Dear Exponent:

Enclosed please find my renewal to "The Christian Exponent". We are interested in the Exponent. Let the good work go on.

Sincerely yours,

Holland, Michigan.

E. J. Zook.

Dear Editor:

Enclosed find check for four dollars, three dollars for my subscription for two years and one dollar for one new subscription for

I like the Exponent better with every issue, could not do without it.

Sincerely yours,

Goshen, Indiana.

L. S. Nafziger

Dear Editor:

Your little news item relative to my connection with the Winona School of Theology has given a wrong impression to some people. My friends are already making inquiry as to my reasons for leaving Marion. I am not leaving Marion, and still retain my Deanship of the School of Theology here, having been elected for the next year, just recently. My work at Winona will require my summers only. If you will make this plain, I shall be greatly obliged to you.

Yours very sincerely,

Marion, Indiana.

J. A. Huffman.

The Christian Exponent is an unofficial publication and exists only by the support of those in sympathy with its purpose. It seeks to deserve your support. Your subscription will help it to carry on.

GOOD BOOKS FOR CHILDREN

(The following list of books are among those recommended by competent authorities to Pioneer Youth of America and appeared in the November number of THE WORLD TOMORROW. The list will help parents to select good reading for their children. The books, it will be noticed, include nature study, exploration, discovery, social movements, etc. In some future issue we shall publish a list of distinctly religious books for children. Any of these books can be ordered from THE CHRISTIAN EXPONENT COMPANY, SUGARCREEK, OHIO. We furnish them at the publisher's price, postpaid.)

The Child's Story of the Human Race, by Roman Coffman.

The Story of Mankind, by Hendrick Van Loon.

Historic Inventions, by Rupert S. Holland.

The Story of the Bible, by Hendrick Van Loon.

La Salle and the Discovery of the Great West, by Francis Parkman.

A Social History of the American Negro, by Benjamin Brawley.

Ox-Team Days on the Oregon Trail, by Ezra Meeker.

In the Days Before Columbus, by Francis Rolt-Wheeler.

American Indian Life, edited by Elsie Clews Parsons.

The Romance of Labor, by Francis Doane Twombly and John Cotton Dana.

The Youth and the Nation, by Harry Hascall Moore.

Diggers in the Earth, by Eva March Tappan.

All about Railways, by F. S. Hartnell.

The Building of the Cities, by James Harlean.

Through the Gateway, edited by Florence Brewer Boeckel.

Rebel Saints, by Mary Agnes Best.

Treasury of Plays for Children, edited by Montrose J. Moses.

This Singing World, by Louis Untermeyer.

Around the World, by Clarence Carroll.

A Beginner's Star Book, by Kelvin McKready.

Our Winter Birds, by Frank M. Chapman.

Handbook of the Birds of Eastern North America, by Frank M. Chapman.

Insect Life, by J. H. Comstock.

Dwellers of the Sea and Shore, by William Crowder.

Life of the Spider, by J. Hendri Fabre.

The New Natural History, by J. Arthur Thompson.

Pets, Their History and Care, by Lee S. Crandall.

Lives of the Hunted, by Ernest Thompson Seton.

Animals of the Past, by F. A. Lucas.

Child's Book of Modern Stories, by A. M. and E. M. Skinner.

Little Lost Boy, by W. H. Hudson.

Morning Face, by Gene Stratton Porter.

Rootabaga Stories, by Carl Sandburg.

Undine, by La Motte Fouque.

Here and Now Stories, by Lucy Sprague Mitchell.

Maya and Bee, by Waldemar Bonsels.

The Spirit of the Hive, by Dallas Lore Sharp.

Winnie—the Pooh, by A. A. Milne.

Notes from Here and There

John H. Warye, formerly of West Liberty, Ohio, is now superintendent of the Mingo Rural School at Mingo, O.

Dr. Elmer E. S. Johnson recently addressed the student body of Hesston College on early Mennonite History.

Miss Mary Good, missionary on furlough from Dhamtari, India, is at present taking work at the George Peabody College, Nashville, Tennessee.

O. N. Jones of Canton, O., will hold a Bible Conference at the South Union Church, West Liberty, Ohio, February 21-26.

At a recent meeting of the board of directors of Witmarsum Seminary, Dean Paul E. Whitmer was granted a leave of absence for the summer to make a tour to the Holy Land. He will leave New York on June 4th on the Majestic for Liverpool.

Dr. Correll, professor of Social Science and German at Goshen College, who was unable to return from Europe last fall because of illness, expected to arrive in this country in time to begin work at the opening of the second semester.

The first debate of the season at Bethel College is scheduled for February 18 when the men's teams will meet those of the University of Wichita in a duel debate. The question of farm relief will be debated.

During the ten Diwali holidays over one hundred boys of the English school of the American Mennonite Mission in India together with some of the teachers and missionaries camped by the side of a lake near Sankra Station. The program consisted of play, outdoor exercise and daily classes in Bible Study.

Rev. Harvey Nunemaker, who has been the pastor of the Danvers Mennonite church since March, 1924, has resigned his charge and accepted a call to the Central Conference Mennonite church at Comins, Michigan, where he will begin his work February 15. The church at Comins was organized in 1925 and a new church building erected in the same year.

During the absence of Rev. G. T. Soldner of Souderton, Pennsylvania, who attended the annual meeting of the Foreign Mission Board of the General Conference, February 16-18, the pulpit was filled by Rev. Stubbs. Rev. Soldner ex-

pected to spend Sunday, February 20, with the congregation at Summerfield, Illinois, his former charge.

Dr. J. E. Hartzler is scheduled for a series of evangelistic addresses in the First Mennonite Church, Philadelphia, March 6-13.

Rev. S. M. Rosenberger of the Swamp Mennonite charge, Quakertown, Pennsylvania, is preaching a series of sermons on the theme, "Knowing Christ Better".

Large groups of immigrants from Russia have recently arrived in Canada and many of them are in need of more and better clothing. All contributions are greatly appreciated.

The California Sunday School and Christian Endeavor Convention will be held at Shafter, April 1-3. The delegates are planning to take campaign accommodations as Shafter is a flower garden at this time. Among the features of the program is an evening of music in which all the organizations represented will participate.

Eight members of the Y. M. and Y. W. Gospel Teams of Bethel College recently gave a program at the Mennonite Church of Halstead, Kansas. After the program the group was entertained in the home of the pastor, Rev. H. T. Unruh.

Administrative and business offices of Bluffton College will be removed during the summer from their present location in College Hall to a newly acquired property on College Avenue.

J. J. Klassen has recently moved from Hanley, Saskatchewan, to Dundurn, in order to be nearer the railroad. Rev. Klassen serves as itinerant pastor for the widely scattered groups of Russian immigrants.

The Mennonite Mission at Columbia, Pennsylvania, has a sewing class with an enrollment of 238. The sewing circles of Lancaster county take turns in assisting in the directing of the work.

J. I. Byler, formerly of the Mennonite Mission at Youngstown, Ohio, is at present pastor of the Brethren Church at Kent, Ohio.

P. P. Wedel of Moundridge, Kansas, held a series of meetings in the Hoffnungau church, near Buhler, Kansas, February 6-11. He preached each evening and in the morning gave a series of lectures on the book of Joel.

A Community Chorus has been organized at the Eastern Mennonite School

with H. B. Keener as director. Young and old, country members and school people are all to be included. The old song books of Virginia with "Harmonia Sacra" and "Temple Star" are to be used as the principal books.

A class of forty-two was received into the church, at Goodville, eight at Churchtown, and twenty-four at Martindale (Pennsylvania) recently, making a total of seventy-five to be received in the Weaverland District. The ages of those received ranged from ten to seventy-five.

The third annual "Preacher's Week" was held at Hesston College and Bible School during the Short Bible Term. The courses taught this year were: Bible Doctrine, Mennonite Church History, Epistles, Church Problems, The Preacher's Devotional Life and Sermon Material.

Dean Byers of Bluffton College recently appeared before the senate committee of the state legislature in the interest of a bill now being considered in connection with recently prescribed school requirements. The Board of Trustees of the Colleges at a recent meeting took steps to comply with the new standards for the professional training of High School Teachers making it the only school in that part of the state meeting the new requirements. Prof. Schultz, as head of the department of education, will direct the teacher training work which will be done in the local high school.

BOOKS RECEIVED

Pictures That Preach by Charles Nelson Page. The Abingdon Press, 1924, pp. 176. The great artists preached sermons through pictures. This book describes the pictures of Angelo, Raphael, Rubens, Da Vinci, Hofmann, Hunt, Hovenden, Watts, Soord and Millett.

Preaching in Theory and Practice by the Rev. Samuel McComb. Oxford University Press, 1926, pp. 231. \$2.00. A practical book which will benefit every preacher who is desirous of improving his preaching.

Any of these books may be ordered from The Christian Exponent Company at regular publisher's prices, postpaid.

FOR SALE

Mammoth Yellow Soy Peas or Soja Beans. \$1.65 per bushel F. O. B. Fentress or Norfolk. Prices subject to market changes. Write for quantity prices. E. R. Miller and Son, Fentress, Norfolk Co., Va.

The CHRISTIAN EXPONENT

Gothen College Library X

A Bi-weekly Christian Journal

March 11, 1927

EDITORIAL

AMERICA'S DISARMAMENT PROPOSAL

WHY I BELIEVE THE BIBLE

J. A. Huffman

THE MEXICAN CRISIS

O. B. Gerig

WE ARE CHRISTIANS AND MENNONITES

Pierre Kennel

\$2.00 a Year

10 Cents a Copy

The Editor's Chat

Dear Readers:

I am constantly amazed at the opposition that there is in places here and there to the CHRISTIAN EXPONENT. Is someone throwing apples of discord into our harmonious family of Mennonites? A brother from Ohio, who of course labors under some misapprehensions, pelted me recently with the following, several days after my office help mailed out "expiration notices."

"Dear Sir: I find that you, with your (would be) 'Christian Exponent', are just like many other organizations, endeavoring to force your literature upon the people by entering their names on your subscription list, for a specified period of time, then follow up with one dun after another until it becomes offensive.

"In the past twenty-five years I have received literature from almost as many different isms and beliefs, from Dowism to 'Russelism', and I have read and studied them all and without exception I have found good and helpful reading in all of them and I want to be fair with you, I have found the 'Exponent' the same.

"But I have read editorials and articles from other of your official staff that came far from the mark as indicated in the first word (Christian) of the name of your publication. When a man, in the name of Christianity, will take his pen and write an article for publication and thereby falsely and maliciously endeavors to injure a brother, just because he does not quite agree with him on some points of creed, he is far from living up to his profession. And it is a proven fact that one such article will offset all the good that may be printed in the same issue or for that matter many subsequent issues. And granted that these things had been true and could have been substantiated, it would have been far from the spirit that showed out in the life of Christ to have submitted them to the press for distribution.

"I believe I have made myself clear as to how I stand with your work and you would do me a favor by dropping the name on the enclosed slip from your mailing list." "Yours truly," (Signed.)

We had no difficulty in understanding the last sentence but the rest of the letter we confess, is an enigma to us. Our correspondent is completely in error regarding our "duns". We send expiration notices to subscribers and we also use the mails to solicit new subscriptions.

Upon these procedures we see no hallmarks of Cain. In fact, we know of no Christian journal that does not avail itself of so much worldly wisdom. Our records show that our brother's subscription was a gift on the part of one of his friends. The Exponent therefore came to his box unannounced and, alas, unappreciated.

I would remind our brother also that the Exponent has an Open Forum in which the reader can give free vent to any objections he has regarding editorials or articles. To my knowledge none on the editorial staff claims infallibility, and their articles are sent in with full knowledge of what might happen to them in the Open Forum. It is inconceivable to me that any article has appeared which "falsely and maliciously endeavored to injure a brother, just because he does not quite agree with him on some points of creed." If our correspondent has read such an article, he must have seen it in some other paper, "The Menace", "The Fiery Cross", or some other "ism" literature which he says he has read and studied for twenty-five years.

A few months ago the women of the Mennonite church at Sugarcreek sent some clothes to David Toews of Rosthern, Saskatchewan, for the benefit of Russian immigrants. Among the many articles sent was a coat by one of our high school girls. She wrote her name and address on a sheet of paper and placed it in one of the coat pockets. Some time afterwards she received the following letter, the first sentence of which was written in English:

Indian Head, Sask., Can.
February 13, 1927.

Miss Esther Beechy,
Sugarcreek, Ohio.

Dear Friend: I thank you very much for this good coat.

Bitte liebe Freundin sehr zu entschuldigen, ich kann noch nicht englisch schreiben. Wir sind noch nur 7 Monate in Canada und ich habe hier noch nur 4 Monate in die Schule gegangen. Mein Name ist Lisette Kornelson. Ich bin 12 Jahre alt, der Palto ist mir ein bischen gross, aber doch sehr passend denn wir haben 5 Meilen bis zur Schule.

Wir sind aus dem Nordoestlichen Russland, aus dem Orenburgischen Guvernement. Vor der Revolution ging es uns dort ganz gut, doch die Revolution nahm uns das Land (160 Aker), einige Pferde, Kuehe, Getreide und Futter.

Unser Hof mit Gebaeude und Garten konnten wir nicht verkaufen und haben es

so stehen gelassen. Das andere Inventur verkauften wir und es langte fuer Reise.

Zudem waren die letzten 4 Jahre in Russland Missernten, so dass wir uns wenig Kleider anschaffen konnten, zumal die Preise auf Manufakturware in Russland besonders hoch sind.

Ihr Palto, liebe Esther, ist mir noch besonders viel wert dass ich jetzt gleich weiss von wem er ist.

Spreche nochmals meinen tief innigsten Dank aus und der Herr moechte Ihnen reichlich segnen ist meine Bitte.

Wenn sie, liebe Freundin, mich noch etwas fragen wollen, so will ich Ihnen gerne beantworten.

Grussend, Deine Freundin,

Lisette Kornelson.

Esther answered the letter. I do not know what she wrote. But it is certain that Russia is closer to her than it formerly was and that Russian girls seem one with her more than they have before. Sincerely yours,

Lester Hostetler.

GREETINGS FROM ACROSS THE SEA

(See article by Dr. Kennel on page 68)

To the American Mennonites:

The cordial invitation of my friend, J. C. Meyer, to send from time to time news from Europe and especially Switzerland to the readers of The Christian Exponent, has been received and accepted with pleasure.

For more than twenty years and especially since the war, I feel myself in full communion of sentiments and ideas with the American Mennonites. When many of our coreligionists of Europe, carried away by the great patriotic and belligerent currents, forgot their origin, their history, their glory and their brotherhood, you, dear American brothers, resisted and saved the Mennonite honor.

While others killed and destroyed, you came to France, to Russia, not with the sword, but with the ploughshare; you carried no arms in your baggage, but tools to rebuild the devastated regions; you had no munitions but victuals, your hearts were not heavy with hatred but joyous and overflowing with love.

What I wrote you at Clermont in Argonne, dear American brothers, I repeat here at the beginning of my collaboration with The Christian Exponent—The future generations will refer to you as an example, the judgment of history will elevate you and, above all, if you remain faithful, our eternal God will bless you from generation to generation. Geneva, Switzerland. Pierre Kennel

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Some of these have not yet replied and changes may therefore be necessary.

HOW CHRISTIANS HINDER CHRISTIANITY

Dr. Timothy T. Lew is one of the leading Christians of China if not of the world. He was one of the speakers at the Milwaukee Student Conference held during the Christmas holidays. In the course of his address he gave five points on How Christians Made It Difficult for the World to Believe in Christ. They are as follows:

1. Failure of Christians to live what they profess to believe.
2. Superficiality and half-heartedness in practicing the precepts of Christ.
3. Wrong attitudes of superiors toward those whom they endeavor to help.
4. Failure to keep their motives pure—exploitation.
5. Failure to carry out the principles of love and unity among themselves—Christian Church torn by divisions.

Here is good advice for Christians in China. Most of it applies also to Christians in America.

KILLING A MAN WON'T KILL HIS IDEALS

Don Mellett was the editor of a daily newspaper in Canton. He was young, he was upright, he knew no fear. He attacked evil in its very citadels. He brought to light a whiskey gang in Canton. The gang held a council and decided to get rid of Mellett. One night last July he was shot at his garage as he came home with his automobile. After many months, the criminals are finally brought to justice. Pat McDermott is serving a life sentence in the Ohio penitentiary, having received his sentence on Christmas Eve. Ben Rudner, Massillon hardware dealer, is the second man convicted and has begun a life term in the pen. Louis Mazer, another bootlegger and dive keeper, will be put on trial for his life, on March 16th. The fourth arrest is that of Floyd Streitenberger, dismissed Canton detective. He will be tried in May. It appears that McDermott fired the shot which killed editor Mellett; that Rudner paid McDermott for firing; and that the whole transaction was done with the knowledge and connivance of Streitenberger and other Canton authorities whose names have not yet been divulged. It is money and corrupt officials that stand in the way of law enforcement. The country needs

EDITORIAL

A NEW YOUTH MOVEMENT

The city of Philadelphia is the home of a new youth movement. It was started by a boy of 19 who wrote a letter to a newspaper complaining that he had few girl friends because he was not "wild" or "fast". A girl answered the letter through the paper and suggested the formation of a club for young people who did not believe in "petting", drinking, and other questionable amusements in which young people are generally supposed to indulge. That letter was printed only three months ago, and today there are 25,000 applicants for membership in the twenty-nine "Slow Clubs" of Philadelphia, clubs initiated by young people who believe in wholesome friends and wholesome recreation, and who believe that young people should have an aim in life. It is bad enough with the young people of today, but it is not hopeless. There are thousands of youths over the whole country who would enter with sympathetic enthusiasm into the aims of Philadelphia's "Slow Clubs".

more men like Don Mellett. The forces of evil may take his life; but his ideals will ultimately prevail. He beign dead, yet speaketh.

LONG SPOKES AND GREAT TIRES

A popular lecturer used to tell of his visit to the buggy factory. In the wheel department he was told that "the longer the spoke, the greater the tire". He passed this on as a sage bit of advice for public speakers. It no doubt applies to senators as well.

Three senators defeated a bill in the last session of Congress by sheer virtue of their physical capacity for "long spokes". Senator Cameron of Arizona talked eight hours; Ashurst of Arizona, five hours; Phipps of Colorado, three hours. King and Smoot of Utah were held in reserve but their services were not needed inasmuch as other senators relieved the filibusters during the day with debates on Muscle Shoals, alien property and Prohibition bills. After twenty-eight and one-half hours of talk, they won their victory. The bill for the building of the Boulder dam was defeated. Senator Johnson of California, co-author of the bill, had sat up all night trying to get a vote. The bill would probably have passed had a vote been taken. The senators opposed to the bill took advantage of an established rule in the Senate that debate shall not be limited. A small minority thus overruled the will of the majority and defeated a construction project which was to cost \$125,000,000 and result in the world's largest dam with a huge power plant between Arizona and Nevada capable of generating six million horse power.

AMERICA'S DISARMAMENT PROPOSAL

Last week many people expressed great satisfaction in President Coolidge's proposal for further limitation of naval armaments. It now appears that at least three of the four powers to whom the note was addressed will politely decline the proposal. Are we now to conclude that all these nations are militaristic and that we alone favor disarmament? Not at all. France, Italy and Japan are members of the League. They believe in dealing with this problem through the League, where discussions on limitation have been proceeding for many months. It is one of the problems for which the League was created. Nothing could weaken the League more than to give the impression that its efforts were failing and that the proposal of a non-League state was accepted as an alternative.

Most pacifists, of course, believe in total disarmament rather than in limitation of armaments. When nations meet to decide whether they shall have fifty or five hundred capital ships it is not easy to arrive at satisfactory results. It is more difficult still when one nation insists that limitation shall proceed by categories (naval or land arms) or by blanket reduc-

tion of all. This is what has caused the deadlock all these months between France and England respectively.

O. B. G.

We Are Christians and Mennonites

By Dr. Pierre Kennel

(Dr. Pierre Kennel, Mennonite minister, was forced during the war to leave his home in France on account of his Christian conviction that war is wrong. He is still an exile in Switzerland. He has demonstrated his faith by making great sacrifices for it. We are glad to have him on our staff of contributors, and shall await with much interest his further contributions. His letter of greeting (page 66) and the article below were written in French. Dr. Peter Epp, professor of modern languages at Bluffton College, translated the manuscripts for us. Editor.)

We are Christians and Mennonites, this is self-evident, but in this affirmation, which at first may appear to be simple, there is something that deserves, it seems, to retain our attention. We know, we confess, that we are Christians, this is to say, disciples of Jesus of Nazareth, the Son of God sent to save sinners; we try to follow Him (from afar or closer, never too close, alas!). We are members of the Universal Church, the Bride of Christ, and feel our affinity with the believers of all Christian denominations. Certainly, for our personal salvation, it suffices us to be washed in the blood of the Lamb and from a personal point of view, this alone matters. But we are solidary with other peoples and in this respect, I believe that being Mennonites, we have a special message for humanity and the hour has come to proclaim this message more effectively than in the recent past.

In what, then, do we differ from other Christians? Why have our glorious ancestors of the heroic past been tortured, exiled, drowned, burned? Why did Luther in Germany, Zwingli in Switzerland, Calvin in Geneva, make efforts by all means to exterminate them like wild beasts? Because the reformers allied to the established powers saw in them revolutionists, men determined to safeguard the rights of the individual, of conscience and of the Gospel, against the omnipotent state. Indeed, opposing the baptism of children, refusing to take oaths, to carry arms, declining all public offices, applying universal priesthood, etc., our ancestors defended the most sacred good—Christian liberty against the interference and supremacy of the authorities.

In the twentieth century, things have not greatly changed. The governments impose by force their laws, which sometimes go against the divine precepts; as in former times the peoples and kings united voluntarily to crucify the spiritual Christ.

Our Mennonite message to humanity, our contribution to progress is to say to the supremacy of money, to the military authorities, to the labor syndicates, to the communist soviets, to all the tyrants of body and spirit: "Thus far, but not farther. Stop at the threshold of conscience and do not take the place of Christ."

Geneva, Switzerland.

JESUS WAY OF LIFE

I. His Life of Devotion

Our religious life has no greater need than that of an earnest desire to be governed by the principles of Jesus. Our greatest strength will always be where we are closest to Jesus and our most serious weakness where we are farthest removed from Him. Eternal life consists in a knowledge of God and the knowledge of Him whom God sent. We are closest to God when we are closest to Jesus and we are farthest away from God when we depart from the life and the spirit of Jesus.

We are living in a restless age. Everybody is urging his brother to do something. "Service" has become the watchword of the church. Many people are getting the impression that unless they are going about doing good that they are none of His. Committees are appointed—evangelistic committees, educational committees, moral welfare committees, peace committees, relief committees—all of whom are supposed to spur someone on to some form of action.

This restlessness is a wholesome sign. The church understands today as it never has before that faithfulness to Jesus requires work. Jesus went about with untiring effort doing good, healing the sick, feeding the hungry, and preaching the glad tidings to the poor. The modern desire to erect schools and hospitals, to do mission work, to improve the social and moral conditions of living has its source in the desire to imitate Jesus.

But there can be no doubt that there was another side to the life of Jesus. Outwardly He was indeed a man of activity and every day of His life left a record of beautiful deeds. But He was also a man of quiet devotion to God. He spent much time alone—alone in meditation and prayer. And it is this side of His life that we are in danger of forgetting. In our emphasis upon service we are doing well. But we are always in danger of becoming unbalanced. The beauty of service may easily blind our eyes to the strength of quietness.

There is no character in all of history whose character is so compelling and so appealing as that of Jesus. In Him there is poise and dignity, courage, self-respect, and honor, combined with such humility and sympathy and tenderness, that place Him, from the standpoint of character alone, in a class by Himself. He is not one among the great; He is the Only. Men have looked upon His life and said, "He is God."

And it is not a wild conjecture to say that there was a direct connection between His outward life expressing itself in good deeds and beauty of character and His inward life of devotion to God. He ever nurtured His life with God and He never lost His sense of God. The roots of His life were hidden

deep in God just as the roots of the mighty oak are hidden deeply within the earth.

Jesus was never ashamed of God and He never hesitated to openly confess Him. God was His Father and His prayers to God were as natural as the intercourse may be between an earthly son with his earthly father. The perversion of prayer—praying to be seen of men, needless length and repetition, or as a religious exercise to cover up moral obtuseness—met with severe rebuke from the Master. Jesus hated nothing so much as hypocrisy—pretending to be what one is not. Jesus condemned all forms of sin but his severest condemnation was reserved for the sin of hypocrisy. Jesus taught the disciples to pray. But prayer was not used as a substitute for moral living. Prayer is communion with God, the earnest desire of the soul to enter into fellowship with its Maker.

If any man ever lived whom one would think did not need the benefits which come from prayer that man was Jesus. What needs did He need to ask to have supplied? Was not God always with Him? But a study of his life shows that there was an alternation of work with periods of prayer quite as natural and quite as necessary as we find it necessary to alternate work and sleep. That first busy Sabbath in Capernaum in which He taught in the synagogue, visited Peter's home and healed many sick, was followed, Mark tells us, by a season of prayer. "A great while before day, He rose up and went out, and departed into a desert place, and there prayed." Mark 1:35. He prayed during the great events of his life—His baptism (Lk. 3:21), the transfiguration (Lk. 9:28,29), the arrest (Lk. 22:45-47), and upon the cross (Lk. 23:46). Before choosing his twelve disciples, He spent a whole night in prayer (Lk. 6:12,13). Luke suggests that the Lord's prayer was given upon the request of the disciples that He teach them to pray as they had seen Him pray.

Jesus felt the necessity of communion with God. There are many arguments urged against prayer—that it cannot change God's plan, that God knows our needs without asking, that its value is purely subjective. But the fact that Jesus, the Master of Life, prayed, that He found it necessary for the nurture of His own soul, this is an argument in favor of prayer that out-balances all the arguments against it. The way of Jesus is a way of service; it is also a way of devotion.

Our Western Christianity, saturated with materialism and commercialism, falls wide short of the life of Jesus, in more than one respect. But in no point is it more glaring than in our incapacity for sustained communion with the Unseen. It may be that some day His followers from the East, from India and China, will teach us the meaning of Jesus' life with God.

Why I Believe the Bible

J. A. Huffman



Rev. J. A. Huffman

"Who's Who in America", 1926-'27, lists the author of this article as clergyman, educator, author. Rev. Huffman belongs to the Mennonite Brethren in Christ. He graduated from Bonebrake Theological Seminary in 1909, Bluffton College 1915, McCormick Theological Seminary 1919, and in 1920 received the D. D. degree from Taylor University. After four years at Dayton, Ohio, as pastor, he spent eight years, 1914-1922, at Bluffton, first as an instructor in New Testament languages and literature at the college and later as professor of New Testament literature and exegesis at Witmarsum Theological Seminary. Since 1922 he has been located at Marion, Indiana, serving as dean of Marion School of Theology. He is the author of a number of books, the latest of which is "A GUIDE TO THE STUDY OF THE OLD AND NEW TESTAMENTS" (1925) which was adopted by the State of Indiana for use as a text book in the high schools.—Editor.)

(This is the second of a series of doctrinal articles. Next issue: "Why I Believe in Prayer", by A. J. Neuenschwander.)

There is a measure of presumption in the attempt of any one person to evaluate the Bible, a book which came to us out of the distant past, which makes such exalted claims, and which has made such a record for itself. But as we are exhorted always to be ready to give an answer to the hope which we have, the tabulating of a few of the reasons for our implicit faith in the Bible is both pleasant and profitable.

First, we should note the claim which the Scripture makes for itself. A very accurate translation of II Timothy 3:16, 17 is as follows: "All Scripture is God-breathed and is profitable for instruction, for reproof, for correction, for chastisement, that the man of God may be complete, thoroughly furnished unto every good work." That all Scripture is "God-breathed" is a remarkable claim, amounting to a real challenge in these days of criticism. It may be argued, that this claim made by the Bible for itself, proves nothing. It must be granted, that it is the right of the accused to testify on his own behalf—why not the Bible? It is certain that, should the Bible anywhere disclaim inspiration, by saying that all Scripture is not God-breathed, there is not an infidel or destructive critic anywhere who would not be quoting the Bible against itself.

The Bible has had a history which is unique, because of which faith is stimulated. It is by far the oldest book in the world, the oldest parts being approximately three thousand five hundred years. For centuries the copies were made by hand. It has been hated by men and devils, and has often been the special object of attack, decrees having gone forth for its annihilation. But God took care of His book during the dark ages, hiding copies securely away until a better day dawned, and then sent someone

to discover them and bring them to light. One of the very best and most ancient of the New Testament manuscripts, the Sinaitic, was discovered in a convent near Mt. Sinai, by Tischendorf, as late as 1859. Men often translated the Bible under great difficulty, even giving their lives for its sake. Tyndale, who gave the English-speaking world its first copy of the New Testament, died a martyr in 1536. Saintly scholars translated the Hebrew Old Testament and the Greek New Testament into the language of the people with no thought of anything except the service to mankind and the glory of God. The intelligent person finds it easy to believe in a book with such a unique and marvelous history.

The popularity of the Bible is another item to be reckoned with. Up to the present, it has been translated, either in whole or in part, into seven hundred and twenty languages and dialects, and the work of translation still goes on, adding a number of new ones each year. The Bible has already outsold two hundred of the world's greatest selling books, and annually outsells a dozen of the most popular titles. It is read by all classes, everywhere: the old and young, the educated and the uneducated, the sick and the well, the king and the subject, the president and the workingman. A book of which this can be truly said, is mighty in its appeal to faith.

The cause for the unique history which the Bible has made and the popularity to which it has attained is not far to seek. When these reasons are recounted they are found to be irresistible. They answer at once the questions why God has preserved the Bible, why such great sacrifices have been made to translate it, and why men are so eager to read it.

The Bible contains revelation which antedates human history. No human eye witnessed and man could never know the facts of creation, except they had been vouchsafed to him by revelation. But the Bible also contains revelations which touch the shores of eternity future, as well as of eternity past, reaching across the parenthesis of eternity which we call time, and to the eternity of the future when time shall be no more. Efforts have been made, apart from inspiration, to account for the creation, in the Babylonian legend, but its crude polythism and national coloring proves it a poor makeshift alongside of the monotheistic and marvellous account of inspiration.

Though the Bible does not purport to be a history of the race, it does touch, incidentally, many of the nations with whom the chosen race came into contact. It contains many exclusive items of history, which are only slowly being corroborated as a result of the youthful science of archaeology. Many of these historical statements were doubted and even boldly disputed by critics less than one hundred years ago, but are gradually being proven by archaeology. While it is not to be expected, that all Bible his-

tory will be directly proven by archaeology, it is true, that, to this date, not a single historical statement of the Bible has been conclusively proven by archaeology as inaccurate. On the other hand, much light has been thrown upon Bible history by this interesting and scientific study of the ancient things.

Ancient as the Bible is, more and more mankind is coming to recognize its up-to-dateness. There is no condition of human heart and human society which has not been anticipated by this inspired book. More up-to-date than today's newspaper or the latest magazine is the Bible. It is not only the book of the yesterdays and todays, but of all of the tomorrows. To make this discovery is to receive a new impetus to faith in God's book.

Then, too, mankind finds in the Bible, and in the Bible only, the answers to the great questions which they are most anxious to have answered. They are not trivial questions, but questions on the correct answer of which hinges our happiness in this world and in the next. Here are a few questions which all alike desire to have answered:

From whence have we come?

Whither are we going?

Our loved ones, where are they, and what is their state?

How may we be saved?

How may we be happy and successful in life?

Who will dare to minimize the importance of these questions or deny that their correct answers are to be found in the Bible only? Let him step out and defend any other source of information. So-called science sets up its hypothesis today to have them overthrown tomorrow. Philosophy exhausts its resources and finds them inadequate. Experiments of various kinds are made but with disappointing results. There are other good books that have been and are being written, which seek to give answers to these questions; but they are found to be good and trustworthy only in the measure that they are in harmony with the Bible. Mankind must come back to the Bible for the only authoritative and final answer to these and all other truly great questions. President Coolidge was correct when, a short time ago, while in conference with a group of officers of the Pocket Testament League, holding up a New Testament, he said: "Here, gentlemen, is the solution of all the problems of the world." My Scotchman friend had a simple but a correct philosophy concerning the Bible when he said: "It would be a strange God, indeed, who would create man, put him into this world and not give him a guide book."

The Bible is the Word of God, and shall stand forever. "Though heaven and earth pass away, my word shall not pass away." "Forever, oh Lord, thy word is settled in heaven."

Special Scripture for Special Seasons

II Timothy 3:16,17.

By Bishop Henderson

When Acceptance with Christ is doubted, read Romans 8.

When Burdens are heavy, read II Cor. 4:16-18.

When Business is bad, read Psalm 37:3.

When Children are cross, read Ephesians 6:4.

When Conversion seems needless, read John 3:1-8.

When Disappointments give heartache, read Isaiah 41:10,13.

When Discouragement depresses, read Joshua 1:7-9.

When Enemies confront, read Deut. 32:30,31.

When Enthusiasm needs rekindling, read Philip-
pians 3:8-14.

When Friends forsake, read Deut. 31:6-8.

When Faith falters, read Hebrews 11.

When Guidance is needed, read Psalms 32:8.

When Hell seems untrue, read Mark 9:43-48.

When Heaven is unreal, read Rev. 22:1-6.

When Husband is irritable, read I Peter 3:1-5.

When Hope needs brightening, read Psalm 42.

When Idleness curses the life, read II Thessalon-
ians 3:6-13.

When Joy fades from the heart, read John 15:7.

When Kingly character is required, read Daniel 3.

When Loneliness saddens, read Gen. 28:15.

When Mean People harass, read I Corinthians 13.

When Neighbors gossip, read I Peter 2:20-25.

When Opportunities seem limited, read Philip-
pians 1:12-21.

When Poverty pinches, read Phil. 4:19.

When Prayer seems powerless, read Luke 2:1-13.

When Peace is fitful, read Isaiah 24:3.

When Quietness of soul is disturbed, read Isaiah
32:17.

When Repentance is dead, read Psalm 51.

When Revival is desired, read II Chronicles 7:13-
14.

When Servants are arrogant, read Eph. 6:5-9.

When Service seems fruitless, read Isaiah 4:10-11.

When Sin blights and blasts, read I John 1:6-8.

When Temptation assaults, read I Cor. 10:13.

When Uncion from Heaven is required, read Acts
1:8.

When Vice seems triumphant, read Revelation 19:
11-16.

When Weariness of body masters you, read I
Kings 19:4-12.

When Wives are querulous, read Eph. 5:25-27.

When X-cuses are on the tongue, read Luke 14:
15-24.

When Yearnings for God are deep, read Psalm
134.

When Zeal begins to slacken, read Acts 20:17-32.

OUR BI-WEEKLY SERMON

Not Able to Dig

Francis J. McConnell

(Francis J. McConnell of Pittsburg is a bishop in the Methodist Church and an outstanding leader and thinker in the Church of America. He is a great bishop and a great prophet, thus combining two functions which are seldom found in one man. In 1924, 25,000 readers of the CHRISTIAN CENTURY voted Bishop McConnell as one of the twenty-five leading ministers in American Protestantism. The following sermon is taken from a book of chapel addresses entitled, "THE JUST WEIGHT", published by the Abingdon Press, and is reprinted here by permission.—Editor)

Text: "I cannot dig." Luke 16:3.

It is legitimate at times to consider a Scripture passage apart from its main intent, provided we keep our eyes open to what we are doing. In this parable of the dishonest steward who won the favor of the debtors of his master by scaling down their debts, one phase of the dishonesty is incidental and has nothing to do with the main point of the illustration. Still, it is permissible to look at even an incidental Biblical passage for its own suggestiveness.

"I cannot dig," said the steward when he saw that he was likely to be turned out of his stewardship. That inability shut up one path of earning money, and so the steward felt himself compelled to get his financial salvation by sharp practice. The steward added one dishonesty to another by his inability to dig.

It is to be noted that dishonesty and the inability to do good, hard, heavy work like digging often go together. Of course, if a man has not honest instincts in the outset, he is likely to be tempted to get money in easier ways than by digging, but the inability to dig is one misfortune that may prompt to dishonesty.

I am not, however, particularly concerned just now with the dishonesty of stealing, or of making false accounts, or of any form of outright wrong practice. I am concerned with the lack of honesty which often accompanies the inability to do physical work, or to keep the hands on actual physical things. I do not mean that a man ceases to be honest when he ceases to work by digging, or anything like digging but I do mean that a training in actual contact with the rough, heavy, material things of this world makes for that kind of honesty which is free from the taint of artificiality, or of unwillingness to face facts and deal with them, or of inadequate appreciation of value.

Take that last hint first. All the economic goods which you and I consume have upon them the mark of somebody's labor. By economic goods I mean the goods that somebody has to pay for, or put into consumable form of labor. It is an old, old illustration, that of the picture of the long line of servants, stand-

ing behind our chairs at the breakfast table: the farmer who raised the wheat, the far-off tropical laborer who gathered the fruit or the coffee, or cut the sugarcane, the miner who faced death to supply the heat for the kitchen stove. No matter how much the Consumer at the breakfast table may work with his mind to earn all the good things which are thus brought to him, no matter how earnestly he may exercise his imagination to picture the labor of these breakfast bringers, he cannot quite get the exact understanding of the values of the things of daily life if he has never had experience in digging. Without such understanding we may well ask if the thought is honest—honest, not in the sense of right intention, but honest in the sense of solidity and adequacy and genuineness.

Everything that comes to us, outside of the free gifts of nature, has on it the mark of some-one's labor. For example, almost every article of our daily life has on it the touch of fire—food is fire-cooked, clothes are made of instruments fashioned in fire, houses are built of timbers and stones and steel after the tools made in fire have wrought them out. Who makes the fires? Who keeps them going? Who gets the fuel? Now, fire is not a product of any engineer's thinking alone. It has to be kept going and it has to be controlled. So with the forces of the world around us. If we leave the contribution made by labor to values out of the account, something is wrong thereafter in our estimate. Labor is upon all that comes to us, I repeat, and if a man does not actually know what labor is, he has not an accurate scale by which to weigh the values of this life.

More and more we must deplore the chasm between those who do the heavy work of the world—the digging—and those who live by more strictly intellectual ways; and we deplore the chasm not merely because those on one side do not know how the other side works and so fail to exert good will to them, but we fear the effect on human society of a system of organization which shuts some men so completely off from sheer physical effort that their minds—no matter how bright—cannot think honestly about the facts of life. When any form of artificiality hinders this grasp on facts dishonesty is at the door, not the dishonesty, I repeat, of false intention but the dishonesty of a false, or distorted, or unbalanced view of things. I have not much sympathy with the idea of regimentation of men for the performance of daily physical tasks, the regimentation advocated by some social reformers. For example, some socialists will have it that the world be more equitably shared, and they insist that all men of a given age shall be drafted for such work. This sounds fair on the face of it, but we must have the work done effectively and it is doubtful if this scheme would be effective. Let us not forget, though, the essentially sound aim of this plan. It is not, however, well advocated when the emphasis is

put on just turning things around in this world, so that those who do not now do heavy work shall have a chance to "see how it feels" to do such work. That is not an adequate motive. William James was nearer the essence of the matter when he proposed substantially such drafting to heavy and dangerous work as a moral equivalent for war. He had in mind the preservation of certain virtues which war is supposed to foster. I do not know whether war calls for any particular virtues today worth preserving, but I am confident that the best argument for such a scheme of social regimentation—if it could be worked at all—would be the new note of reality—and therefore of honesty—in thinking.

Of course an ideal is attained when all the back-breaking, unhumanizing labor is done by machinery; but when all that ideal is achieved, it will never do for us to cease "digging" enough for us to understand the texture of the world in which we are placed. There is a sound instinct back of the badly conceived,

badly stated doctrine of some labor leaders that only manual laborers should control society. That never will be, and never can be. It might, however, always be insisted upon that the honesty, which is the basic virtue of even the highest Christian mysticism, comes in part out of frank facing of things and of dealing with things and of controlling things.

I once saw a monk in the fields belonging to a monastery plowing corn. The monk's face showed clear marks of high spirituality. My first thought was that a man set apart for spiritual exercises should not be put at plowing corn. I am not sure that such feeling was right. For spiritual workers above all others need the honesty of facing a world of nature in which things sometimes will not do as the rule calls for, in which we have to check dreams by stones and clods, in which we have to join praying and digging. Even the incarnation itself is a divine facing of a world in which hard, heavy labor is an outstanding fact.

Some Significant Facts in the Mexican Crisis

O. B. Gerig

Much has been written and spoken on the Mexican crisis in the last ten weeks. Numerous Americans have been across the border studying conditions and many Mexicans are in this country trying to clear our minds on the issues. After reading many books and articles and listening to many speeches the conflicting testimony makes me conclude that no one possesses all the facts nor understands all the issues involved. But whatever the facts and issues it is very clear that war and intervention are absolutely improper and unnecessary both for reasons of expediency and of principle. Never in the history of this country has such a universal demand for arbitration come up from the people in an impending crisis. This is the encouraging factor in the present situation. Floods of letters and telegrams have piled into senate offices until extra clerical help has been required to read the dispatches. The country at large does not want war with Mexico nor intervention in Nicaragua and Secretary Kellogg is more than a little embarrassed with this popular expression of disapproval with his policy. President Coolidge also is stopped from making bold threats.

But the crisis is by no means over. Congress will adjourn March fourth unless filibustering is resorted to to prevent the passing of certain necessary supply bills in which case an extra session would need to be called. That will be known before this is in print. With Congress adjourned there is grave danger that the administration may take steps from which a retreat will seem impossible. There is danger that the people will let up on their demand for a peaceable settlement while certain oil interests and (sad to say) religious interests will insist upon the policy of protection to property which they insist is

being confiscated by the the new Mexican oil and land laws under the Mexican Constitution of 1917 which went into effect January first 1927.

The administration can precipitate a crisis in several ways. They can sever diplomatic relations. This would give revolutionary groups in Mexico encouragement to try to overthrow the Calles government. The United States has aided such revolutions before notably in the cases of Hawaii, Panama and Nicaragua. Early recognition of a new government favorable to our demands would presumably follow.

Another scheme would be to lift the embargo on arms allowing private munitions manufacturers in collusion with oil interests to back the revolutionary party in the overthrow of the Calles government. It is well known that American munitions have figured largely in previous revolutions in Latin-American countries.

Few people take seriously the bolshevik scare which Secretary Kellogg tried to start. Every country today has a small radical element which advocates the overthrow of existing institutions by violence. But the Secretary misjudged the intelligence of the American people when he exaggerated the importance of this element. Senator Norris turned the whole preposterous idea into ridicule in the Senate, by his parody on "Little Orphant Annie" which goes as follows:

Onc't ther was a Bolshevik
Who wouldn't say his prayers,
So Kellogg sent him up to bed
Away up stairs;
An' Kellogg heerd him holler
An' Coolidge heerd him bawl,

But when they turned the kivvers down
He wasn't there at all!

They seeked him down in Mexico,
They cussed him in the press;
They seeked him 'round the Capitol
An' everywhere I guess;
But all they ever found of him
Was whiskers, hair and clout,
An' the Bolsheviks 'll get you
If you

don't

watch

out.

Nothing is ever gained by calling people bad names. The Mexican people are not tools of Russia. Neither do they want to be the victims of the Gulf Refining Company or of the Catholic church (though most of them are devout Catholics.) The Mexican people want to own their own land and the Calles government is restoring it to them. Hitherto the church owned more than a third of all the land in vast unbroken estates. Mr. Hearst owned millions of acres which he assessed when paying taxes at ten cents an acre. The Mexican government bought it back (by right of eminent domain) at twenty cents an acre giving him 100% profit. Now Mr. Hearst cries "confiscation." Other great estates are broken up and millions of native Mexicans for the first time have a few acres which they can call their own. This is the heart of the whole controversy. It is an agrarian movement. Peonage and serfdom are being swept away before it. Certainly this is a poor time for Americans to be called on to protect the property of the Dohenys and the Sinclairs in Mexico when we know how nearly they came to looting our own government just a few years ago.

President Calles represents a Labor Government. Today he is called a communist. Two years ago he was feted at a great banquet in New York presided over by Judge Gary of the United States Steel Corporation.

We must remember that the policy of protection to property in a foreign country is very recent. It was first promulgated by Secretary of State Bayard in 1885. Britain began the policy under Lord Palmerston in 1850. Investors in a foreign country always get higher interest rates because of the greater risk. Why call on the farmer lad from Illinois to expose his bones in Mexico's torrid sun for the sake of protecting a few Standard Oil properties?

America today is being carefully watched by all the countries south of the Rio Grande. They are wondering if "the colossus of the north" is covering her imperialism with the Monroe Doctrine. They are turning to the League of Nations and not to the United States as their protector. If we invade Mexico we will not only lose our South American markets

but also our South American friends. We are already disliked in Europe generally. We are today near the verge of being the most hated nation on earth which in not an enviable position to hold in the modern world.

I believe it is only the Christian idealism of this country that can save us from disaster. Is it not the duty of every church and every individual member to write to their Senators and to the President urging that this matter can and should be settled by conscience, reason and intelligence and not by coercion and brute force?

Boston, Mass.

EXCELSIOR

Who has gone farthest? For I would go farther.
And who has been just? For I would be the most just person on the earth.

And who most cautious? For I would be more cautious.

And who has been happiest? Oh, I think it is I—I think no one was ever happier, happier than I.

And who has lavished all? For I lavish constantly the best I have.

And who proudest? For I think I have reason to be the proudest son alive—for I am the son of the brawny and tall-topt city.

And who has been bold and true? For I would be the boldest and truest being in the universe.

And who benevolent? For I would show more benevolence than all the rest.

And who has received the love of the friends; For I know what it is to receive the passionate love of many friends.

And who possesses a perfect and enamour'd body? For I do not believe anyone possesses a more perfect and enamoured body than mine.

And who thinks the amplest thoughts? For I would surround those thoughts.

And who has made hymns fit for the earth? For I am made with devouring ecstasy to make joyous hymns for the whole earth.

—Walt Whitman.

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What Shall We Think of Prohibition

There are many public questions regarding which many people, even thoughtful ones, are at a loss to know what to believe. The question of prohibition is one of them. The president of a great American University, Dr. Butler of Columbia, is against the Eighteenth Amendment and favors the repeal of the Volstead Act. Clarence Darrow, the noted Chicago criminal lawyer, told a New York audience recently that it is their "civic duty to violate the prohibition law." Prohibition will unquestionably be one of the major issues in the presidential campaign of 1928.

A book by Irving Fisher, professor of Economics at Yale University, entitled PROHIBITION AT ITS WORST* is most timely. It should be read by teachers, preachers, social workers, by everybody that is interested in this great question. It faces the facts on both sides. It presents the important data which were presented at the Senate hearings last year when the question of the modification of the Volstead Act was under investigation.

Professor Fisher admits that Prohibition came too soon, sooner than he hoped that it would come. It came before the eastern part of the country was prepared for it. He admits freely that the enforcement of the law has been entirely inadequate and in fact that it has bred contempt for the law. But he thinks that the first eight years were the worst (hence the title PROHIBITION AT ITS WORST) and that even a facing of the worst facts regarding prohibition produce an overwhelming argument in favor of prohibition.

His main conclusions are these:

1. That while the present conditions are intolerable, they are not as dark as they have been painted by the Wets. It is not true that there are more drinkers now than there were before the days of Prohibition. On the contrary the addicts to drink are dying out rapidly and the army of new recruits has been reduced to one-third. The great fact about prohibition which must not be forgotten is that the saloon is now closed—thus effectually breaking the chain whereby the alcohol habits of one generation are transmitted to the younger generation.

2. The number of arrests for drunkenness have been lowered but they are still high. Of this fact the Wets have made much. But it must be remembered that the liquor which is used at present is ten times as intoxicating as that used in pre-prohibition times, that the population has increased, and that the law is enforced much stricter than formerly. These facts the wets fail to take into account when they make up their tables of statistics. As to the relative amount of drink consumed he says: "it is safe to conclude that the total consumption to-day is certainly less than 16 per cent. of pre-prohibition consumption, probably

less than 10 per cent., and possibly less than five per cent."

3. Prohibition, even at its worst, has been of great economic benefit. It has released human energy and skill which has meant an increase of \$6,000,000,000 in our national income besides savings in the cost of jails, asylums, almshouses, etc. Poverty has decreased and health has increased.

4. Personal liberty is not infringed upon by Prohibition. This is one of the commonest arguments put forth by the Wets. The author shows that drink itself is the greatest destroyer of the drinker's liberty. The "slave to alcohol" has lost the very essence of personal liberty, the liberty to work, to think, to will, at his best. Drink moreover curtails the liberty of others. "Ask the wife of the workingman who wants full "personal liberty" to drink whether this would increase her personal liberty. She will cut out all technicalities and go straight to the main point—that her husband's personal liberty to drink takes away her personal liberty to eat!"

5. The amount of public sentiment against prohibition has been exaggerated. Thirty-two states had prohibition before the Amendment was proposed. All the states in the Union except Connecticut and Rhode Island ratified the Amendment. It therefore was passed by a larger majority than any other Amendment of the constitution, including the bill of rights. Furthermore, the Volstead Act overrode the president's veto by two-thirds majority in Congress.

6. The Eighteenth Amendment cannot be repealed. There are only six wet states today and it requires only thirteen states to block repeal of the Amendment. The most optimistic of the wets can scarcely hope that he and his friends can convert all but thirteen states to their way of thinking.

7. The Amendment can be enforced. He recommends the deportation of alien bootleggers and the jailing of native ones. Fines are not sufficient. The Prohibition Unit must be re-organized, red tape eliminated, and the drink fashion among the wealthy must be combatted.

8. We must continue to educate people regarding the dangers of alcohol. We do not get far by shouting, "Obey the law because it is the law, even if it is a bad law." An educational program will arouse the public sentiment which is absolutely necessary for the enforcement of the law. The weight of the scientists and economists is against alcohol. Their findings should be popularized. "The average man does not know even how little he knows on the subject."

The thirty-eight graphs which the author put in the book enhance the value of it. The friends of Prohibition are deeply indebted to the author for the facts which are presented in this thorough and fair piece of work.

Lester Hostettler

*Published by The Macmillan Company 1926, pp. 255. \$1.75

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider

MAKING THE WORLD CHRISTIAN

March 13

Lesson Text: Matthew 28:16-20; Acts 16:6-15

Why should we concern ourselves about the rest of the world? Why should I be interested in the people of Africa or the people of India? Why should I make any effort to win or help others that they may win the fathers and mothers, the boys and girls, the children who live in our great cities to Christ? Why be a missionary?

Jesus was a missionary. My Master, Him whom I, as a disciple, follow, was a missionary. He came not to be ministered unto, but to minister. He went about teaching, healing, helping. He was here among men as one who serves. He was always ready to serve. And why did He follow such a manner of life? He taught that God is kind to the unthankful and the evil. God loves every man and desires his salvation. Jesus, just as the Heavenly Father, was moved to labor for and with men because He loved them. Did Jesus love Levi, the publican, whom He called to be His disciple? Did Jesus love and seek the soul of the woman of Sychar? Yes, Jesus loved men, the rich and the poor, the high and the low. He suffered at the hands of the very ones whom He would have helped. Finally on the cross He yielded up His life as a sacrifice for the redemption of the world. If I call myself the follower of the Christ, dare I refuse Him when He says, "Go." Dare I refuse to love those whom He loves? Dare I refuse to serve those whom He would serve? Why be a missionary?

Does the world need the services of Christ-like missionaries? Do the people of Africa or the people of India need the help that true missionaries can give? Do they need Christian teachers and doctors? Do they need the Gospel of the Christ? What are the conditions today in these lands? Sickness of the worst kind is on every hand and no medical knowledge or skill is to be found among many of these people. Ignorance abounds and with it is superstition. The vast majority of the people can neither read nor write. The people live constantly in fear—the fear of evil spirits, the fear of disease, the fear of dragons, the fear of eclipses, the fear of death. To live in such fear is terrible. The condition of women and children seems the hardest of all. Women and girls are treated with contempt in many parts of these lands. Baby girls are despised. For the sake of the women and the children, for the sake of all, we must send those who bear the Light of Christ. Think what it will mean to the children, the women, the sick and suffering, and the fear-ridden peoples of these lands.

The command of our Leader is, "Go ye therefore and make disciples of all the nations—and lo, I am with you always, even unto the end of the world." The commission has been given. Dare we hesitate or question the wisdom of Him who gave it?

What can we do to help in this great cause of spreading the Gospel? First, we can inform ourselves concerning the work which our missionaries are doing. Study the work of missions. Second, we can do more than we have been doing in our Sunday schools to teach missions and to cultivate the missionary spirit. Third, we can work to kindle the flame of missionary interest in our churches. Fourth, pray for the cause, and for individual missionaries and for the work in a given field. Then, too, it is necessary that we give of our money, time, energy to this important work. And also we will consecrate of our young people to this cause.

O God, kindle the flame of missionary zeal among Thy People.

THE CHRISTIAN HOPE

March 20

Lesson Text: John 14:1-3; II Corinthians 5:1-10; I John 3:2,3

The belief in life after death is wide-spread among the people of the world. The uncivilized people of Australia, the American Indian, the ancient Egyptians, the Greeks, the Chinese, all believed in the continued existence of the human spirit. The belief in immortality is well-nigh universal. Some of the beliefs held by these people are very crude. But nevertheless they cherished the hope of a life after this one. Why is there such a universal belief among men on this point? Is there any truth to this belief? Is not the fact that this belief is so wide-spread among the peoples of the earth an argument for its validity? There must be some foundation to a belief which is held so generally. Man is born with the aspiration for immortality in his breast. God so created man. We are led to believe that God will not disappoint this hope of man.

Why should I, as a Christian, believe in immortality? I believe in a future life because of what Jesus said about it. Are we not all of this opinion that Jesus knew more about God, and life, and the spiritual world than any other who ever lived? What did Jesus teach? He answered the Sadducees, who did not believe in the resurrection, when they questioned Him concerning the future life, by saying, "Ye do err, not knowing the Scriptures nor the power of God." He also in the same connection speaks of Abraham, Isaac, Jacob, as living men. And that God is not "the God of the dead but of the living." As we read the first verses of the lesson text, we see how certain the conviction, that God would raise Him up, was. He was willing to die knowing that death was not the end. Jesus believed in and taught immortality of the human soul.

The resurrection of Jesus, the fact that He passed through death and returned again to His friends alive and more powerful than before has strengthened the hope and confidence of Christians. Death is not the end of life. Jesus assures us, "Because I live ye shall live also."

As we ponder the perplexities of life, the question arises, "Will death separate us from those whom we love so dearly?" Will two souls that have been devoted to each other be torn apart by death, never to be reunited? Does not Paul teach us that love is eternal? It belongs to those things which last. Love never perishes. Surely God, who is good and just, will bring together in happy fellowship those bound by the unbreakable tie of love. Then, too, the question comes how about those men and women who have lived uprightly, have sacrificed for truth and right but have suffered much in this life. They died without any adequate reward for their right living. On the other hand there are those who have sinned grievously, but apparently upon them no judgment has fallen in this life. When or how shall these inequalities be righted? If, as we believe, this is God's universe, surely there is need of a life after this to balance the moral accounts of men.

We live both for this world and for eternity. Let it be the abiding ambition of every Christian to so live and labor here in this world that his generation will have been profited by his life and work. Surely we must not disparage this present life. In fact, the manner in which we live our life here determines the life yonder. If we live well each day, we need have no fear of that day on which we take our departure.

O God, our Father, may the hope of eternal life give us strength and courage for our every task.

For Your Library

PROHIBITION AT ITS WORST by Irving Fisher. Macmillan. 1926. pp. 255. \$1.75.

With the aid of this book, every intelligent citizen can inform himself of the real facts about Prohibition.

MANUAL OF GARDENING by L. H. Bailey. Macmillan. 1925. pp. 539. \$3.00.

A practical guide to the making of home grounds and the growing of flowers, fruits, and vegetables for home use.

EMPTY CHURCHES by Charles Josiah Galpin. Century. 1925. pp. 150. \$1.00.

An analysis of the forces which are emptying our rural churches and of the remedies which will fill them again. He says: "More than 4,000,000 farm children in America are virtual pagans—children without knowledge of God, and are developing tendencies which we, from the supposed tower of our superiority have decried in other lands and less enlightened times."

THE DESIGN OF SMALL PROPERTIES by M. E. Bottomley. Macmillan. 1926. \$3.00.

A new landscape guide for the small home owner in town and country. Well illustrated and suggestive as to planting.

THE STORY OF JOHN FREDERICK OBERLIN by A. F. Beard. Pilgrim Press. 1909. pp. 196. \$1.25.

The classic story of a great country minister serving a remote parish. A great college now bears his name.

JESUS' WAY WITH PEOPLE by Alexander C. Purdy. The Woman's Press. 1926. pp. 190. \$1.50.

A good book for students and young people. It discusses the problems which we meet in our everyday contacts with people and suggests Jesus' way of meeting them.

MY FAITH IN IMMORTALITY by William E. Barton. Bobbs-Merrill Co. 1926. pp. 282. \$2.50.

This book by a well known writer and preacher was written out of the author's conviction that one of the profound needs of the present time is a faith in immortality, reasonable, intelligible and free from superstition. Suggestive for your Easter sermon.

KINDERGARTEN METHOD IN THE CHURCH SCHOOL by Edna Dean Baker. Abingdon Press. 1925. pp. 353. \$1.50.

A complete guide for teachers of beginners.

A CURRICULUM OF WORSHIP FOR THE JUNIOR CHURCH SCHOOL (Vol. II.) by Edna M. Crandall. Century Co. 1926. pp. 364. \$2.00.

Aims to introduce more systematic training in worship in the junior department of the Sunday school. Among the interesting features are the prayers, the use of famous paintings, short stories of hymn writers and the hymns, a correlated curriculum of hymn and

Scripture memory work.

PREACHING IN THEORY AND PRACTICE by Samuel McComb. Oxford Press. 1926. pp. 231. \$2.00.

A practical new book for the preacher, by one who is convinced of the importance of the pulpit. He analyzes the defects of much modern preaching and gives valuable suggestions for improving it. Every preacher will profit by it.

CHORAL TECHNIQUE AND INTERPRETATION by Henry Coward. Novello. pp. 333. \$5.00

One of the best for directors of choirs. Discusses methods of rehearsals, attacks, breathing, musical expression, etc.

WHAT IS GOOD MUSIC, by W. J. Henderson (Scribner), \$1.75.

HOW TO LISTEN TO MUSIC, by H. E. Krehbiel (Scribner), \$1.75.

BEETHOVEN AND HIS FORERUNNERS, by Gregory Mason (Macmillan), \$2.25.

The above three volumes are all found in the two-foot shelf on musical subjects selected by famous musicians and educators for the National Music Week Committee of New York. The book by Krehbiel is probably the best and most popular on the subject. Gregory Mason has written a number of readable and instructive volumes on music. The one on Beethoven will be of special interest at this time for on March 26 it will be just one hundred years since the great master died. A number of his nine symphonies are now available in complete form on phonograph records.

THIS BELIEVING WORLD, by Lewis Browne (Macmillan), 1926, pp. 347, \$3.50.

A dramatic and fascinating story of the history and development of the different religions in the world, written by a Jewish scholar.

MAGAZINES

THE WORLD TOMORROW edited by Kirby Page. 48-page monthly. \$2.00 per year.

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THE OPEN FORUM

(A page for our readers for the full and free discussion of religious questions.)

THE FUTURE OF THE EXPONENT

Editor of The Exponent:

The article, "The Future of the Christian Exponent", by Prof. Whitmer, was of great interest to me. It gave me an insight into the financial problem which The Christian Exponent is facing. I believe that this problem can be solved without much difficulty. I wish to offer the following suggestions:

1. In the first place, it will be of interest to the readers of The Christian Exponent if we could get some of the facts which brought it into existence.

2. In the second place, I feel that The Christian Exponent fills a place in Mennonite Journalism which I welcome with my whole heart and which is worthy of my support. Therefore, I shall see to it that new subscribers are added to this good paper through my efforts. A few sample copies will be welcomed for this purpose.

3. Further, I would suggest that sample copies should be mailed to all our college graduates including Junior colleges and preparatory schools with a letter in which the aim and purpose of the paper is clearly stated and with a request to support the paper. I am sure that this will prove to be a very fertile field for new subscribers.

4. And much good can be done through a circular letter to all subscribers in which the mission of The Exponent is clearly given with a request to get others who are interested in this good work to subscribe for the paper.

5. And finally, I would send a sample copy to all the ministers of the Mennonite faith who can read English, even if they cannot all agree with The Exponent. Our ministers should know what the progressive people of our church are thinking, if they agree with them or not. We cannot all think alike. God has not made us that way. The Exponent, I am sure, will be a great help to every open-minded Mennonite minister.

In my mind The Christian Exponent is a paper which I welcome heartily and which I believe is here to stay. The paper is in a position to do a piece of work that must be done, and to my knowledge, is not done by any other Mennonite publication. And I am confident that there are enough forward-looking Mennonites in all the different branches of our church, to make The Christian Exponent what it ought to be, to quote Prof. Whitmer: "An all-Mennonite Christian Journal devoted to promoting inter-Mennonite interests and activities."

Very sincerely yours,
Newton, Kansas.

J. P. Boehr.

Dear Editor:

In reply to the recent letter of P. E. Whitmer relative to the future of The Christian Exponent, I should like to say that it should aim at all times to be just what its name implies, an exponent of the religion of Jesus. The Exponent began as a means of communication among the friends of Goshen College after the temporary close of that institution. Its columns were open to all and immediately there appeared a host of writers who wished to express their ideas. Many of these writers had previously been denied the expression of their ideas through the official publications. One of my own articles was returned to me at one time with the apology that it could not be printed because it proposed to set in motion ideas that looked toward the betterment of the world. Since The Exponent has gotten under way, it has made its appeal, to many other groups. Last summer I found

the paper in many homes and everywhere did it command respect. If the paper will continue to be an interpreter of real life it should aim to minister not only to the many groups of Mennonites but to the life needs of people anywhere they may be found. I personally should not like to see the paper become an exponent of sectarianism. Let the paper aim to be just what its name implies, an interpreter of life and religion. We have too many sectarianisms such as nationalism, denominationalism, capitalism, and other isms that divide men into small and hostile groups. Let The Exponent be a paper that can show us a way for moving away from hostility into peace. Let the paper aim to become the exponent of Jesus and humanity. If it can succeed in doing this, it will find a place of still larger usefulness in the future. There is great social necessity for doing just this thing.

Yours truly,

Samuel Burkhard.

Tempe, Arizona.

Dear Editor:

I believe there is some service The Christian Exponent can render; as much as to say, it has a future.

Whenever the financial support permits, let it be made a weekly before enlarging it in size.

As to its contents, more religious articles ought to crowd book reviews and historical material into smaller space. Our anniversary year set such a pace for church history that the normal requirements of present issues and tasks get too little in proportion. These changes ought to make it more serviceable as well as of greater interest to a larger number of our people.

Rumor, some time ago, was merging The Exponent with only one other periodical. Such a merger would be too limited to be greatly helpful. It would simply mean the loss of this excellent paper without any gain for greater unity. It will serve a larger field in its present form as an all-Mennonite medium. There is need for some general agent of this kind to hold the broken ends until they may be welded into a compact reunion. This to my mind represents a real contribution, for it is the only medium serving this end. But in the interests of the Kingdom of Christ, this end is seriously imperative.

Now there are some things, especially in the publication field, where all Mennonites could work together and save useless costs. There is no good reason why we should have more than one year book. The material of such work could be printed in one volume without violating the reservations of any one group. This should lessen the cost of publication and the contents could be made more comprehensive and the details worked out more thoroughly. Consequently, all of us would be served with a more complete report of Mennonite interests and at less cost.

We need no church almanac. We get good calendars free and few of us ever consult the astronomical information. The weather prognostications are worthless. A little more scientific good sense and less dependence upon astrological superstition ought to yield a bit of "relief" to the farmers.

There are other publications, S. S. Literature, for example, that could be produced unitedly and more profitably right now. But let me emphasize only this, that The Christian Exponent can serve as the "central" for present intercommunication.

Mennonite reunion cannot be achieved by simply saying, "Let us unite." It will require great patience and much effort.

At a recent conference there was much joy expressed in the probable merger of two conferences, which had been separated generations ago in Europe; but not a word was said about mending the recent breach. I could not help but

think much upon the inconsistency of rejoicing so much over a merger that really costs us so little, when it would have been a greater triumph to repair the disruptions for which our own generation is directly responsible.

The restoration of a Mennonite unity is after all not as welcome with many as it should be, and therefore it cannot be accomplished through any cheap effort. Let The Christian Exponent espouse this issue, but not to the exclusion of other subjects, for no unity will be attained by a discussion confined to this one line.

Goshen, Indiana.

Rudy Senger.

Christian Exponent Co.,
Sugarcreek, Ohio
Gentlemen:

The introduction to your publication, THE CHRISTIAN EXPONENT, has been a most pleasant one. In order to continue the acquaintance I wish to avail myself of your offer of The Exponent for one year for one dollar. It seems to me that your little periodical is meeting a real need among Mennonite folks of all branches, in promoting common interests and activities.

Cordially yours,

L. J. Horsch.

Upland, California

Dear Editor:

Permit me to thank you first of all for sending me for several months without charge copies of the Christian Exponent. I have been following the articles and the editorials with a growing interest in your project of amalgamating the progressive elements of Mennonitism. It is an undertaking worthy of the united support of thinking Mennonites who have dedicated themselves to the proposition that the practical application of Christian principles to twentieth century problems is more in harmony with the spirit of Christ than unyielding emphasis upon doctrine and dogma. The former makes for unity and progress, and expresses itself in a positive way; the latter makes for strife and dissension—it inhibits growth and expresses itself in a negative way.

I like especially the spirit in which you edit your paper. The Forum gives everyone an opportunity to voice his opinion even though that opinion be diametrically opposed to the spirit of the Christian Exponent, or even be an assault upon the editor himself.

Thanking you again for your kindness, I am,

Sincerely yours,

Cleveland Heights, Ohio.

Alfred G. Linscheid.

Editor Christian Exponent,
Sugarcreek, Ohio

Dear Sir:

I want to show my appreciation of your work as editor of the Exponent by subscribing for two years.

I would suggest that you emphasize and illustrate the importance of moral or ethical standards among Mennonites. Critics would agree that there is room for vast improvement in the ethics of some prominent men.

It seems evident that religious enthusiasm is tending to take the place of plain honesty and fair dealing.

Yours truly,

Goshen College, Goshen, Ind.

D. A. Lehman.

The Christian Exponent is an unofficial publication and exists only by the support of those in sympathy with its purpose. It seeks to deserve your support. Your subscription will help it to carry on.

We Read with Interest

THAT THE SUPREME KINGDOM IS A MONEY SCHEME, AND THAT THE REV. JOHN ROACH STRATON HAD HIS FOOT IN IT.

In these days when certain newspapers are engaged chiefly in peddling smut and vulgarity it is a pleasure to record the signal public service performed by the Macon (Georgia) TELEGRAPH in blasting the pretensions of the Supreme Kingdom and in keeping many people (it is to be hoped) from putting money into it. The fact that the TELEGRAPH is published in a section of the country which is strongly fundamentalist makes its action the more courageous, since the Supreme Kingdom masquerades as a "religious, patriotic, and benevolent" organization, the purpose of which is to fight atheism and "its ally" evolution. The "Sovereign" of the Supreme Kingdom, it will be recalled, is Edward Young Clarke, who was forced out of the leadership of the Ku Klux Klan. The TELEGRAPH obtained and printed documents showing that of the \$12.50 which each "Crusader" paid for a membership, \$8.12½ went to Clarke's Organization Service Company and \$2 more to those financing the Supreme Kingdom, leaving only \$2.37½ for the proclaimed purposes of the society. The TELEGRAPH showed further that the Supreme Kingdom was acting as an agent provocateur in circulating atheist literature in districts where it would arouse resentment.

The Revelations of the TELEGRAPH also drove the Rev. John Roach Straton of New York into a corner and were presumably the influence which forced that mud-slinging fundamentalist to give up the joy of religious director of the Supreme Kingdom, a connection previously announced by "Sovereign" Clarke. When Mr. Straton arrived in Macon to deliver an address the TELEGRAPH invited him to visit its office first and examine its proofs of the commercial character of the Supreme Kingdom. He did not do so. Instead he made his speech, declaring, "I am not preaching or lecturing for money." The TELEGRAPH flatly charged him with taking a fee of \$500 for a previous lecture in Atlanta, whereupon he wrote a letter admitting that he had collected the money, but that it had included other work taking a week's time. When the hard-talking dominie got back to New York he found the atmosphere so hot that he severed his relations with the Supreme Kingdom; he suddenly found that he hadn't time for it, although it had been announced that he would make sixty lectures in its behalf. He denounced the TELEGRAPH'S articles as "premature". That journal aptly replies: "For Dr. Straton and the Supreme Kingdom the propitious time for publication would have been after the Supreme Kingdom had raked in its \$20,000,000 and Dr. Straton had been honored with 'honorariums' from the sixty lectures."—The Nation.

Notes from Here and There

J. F. Balzer, formerly of the Bethel College faculty and later of the faculty of Carlton College, is now working on his Ph. D. at the University of Chicago.

During the last three months about two hundred Mennonite families, making a company of 1,000 people, have emigrated in three groups to Paraguay, South America. More intend to follow in the near future.

Art Romig of Wooster College visited the Student Volunteer Band of Bluffton College, Sunday, February 13. Mr. Romig represents the Northern Ohio Union on the National Council.

Rev. W. W. Miller of Pulaski, Iowa, was scheduled to conduct a series of evangelistic meetings in the Bethany Mennonite Church, Freeman, South Dakota, beginning on February 27.

Rev. C. C. King, who has been superintendent of the Mennonite Mission at Canton, Ohio, has been asked to take charge of the new Mennonite Mission recently opened in Detroit. Rev. Ezra Shank of Johnstown, Pennsylvania, has been appointed to fill the place at Canton.

Rev. P. R. Aeschliman of Almota, Washington, conducted a series of meetings in the two Mennonite churches located in and near Aberdeen, Idaho, February 2-15. The afternoon hours were devoted to Bible Study, the evening to sermons. Rev. Aeschliman is well known in the community, being the pioneer Mennonite minister at Aberdeen when the town was started, twenty years ago. His messages were much appreciated.

C. B. Blosser, formerly on the faculty of Goshen College, was recently elected as Agricultural Agent of Elkhart county, Indiana, and entered on his duties several weeks ago. He, with his family, will reside in Goshen.

The immigration of Mennonites from Russia has again started. About one hundred people have arrived since New-year and many more are to follow. About 13,000 have entered Canada since the fall of 1923.

Alvin J. Miller, who for the past five years was engaged in directing the Mennonite Relief work at Moscow, was detained at Chamonix, France, by a nervous breakdown. By this time he is probably in Berlin, Germany. His friends, who have not heard from him for a number of months, will welcome this bit of news.

Rev. E. Troyer of Carlock, Illinois, is to hold a series of evangelistic meetings in the Warren Street Mennonite Church, Middlebury, Indiana, beginning March 9.

Prof. A. D. Schmutz, dean of the music department of Bethel College, was elected president of the Kansas Music Teachers' Association at the annual meeting held at Lawrence recently.

Dr. J. E. Hartzler of Witmarsum Seminary will deliver a series of seven Lenten lectures at Fort Wayne, Indiana, April 11-15, in the St. John Reformed Church, under the auspices of the Fort Wayne Ministerial Association.

Rev. Andrew Vercler, who has been treasurer of the Home Mission Board of the Central Conference of Mennonites since its organization in 1908, resigned at the meeting in January. His son, C. W. Vercler, of Washington, Illinois, was appointed by the board to fill the office.

On February 6, the last service was held in the Pretty Prairie (Kansas) Mennonite church. The next day the work of wrecking the building was begun in order to make room for a modern structure. The membership of the church is about five hundred.

The young people of the 26th Street Mennonite Mission, Chicago, under the direction of their pastor, Rev. A. M. Eash, presented the pageant, "The Wooing of Rebecca", to a full house on February 4 and repeated it on Sunday evening for the benefit of those who could not attend the first presentation. The offering received was given by the young people for improvements in the church building.

During the week between Christmas and New-year, a Bible Conference was held in Gretna, Manitoba. The meeting, which was well attended, included about twenty Mennonite ministers, most of whom were immigrants from Russia in the last two or three years. Rev. P. P. Tschetter of Bridgewater, South Dakota, and Rev. J. Wiens of Russia, a former missionary, each gave a series of addresses.

The Kansas State Nurses' Association has begun a fund to be known as the Sister Catherine Memorial Fund, which may take the form of endowing a chair in nursing in the University of Kansas. Sister Catherine Voth, who died last summer, was one of the first volunteers when the deaconess sisterhood was formed in the Mennonite church and when the Bethel Deaconess Hospital was opened at Newton, Kansas, she became the supervisor of the training for the students. She was also the founder of the state nurses' association.

Two of the eight stations of the Mennonite Mission in the Argentine are to be manned by natives of the country. A. Luayaza and his wife are to continue their work at Santa Rosa and Pablo Cavadore and wife at Madero.

Miss Elizabeth Penner of Bethel College was elected president of the Kansas-Western Missouri State Student Volunteer Union at the annual convention held at Emporia, Kansas, February 11-13. Among the speakers who addressed the gathering were President Kliever of Bethel College and Ed. G. Kaufman, who spoke on China.

The General Conference of Mennonites of North America is supporting financially a Home for Mennonite Girls in Winnipeg, Manitoba. The home serves as a gathering place and employment bureau for many of the newly arrived Mennonite girls, of whom over two hundred have found employment in that city. Rev. G. A. Peters and his wife, also recent immigrants, are in charge of the home.

On Sunday evening, February 20, the men's glee club of Elkhart, Indiana, under the direction of D. S. Welty, gave a program of sacred song in the Warren Street Mennonite Church of Middlebury.

At the Annual Church Conference of the American Mennonite Mission in India, a committee was appointed to study the problem of delegating more of the administrative responsibilities of the mission to the Indian leaders, who strongly desire this. For the first time in the history of the conference, the chairman of the Home Mission Committee is an Indian brother.

Dean N. E. Byers of Bluffton College, who is also acting president in the absence of Dr. Mosiman, will deliver the class address at the Commencement exercises at Bethel College on June eighth.

The annual winter event of the Chicago Association of Goshen College Alumni will be a dinner followed by a talk by Dr. J. E. Hartzler at Stevens Restaurant on the evening of March 19. Those in Chicago or neighboring thereto who are interested, please make reservations by communicating with Margaret R. Anderson, 1821 String Street, Chicago.

FOR SALE

Mammoth Yellow Soy Beans. \$1.65 per bushel F. O. B. Fentress or Norfolk. Prices subject to market changes. Write for quantity prices. E. R. Miller and Son, Fentress, Norfolk Co., Va.

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

March 25, 1927

EDITORIAL

"BE SURE YOUR SIN WILL FIND YOU OUT"
WOMEN AND CIGARETTES

WHY I BELIEVE IN PRAYER

A. J. Neuenschwander

FATHER STUCKEY

Wm. B. Weaver

TOLERANCE

J. C. Graber

\$2.00 a Year

10 Cents a Copy

The Editor's Chat

Dear Readers:

This section of the country has seen an unusual March. The rainfall has been below normal and the temperature has been much above normal. As a result, farmers are busy plowing, grass is growing and the fruit buds are swelling. If warm weather continues a few days longer the peach blossoms will be out. And there are some chances that last year's heavy crop will be offset this year by freezing weather which people are suspecting may be sneaking a month's pace behind the calendar.

A number of new subscribers have come in recently for which we are glad. Our old subscribers have done well in paying their subscription promptly. They are, however, not all paid up yet and notices will again be mailed out soon. We hope that none of our readers will be annoyed by them. Their appearance in your mail box is only to remind you that we think of you, and that we are willing to give our hearty cooperation in bringing the label on your paper up to date. Our bills come due regularly and you will boost the cause and encourage the editor by sending in promptly the small sum we ask for the paper.

One of our contributing editors, O. B. Gerig, is a dangerous man, dangerous to the interests of militarists. The News Bulletin of the National Council for Prevention of War contains the following item:

Benjamin Gerig, New England representative of the American Friends Service Committee, was about to address the Parent-Teacher Association in the Gloucester (Mass.) high school a few nights ago, when he was called out by the chairman of the school committee and informed he must not mention military training. During the speech Legion men who had failed to get the meeting cancelled sat with the drill sergeant near the front. Colonel Welles, R. O. T. C. head for New England, came down from Boston and took a front seat. Free speech on the subject of conscription in peace time—Gloucester has compulsory drill—was under the ban.

We are living in a free country, but it is not as free as many people think that it is. The newspapers are not free to publish the truth; they are free to publish only such truths as do not displease the heavy advertiser. Office holders are

not free. They are frequently in literal bondage to those who helped them into office. The pulpit is not free. In many places, preachers do things and say things because they fear an ecclesiastical hierarchy rather than because of the dictates of their own conscience. The history of the race records an endless succession of struggles for freedom. That struggle is not yet over. Great progress has been made but the long-fought-for goal has not yet been completely won.

One of our missionaries to South America sent us a number of interesting clippings from the "Buenos Aires Herald" regarding the Mennonites from Canada who emigrated to Paraguay. One of them reads as follows:

MENNONITE COLONISTS FOR PARAGUAY

335 Arrive on Pan America

A batch of 335 Mennonite emigrants arrived in Buenos Aires yesterday, on board the steamer Pan America, but they did not disembark, as they are bound for Paraguay and will be taken straight on to a river steamer. They comprise 50 families who for some years past have lived in Canada, but having received a good offer from the Paraguayan Government to colonize and develop some excellent land in that country, decided upon the new venture. Most of the men are young, and all are farmers.

Missionary J. W. Shank from Trenque-Lauquen, Argentine, who sent the clippings, writes:

"What do you know or what can you find out about these people? We regret that we have not had the opportunity to get in touch with them. When the first ship load of the emigrants arrived some time before the close of 1926 we made an effort to get information so as to visit them in Buenos Aires, but the authorities of the steamship company informed us that they would not disembark in that city and that we could not see them.

"The things we are wondering are the following: Just where do they come from? Are they old residents in Canada? Why have they left the land of Anglo-Saxon government to come under the corrupt Latin-American government of Paraguay? Why should they seek a hot climate like Paraguay after having been accustomed to the temperate climate like Canada? Do they expect a better government than they had? If they do, we fear they will find themselves deceived.

"We wish them well in their new venture. We could hope that they will not

do like some other colonizing bodies of religious people—that is, live to themselves and for themselves retaining strictly their own language. We believe that every body of colonists should adopt the language of the country to which they have come and should try in every way to contribute to the moral and spiritual atmosphere of the community where they live. If there is not some mission spirit present and also some desire to recognize the right of every nation to keep its language pure, they will likely find that their venture will fail to be a permanent benefit."

The editor has very little information regarding these Mennonites or the motives that led them to migrate to Paraguay. We hope, however, to be able to get an authoritative article for publication from some one who is familiar with all the facts regarding these Mennonites. Anyone volunteering information will do us a favor.

On March 26 it will be exactly one hundred years since the death of Ludwig van Beethoven, the great German musician. Like many another great man, he had his faults. He sometimes lost his temper and on one occasion he punished the cook for the staleness of the eggs by throwing the whole batch, one by one, at her head. But the world has long since forgotten his idiosyncrasies and his foibles. The world counts him among the great, not because he was perfect, but because he accomplished great things and stood essentially for the things that were right. If he was impetuous, he was also conscientious and frequently asked forgiveness. He was also a most tragic figure, for the last twenty-seven years of his life he was deaf. Several musicians, Bach and Handel included, suffered blindness. A blind musician can still hear his own creations. But a deaf musician! He may write, as Beethoven did, some of the grandest inspirations ever given to the world, but while others are hearing, he cannot hear. The centenary of the death of the great master musician will be observed in various places.

Beethoven wrote nine symphonies for the orchestra. Several of these are now available in complete form on phonograph records. His Fifth Symphony, a set of four records, was recently added to my collection of Victor records. It is the most popular of the nine and one can appreciate it upon hearing it the first time. Phonograph records of this type make it possible for the masses of people

(Continued on page 96)

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The Christian Exponent is an unofficial journal seeking to promulgate the principles of Jesus, and to contribute something towards a united Mennonite Church. It is open to the free expression of responsible writers representing various points of view, each writer being responsible only for his own contribution.

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LESTER HOSTETLER, Editor

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Some of these have not yet replied and changes may therefore be necessary.

COLLEGE EDUCATION AND THE WORK OF THE WORLD

According to a Y. M. C. A. employment secretary in Chicago a college diploma is a hindrance rather than a help for the young man who is seeking a position. Employers object to the demands of the college trained men. They point out that these men refuse to begin at the bottom. No doubt the college graduate has been caught in the whirlpool of "dollar chasing." Indeed it would seem difficult to find any class in society that has not been influenced more or less by this very prevalent evil. On the other hand are the employers not suffering from the same malady? Might they not be afraid of the college trained man because it is that type of man who exposes their "sweat shop" conditions? Several of the more recent strikes were conducted by young men of college experience who were shocked to find labor conditions so far from what they had expected.

THE FARM RELIEF VETO

The veto by the president of the farm relief bill which had been passed by Congress in the last days of its session was to be expected. Indeed it is difficult to believe that congress passed it because it wanted that type of farm relief rather than to play politics. No doubt many of those who voted for it did so because they were afraid to go home and face their constituencies without making some effort to relieve a tense situation. Others probably saw in it an opportunity to place the president in a difficult position and welcomed the opportunity to do so. If he had signed the bill he would undoubtedly have offended the East, and by vetoing it he no doubt made himself less popular in the Middle West. The veto does not solve the problem but makes it an issue for the next campaign.

Critics of the bill suggest that the farmers must produce more efficiently and not expect help from the government. With this viewpoint one might well agree if these critics would include in their statement all legislation for special interests. But why should some manufacturers be given protection and the farmers be left without it? Why not suggest to these manufacturers that they produce efficiently and meet their competition in that manner? Why should a farmer pay more for the things he buys in order to

EDITORIAL

CHRISTIANITY AND WAR

Kirby Page is convinced that much that passes for Christianity in our churches has not even the remotest relation to the teachings of Jesus. No doubt if he has read Article 37 in the book of Common Prayer of the Church of England he could see no relation between it and the teachings of Jesus. One clause of that article reads, "It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons and serve in wars." One wonders where the authorities who wrote the book of Common Prayer got the idea that wearing weapons was lawful for men. It would be interesting to have them give references to the New Testament and especially to the Sermon on the Mount to support their article. When the Churches' Committee of the No More War Movement asked the Conference of Bishops to delete this part of the article because it is contrary to the teachings of Jesus they should have found it a rather simple matter to convince the bishops.

help the manufacturer when the farmer himself is in a difficult financial situation.

"BE SURE YOUR SIN WILL FIND YOU OUT"

During the post-war period when ethics in business and government were at a very low point Edward L. Doheny and Harry F. Sinclair obtained what appeared like very profitable leases from the Harding administration. These leases have been challenged and discussed ever since. On the 28th of February the Supreme Court handed down a decision declaring Doheny's Elk Hills lease illegal, pointing out that it was obtained by fraud and corruption. This is probably the greatest victory for the forces of justice that has been won in a generation, and those who are responsible for it deserve the support of every citizen. The decision involves besides Mr. Doheny several former members of the cabinet and at least one Rear-Admiral. The former were either negligent in the performance of their duties or were actually bribed, as seems to have been the case with Albert B. Fall, former Secretary of the Interior, who received \$100,000 from Mr. Doheny about the time the lease was made. The Rear-Admiral's implication is extremely interesting as an index of the power of the militarists. He seemed to think that the United States was about to wage a war with Japan and thought it was necessary to prepare for the war. One method of preparing was to build oil tanks and lay up a supply of oil in Hawaii. He used his influence to get this done in spite of the fact that this is not his business. Congress makes the appropriations for national defense and not the admirals and generals. The Sinclair lease seems to rest on the same foundations as the Doheny lease so there is a feeling that it too will be cancelled.

Almost at the same time that the Supreme Court declared the Elk Hills lease illegal the federal court of New York convicted Thomas W. Miller, former alien property custodian, for conspiracy. He, too, seemingly wanted to take advantage of the low ethical standards of the time to rob the government and the owners of the property which was held in his charge. Harry M. Daugherty who was tried jointly with Miller is free because the jury again disagreed. It is reported that it stood ten to two for conviction but since this was his second trial he will not be tried again. Daugherty was the second Attorney-general of the United States to be tried for felony. Thus the man who is reputed to have made Harding president and who stood at the head of the department of justice during his administration goes free because the jury could not agree. On the other hand Daugherty and Fall are "down and out" as far as politics are concerned. The American people will not tolerate such men in high positions at present. This "cleaning up" in high places should reflect in

a recession of the crime wave which has been so much discussed. If the department of justice is corrupt it is difficult to maintain decent standards in a state.—J. C. M.

WOMEN AND CIGARETS

"Lucky Strikes! A flood of reminiscences sweeps across my mind. I heard first of this fine cigaret many years ago in San Francisco where my sons and thousands of soldiers were confined in an Army Hospital. I recall The American Tobacco Company's generosity in giving thousands of cigarets to the wounded boys and how delighted they were in smoking them. I recommend Lucky Strikes because they are kind to my throat."—Ernestine Schumann Heink.

Several months ago the American Tobacco Company printed the above testimonial beside the picture of the famous and much loved German contralto singer and added the statement "When smoking, she prefers **Lucky Strikes** because they give the greatest enjoyment and throat protection." It was clever advertising. Madam Schumann-Heink is somewhere in the neighborhood of seventy years of age and therefore ought to have good judgment, she is the mother of six children, she has for years been of the best known and popular singers in America and has generally been regarded as a woman of refinement and character. Her endorsement of the smoking habit would encourage other women to smoke and incidentally add to the profits of the American Tobacco Company.

Madam Schumann-Heink heard of the advertisement. It made her indignant and this is her reply:

"I never smoked a cigaret in my life, and although I don't condemn women who do, neither do I approve of it in them. Why, even my sons are not permitted to smoke in my presence on the days I sing."

It is a common thing to see the picture of a pretty girl associated with a cigaret advertisement on the bill boards. Will the tobacco manufacturers succeed in fastening the cigaret habit upon respectable members of the feminine sex in America? And by what process of reasoning is it justified in men, if not in women?

Incidentally we might mention that there are 500,000 tobacco dealers in the United States and only 2,500 bookstores. 200 times as much effort to supply smoke as to supply brains.—L. H.

HENRY FORD ON PROHIBITION

"Prohibition is a good thing for the country. I am in a position to know that it has been of untold benefit to the working men. Surveys in my own plant show this. The conditions among working men now compared with the period before prohibition are as different as is day from night."



JESUS' WAY OF LIFE



THE VALUE OF THE HUMAN SOUL

Jesus regarded every human soul as being of infinite value, of more value than anything else in the world could possibly be. This high regard for people was the mainspring of His life. It was the motive which lay behind everything that He said and did.

The greatest teacher that ever lived stopped one day near the Samaritan village of Sychar and delivered a profound discourse on the deep things of life. The fact that there was only one person present to hear it, and that a woman, apparently made no difference. There are some teachers who will not open their mouths unless a big crowd has assembled to make it worth while. But Jesus thought it worth while to share His best with only one person, one who in everybody's eyes save Jesus, was a nobody. A woman! The disciples said nothing, but even they were surprised to find Jesus talking to a woman. Only in countries where the influence of Jesus has gone is woman honored and respected as much as man. She was a Samaritan woman, half Jew and half Gentile, of a people who had a rival place of worship, and who accepted only the first five books of the Old Testament. This woman was of a despised mixed race, she belonged to a group of unorthodox worshippers, she was poor—poor in worldly goods, poor in reputation, poor in moral attainments. She had all her life known the scorn and haughtiness of religious people. She had settled down to the attitude that she is inferior and hopeless and worthless. When this stranger, who at once impressed her as being an extraordinary person, spoke to her, accepted a drink from her, and taught her regarding the deepest things of life, she was profoundly moved. The experience gave her a new outlook. For once in her life she had met a man who regarded her as having a soul and made her feel that she too was worth something.

Regardless of wealth, or color, or nationality, or social position, in the eyes of Jesus, a man is a man, a woman is a woman. Each is made in the image of God, each is born with the capacity for fellowship with God and each one is the object of Jesus' love and concern. He taught that it is not the will of the Father who is in heaven, that one of these little ones should perish. (Matt. 18:14) The world estimates people by the wealth they possess, or the titles they hold, or the authority or influence which they wield. Jesus values people for none of these superficial things. He values them because they are human souls. And the cross is the estimate that he placed on the value of souls. He died for us.

One of the things which the Jews were particular

about was the institution of the Sabbath. The Sabbath had come down to them through the centuries. The hoary traditions surrounding it made it all the more the object of their reverence and concern for it. The Sabbath was so important to their religious life that scarcely anything was more desired than the proper observance of the day and hardly anything was looked upon with severer condemnation than the breaking of Sabbath rules. Their meticulousness made the Sabbath of greater importance than man. As if God had created the Sabbath first, and having created it he was so well pleased that He said, "Let us make man in order that this day might be kept." Jesus reversed this whole theory. Man was not made for the Sabbath but the Sabbath was made for man. Man is of first importance; institutions come second. The first object of God's concern is not any institutions but human souls. Sabbaths, feasts, fasts, ordinances, doctrines, if these have any value at all, it is not in themselves but only in so far as they are a means of saving souls.

The teaching that human souls are the most valuable things in life is revolutionary doctrine. Modern life is based upon other assumptions. Modern society places a value on human souls but not the highest value. In the industrial world profits are, generally speaking, considered more significant than people. The first interest of most manufacturers is dividends. If in addition to that he can pay his workmen a living wage, provide safe machinery, sanitary working conditions, wholesome moral surroundings, he counts himself fortunate. But these latter things are secondary. Likewise the war lords do not consider first of all the sacredness of human personality. "What are a million men to me!" replied Napoleon when warned that one of his proposed expeditions would cost one million men. Ten million known dead! This is a part of the statistical record of the Great War. War violates every principle of Jesus. It is a complete repudiation of Jesus' way of life. But nowhere is the war system at greater variance with the teaching of Jesus than in its cold disregard of the value of personality. The speak-easy, the brothel, the pool room, the cigarette manufacturer and dealer—these all alike trample under their feet like swine the pearl of the human soul.

Much of the misery in the world would be relieved if the dealings of every man with his fellow creatures were governed by the consideration that their souls are a priceless possession, that God loves even the erring, sorrows for them, and seeks for them as a shepherd seeks for a sheep that has gone astray:

—Lester Hostetler.

Why I Believe in Prayer

A. J. Neuenschwander

(Rev. A. J. Neuenschwander is the pastor of the First Mennonite church of Philadelphia, one of the few successful city Mennonite churches. An article describing the activities of the First church will appear in another issue of the Christian Exponent. Editor.)

The great Englishman, Johnson, when asked to give an argument for prayer, said: "Sir, there is no argument for prayer." This same argument suggested itself to the writer when preparation was made for this article. For many years I have believed in prayer, but had never tried to set down on paper the reasons why. During all this time the conviction that prayer has played a mighty part in the affairs of men has been growing. Tennyson has well said:

"More things are wrought by prayer than this world dreams of."

Everywhere men pray. This is seen in the record of the Bible, in history, and the reports from the missionaries. It is a natural function of the human life. In Solomon's prayer at the dedication of the temple, he assumed that when strangers from far distant lands would come to the temple, they would pray. Daniel's regular prayer habit showed that his was not a sudden or impulsive cry, but a regular communion with God. Prayer is never outgrown. We hear of the most backward people making petitions to God, and men in high and noble positions likewise resort to the same means of getting help outside of themselves, from a greater One. Modern desire to make it seem illogical, unreasonable, or without a proper basis, has not succeeded in dissuading men from praying. Deep in the hearts of all men is the desire to pray. I believe in prayer because of its natural and universal use.

Prayer has a much more definite and specific meaning. I believe in prayer because I believe in God. Prayer could no more exist without God, than hunger could continue without food. If there were no God to answer, the human race would surely have ceased long ago to make petitions. But prayers have been answered and these answers are the clearest proof that there is a God. If Jesus' description of God as a Father, with infinite love and tender compassion toward men is true, surely there must be a way for man to get into vital contact with Him. From Bible records and from experience man has found that the characteristics of God are such as Jesus portrayed them to be. For this reason man in every century and decade has addressed himself to God in prayer. Man has received answer and assurance according to his needs and the wisdom of a kind Heavenly Father. I believe in prayer because I be-

lieve in God.

I believe in prayer because Jesus Christ believed in prayer. He, who was so intimately associated with the Father, and the needs of man, would not waste His time and efforts in futile petitions. He spent whole nights in prayer. He taught His disciples to pray, and spoke more about prayer "than any one whose words are recorded in holy writ." In Jesus Christ, we see humanity at its climax, and to see Him praying makes me believe in prayer. Whenever we forsake the example of Jesus on any point, and hope to improve on the situation, we soon discover our error. The wide use that Jesus made of prayer as communion, as intercession, as a battle field, makes me believe in prayer because He did.

Let us turn now to the more human phase of the question as we see it in human life and experience. From what I see in man round about me in his experience, makes me believe in prayer. In God's Word, which is the most human as well as most divine book, many experiences are recorded. Samuel, judge and leader of Israel, will fully illustrate the possibility and experience in prayer. Hannah was a woman of great faith in prayer. In her distress she earnestly besought the Lord to remove her reproach by sending her a man child. At the same time she promised that she would give him back to the Lord's service if her petition was granted. The answer was as specific as her request had been. Samuel in turn became a mighty man of prayer, and often we read: "Samuel cried unto the Lord for Israel, and the Lord heard him." Not only in holy writ, but in everyday life when we notice that a fiery,

quick temper turns to one of love, when man turns from sinful to holy purposes, and when weakness is changed to strength, then we know that something has happened. When all the evidence is in, we find that prayer was the mysterious power that effected the change. I therefore believe in prayer because of the experience and evidence as it is seen everywhere in human life.

Prayer miracles are another reason why I believe in prayer. Miracles often seem to be a severe test for faith in this age, when man prides himself in the depth of his knowledge. Men sometimes say miracles are contrary to the laws of nature. We forget that the laws of nature that are known are only man's observation of how nature usually works. What looks like a miracle to man is no miracle to God. Wouldn't it seem strange that God, the Creator and Ruler of the universe, should be bound by the laws that finite man could discover? Is it consistent to think that that nature, which is inferior to man, should be so unbending as to withstand the laws of man as seen in his communion with God in prayer? The laws of prayer are such that God is not tied hand and foot

This is the third of a series of doctrinal articles. WHY I BELIEVE IN JESUS CHRIST, by P. E. Whitmer, and WHY I BELIEVE THE BIBLE, by J. A. Huffman, appeared in the February 25 and March 11 issues, respectively.

Next issue: WHY I BELIEVE IN THE CHURCH, by H. J. Krehbiel, Reedley, Calif.

by the laws of nature. If laws were supreme, then God, the Creator of nature, would be the servant and no longer the Sovereign of the universe. Prayer miracles! There are so many on record that we need only to mention a few to show the wide range that they cover. We might name: the drouth and the rain in Elijah's time, the wonderful deliverance of Peter from prison when the Church prayed, George Muller and his orphanage work in England, Menno Simon's wonderful preservation when many enemies often sought to take his life. You, dear reader, would undoubtedly be able, out of your personal experience, to cite many other prayer miracles. Therefore, I believe in prayer because of prayer miracles.

The intercessory power of prayer raises numberless questions in the minds of men, yet we know that it works. The mystery of its working is beyond man's finite mind. The Roman officer and the Syropheni-

cian woman are outstanding examples of non-Israelites who resorted to intercessory prayer and received answers from the Master. Every reader could, without doubt, give personal testimony of intercessory prayers and answers. Often, after some time of anxious waiting, when the sky has been dark and the storm clouds low, brightest sunshine would again appear, and in due time we find out that someone has especially remembered us in their prayers. At other times you may have felt strangely moved to intercede for someone far removed from you. Your soul finds rest as you respond, and weeks later you may learn that at the moment of your prayer, far away your prayer was being answered in the heart of your friend. Because of the power of intercession, I believe in prayer. Many other reasons might be given for having faith in prayer, but the above have been used most frequently, and with these I rest my case.

Preaching in Theory and Practice

Among the serious criticisms that are leveled against the church at the present time is that the preaching is dull and valueless. There are thousands of people in the pew who say, and rightly so, that preachers do not take their tasks seriously enough. Much of the criticism is, of course, unjust and is made by people who are looking at the church through a key hole instead of coming in at the main entrance and paying their fare.

In such a time as this it is a fine thing to have a volume come from the press by one who is a fine preacher himself, and who believes in the power of the pulpit. In his new book,* Dr. Samuel McComb agrees that much preaching today leaves the hearers cold, but he believes that "preaching, so far from being obsolete, has really its great days before it."

The chapters in his book are: The Place of the Preacher in the Modern World, General Preparation for Preaching, Special Preparation for Preaching, The Structure of the Sermon, Various Types of Religious Address, The Psychology of Preaching, Qualities of an Effective Sermon, The Delivery of the Sermon, and Analytical Study of these Sermons.

No man can be a specialist in many fields, possibly not in more than one field. The preacher cannot by his training be an authority on science; or on social questions, but he must be an authority on the Bible. He should know more about the Bible than anyone in his congregation. "Our first business is to know it, to know it, I repeat, not merely books about it." This advice is in accord with that of S. Parkes Cadman at the Ohio Pastors' Convention who, when asked to name several good books for preachers to

read, suggests the Gospels of John, Mark, Luke, and Matthew.

But no preacher can afford to ignore other books besides the Bible. The Bible is his most important storehouse of religious thought and truth from which he must feed his own soul and the souls of others. But Christianity was not completed with the New Testament. The spirit of Christ has been at work in the world ever since and a study of the great men and movements of the church will help one to an understanding of Christ. History, biography, poetry, fiction, science—anything that pertains to life—is grist for your mill if you are a preacher. The author recommends the careful reading and study of the sermons of great preachers like Robertson, Newman, Brooks, and Jowett, not to imitate them, or to get their ideas so much as to see how they treat their texts and subjects, how they plan their discourses, illustrate them, and drive home their argument to the heart and conscience of the hearer.

In his chapters on the Psychology of Preaching there is some new material not found in most of the books on this subject. He analyzes some of the influences which inhibit a preacher from doing his best and makes practical suggestions for overcoming them.

The subconscious, the will, the emotions, and the imagination can be cultivated and trained to become the servants of the preacher. The chapter on the psychology of the hearer gives interesting suggestions as to the state of mind of the average hearer, and gives hints on holding the attention and making your message interesting.

The work of preaching is clearly a difficult task, as well as an important task. A book like this will remind us of our high calling, and suggests many ways in which we can improve our usefulness, if we will, in preaching the word with power. L. H.

* Preaching in Theory and Practice, by Samuel McComb, D. D., Oxford Press, 1926, pp. 231, \$2.00.

Tolerance

J. C. Graber

(J. C. Graber has for a number of years been county judge of Hutchinson County, South Dakota, and is one of the contributing editors of the Christian Exponent. In this article he gives a fine analysis of a subject which needs especial emphasis by all who are interested in the unity of believers. Editor.)

"Freedom" is a foundation stone upon which the structures of human progress was built. To its call, millions have responded, and in its defense, hosts have laid down their lives. The desire to attain it is implanted in every human breast, and the history of the human race has been a continuous struggle to secure it. It is therefore meet and proper that we occasionally pause and take an inventory of the price our forefathers paid that we might enjoy such a degree of freedom as we now possess in order that we may value this precious heritage more dearly.

Go back with me to the beginning of church history and note the awful price the early Christians paid in order that they might have freedom of religious thought and worship. With the author of "Quo Vadis", visit the catacombs of Rome, where in darkness and secrecy the Christians met to worship Him who gave us the truth that shall make men free. Go into the Roman Amphitheatres where immense throngs had gathered to view the spectacle of Christians being torn asunder and devoured by the wild beasts of the forest. See the large number of Christians hanging upon the cross at the outskirts of that world metropolis, and you will realize, at least in part, the toll which the heathen world exacted from the ranks of the Christian faith.

If you turn back to secular history and note the rise and fall of nations, you will appreciate what great struggles were fought to obtain political freedom. It is a long thorny road, covered with human blood, that leads from the fortresses of the feudal system to the present day democracies, from the days of the divine right of kings to the rule of the people. History records no finer example of heroism to obtain political freedom than our own Revolutionary War. Oh what sacrifices these people made to establish for themselves and their posterity, a government of the people, by the people and for the people. This desire for political freedom is however not confined to the white race. Today, a little people in the Pacific Ocean, belonging to the Mongolian Race, the Phillipines, are flooding us with petitions and requests for autonomy.

In the economic sphere, a like struggle has been going on for ages. Millions of the best men of our country and a great president gave their lives in order that slavery might be abolished. The Struggle between capital and labor has been a long and bitter one until the common laborer has been able to demand wages sufficient to supply his family with the necessities and even some of the luxuries of life.

The reader who has thus studiously gone back with me into history and thoughtfully meditated and pondered upon the enormous sacrifices made and the great price paid by the great men and women of yesterday who have fought a good fight in order to satisfy this human desire for freedom, cannot do otherwise than to do his utmost to preserve this spirit of freedom for the generations yet unborn. There is no denying that these struggles for freedom, economic freedom, political freedom, and religious freedom, have been the corner stone of human progress.

"Tolerance" is the spirit that is willing to accord to others the freedom that it claims for itself, and the tolerant man is the man who, mindful of the great price which humanity has paid for the freedom which he enjoys, is willing and desirous that that freedom should be enjoyed equally by his fellowmen. A tolerant man is a man who is willing to give due credit to the opinions of others though they may differ from his. A tolerant man is a man who is open minded and ever ready to receive the truth even if that should necessitate his discarding his preconceived notions and fixed ideas.

It is really surprising to note how intolerant the human race has been throughout all the ages and how the champions for greater freedom have ever been persecuted. Going back again into church history will you recall the days of the Reformation which also gave birth to our Mennonite Church. Look at the martyrs who were burned at the stake because they would not recant! Look at the followers of Christ rot in dungeons of filth, vermin and reptiles rather than publicly profess beliefs that were revolting to them! Look at the Huguenots in France slaughtered by means of that infernal machine known as the guillotine in the hands of the established church of that day, and you will see Catholicism at its worst, displaying this extreme spirit of intolerance. But this spirit was by no means confined to the Catholic Church. The Mennonites suffered equally at the hands of Calvin and other Protestant leaders of that day. Bear in mind, reader, that these atrocities were committed by members of the Christian Church upon their fellow Christians. We so often think that the Christians suffered only at the hands of the heathen. But church history shows us that they suffered even more at the hands of their fellow Christians. The number of Christians killed by that arch enemy of the church, Nero of Rome, was small in comparison to the number killed by the church itself. Somehow these men had forgotten what price their forefathers had paid that they might enjoy freedom of Christian worship, and were now unwilling to accord this right to others because they dared to differ from established creeds and beliefs.

These United States of ours were largely settled by religious people who had come to our shores that they might have religious freedom. I have but to recall to your minds the name of Roger Williams who

was banished by the Puritans because he differed with them politically, to show you how soon these people became intolerant and unwilling to share these blessings with others who dared to differ. That is but one example that was often repeated in other colonies. Isn't it strange how soon people do forget?

Even in this day and age of enlightenment in which we now live, that spirit of intolerance is ever present. It is true we no longer burn people at the stake as heretics; we no longer throw men into dungeons because they happen to disagree with the majority on matters of theology of belief; but it is a fact that we still persecute our leaders, our thinkers and reformers, who dare to think a little ahead of the rest and who have the honesty to express their convictions, by hurling at them the stigma of "Modernist", "Agnostic" or even "Infidel". By attacking these great men in that way their influence for good may be lessened and the ardor and enthusiasm for work may be dampened. I know it to be a fact that some of the greatest men in the ministry and teaching profession of our church have been made targets by some of our little self-appointed champions of God who seem to think that they are His special ambassadors called upon to defend His Word against imaginable foes. Oh, what a splendid weapon this spirit of intolerance is in the hands of these little well-meaning souls who apparently seem to think that this weapon will take the place of true faith and reason. I am glad that the truth is not dependent, for support, upon these champions. In the words of the poet, "Truth forever on the scaffold, Wrong forever on the throne, Yet that scaffold sways the Future, and behind the dim unknown, Standeth God within the shadow, Keeping watch above his own". Truth needs no external help; it will survive because of its inherent strength. My dear reader, I do not say these things with a spirit of bitterness, but rather with a desire to point out what harm this spirit of intolerance and unjust criticism has done, and in the hope that, in the future, we might have less of this destructive criticism which does not build up, but which breaks down and leads to retrogression and decay. My heart bleeds when I think of how many of our great minds, both men and women, have been driven out of our church because of this spirit of intolerance; some have gone to other denominations while others have been lost to every other church. Some of the greatest men of our Republic have not been affiliated with any particular church because of the small fences which the churches have drawn around themselves. Some of you may be surprised to learn that President Lincoln was no church member. Yet who would say that Lincoln did not lead a Christian life. Christianity is much bigger than the Christian church. There is no doubt in my mind but what there are a good many Christians whose names do not appear on a church roll; on the other hand, that there are a good many whose names do

appear there who have no resemblance to the Christ they claim for their own. Lest I be misunderstood, however, may I say that I do not discourage church membership; on the contrary, I believe it very essential that all Christians band themselves together in order that they might establish God's Kingdom the more effectively. I only regret that we have lost so many of our good men that should be in our church, and we have no one to blame but ourselves that they are not there.

I think the time has come for all thinking men and women to come to the defense of the great men of our church who have thus been so unjustly attacked and singled out and branded. If you really treasure the freedom you now enjoy and which has been made possible by men of this type, do not hesitate to speak a word in defense of these champions who are fighting your fights. And to these men, may I say by way of encouragement, that they are merely paying the same price that Jesus paid and all the thinking men of all ages because they dared to attack formalism and place the emphasis upon service and life.

And now in conclusion, dear reader, may I plead for a greater spirit of tolerance and brotherly love. God's Word says "Let us be charitable", and Apostle Paul says, "And now abideth faith, hope and charity, but the greatest of these is charity." Let us have confidence in the honesty and integrity of our fellowmen. Business is entirely based upon mutual confidence. No bank in this country could keep its doors open for one day if the people lost confidence in that institution. Why should Christians not have equal faith and confidence in their fellow-Christians? Why should we cast suspicion upon each other's motives? Let us rather presume that they are honest until the contrary is proven.

One of the aims of the Exponent, in the words of its editor, is to bring the many branches of our Mennonite Church closer together. This will never be accomplished unless and until we have confidence in each other, and unless in such matters in which we differ we show a Christ Spirit of tolerance and charity. There must be prevalent the spirit of give and take. We have enough things in common so that we can harmoniously work together for the things worth while. There is no reason why there should be any spirit of rivalry or strife between the different branches of our church, or between the different denominations. Even in these United States of ours, concededly the greatest Christian Nation on earth, less than one half of the population even claims church membership. Why then should this minority be waging a continual fight among its own membership, instead of directing its combined forces against the forces of evil, the common enemy. Why can we not co-operate in this great task?

(Continued on page 94)

The Life of Joseph Stuckey

Founder of the Central Conference of Mennonites

Wm. B. Weaver.

(The following interesting sketch of one of the founders of Mennonitism in America is taken from the new book the HISTORY OF THE CENTRAL CONFERENCE MENNONITE CHURCH, by Rev. Wm. B. Weaver, pastor of the original Central Conference Church near Danvers, Ill., and is reprinted here through the courtesy of the author. Editor.)

As we come to the period 1872-1898, the leadership of the Amish Church has changed from Rev. Jonathan Yoder to Rev. Joseph Stuckey. Rev. Joseph Stuckey, because of his strong personality, became the leader not only of his congregation but also of the Amish Church in Central Illinois. His leadership was so effective that after 1872 his congregation received the name Stuckey church, and the Amish people who were his followers were called Stuckey Amish, while they affectionately called him "Father Stuckey". Because of the work that he accomplished, a history will be given of his life.

Reverend Joseph Stuckey's grandparents lived in Bern, Switzerland. Here Peter Stuckey, Rev. Stuckey's father, was born August, 1801. While Peter Stuckey was yet a small child, the parents left Switzerland and moved to Alsace. His parents both died while Peter was very young. He then lived with his grandmother until he was twelve years old. From this time on he lived among strangers and was compelled to make his own living. At the age of seventeen he became a member of the Mennonite Church. In 1824 Peter Stuckey married Elizabeth Sommers of Alsace. Her parents had fled to Alsace years before because of persecution. Elizabeth was born in 1802.

Rev. Stuckey was born in Alsace, July 12, 1825. He was the oldest of a family of eight children. In

1830 his parents came to Butler County, Ohio, by the way of New Orleans. Here Rev. Stuckey grew to manhood. He received a very limited education in one of the old log schoolhouses of Butler County. The length of his school experience was about two months. The rest of his education he received in the school of experience. He became a member of the Amish Church in Butler County at about the age of eighteen. The Amish at this time were still holding their services in the homes of the members.

He was married December 17, 1844, to Miss Barbara Roth. She was born in Alsace, March, 1821. She

came to America with her parents in 1842. Rev. Jacob Augsburger, one of the first ministers in the Amish Church in Butler County, performed the marriage ceremony. He had also baptized Rev. Stuckey. Rev. and Mrs. Joseph Stuckey had two children, Jacobina, born February 23, 1846, who was married to J. S. Augsburger of Butler County, Ohio. Mrs. Augsburger died June 8, 1926—; and Mr. C. R. Stuckey, born September 10, 1862, who at present resides in Danvers, Illinois. (The writer is indebted to Mrs. Augsburger and Mr. C. R. Stuckey for much of the information given in this sketch.)

In October, 1850, Rev. Joseph Stuckey, with his family and parents, came to Illi-

nois. They came by way of the Ohio River and the Illinois to Fort Clark, where is now Peoria. He, with his brother-in-law, John Habecker, worked for a few months in a packing house and then in March, 1851, came to Danvers Township in McLean County. Here Rev. Stuckey rented land for farming until 1858, when he bought forty acres a few miles northwest of Danvers. He paid three dollars an acre for the land he bought. Rev. Stuckey added to his land until he had two hundred acres at the time of his retirement, in 1868. He engaged in active farming until October, 1868, when he retired and lived with his daughter,



FATHER STUCKEY
(Rev. Joseph Stuckey) 1825-1902.

Mrs. Augsburger, who moved on his farm. In 1877 he moved to the town of Danvers, where he resided until his death. He was very industrious, careful in his business dealings and had great administrative ability. Rev. Stuckey's father died February 22, 1860, and his mother in 1885. His wife died April 27, 1881. He was then married to Mrs. Magdalena Habegger, a sister of his first wife. Rev. Stuckey died February 5, 1902. Before his death he selected the text for the funeral sermon, II Timothy 4:7,8. Rev. Peter Schantz, Rev. Valentine Strubhar and Rev. John Kohler had charge of the services. He was laid away to rest at the Imhoff Cemetery. His second wife died May 17, 1904.

The Stuckey family was a charter member of the Yoder Church. Rev. Stuckey was one of the chief promoters in the building of the Yoder Church House in 1853. April 8, 1860, he was called to the ministry and ordained by Bishop Jonathan Yoder. Four years later, on April 26, he was ordained as a bishop by Rev. Jonathan Yoder, assisted by Rev. Christian Ropp and Rev. Jacob Zehr of the Mackinaw Church. (This information is taken from his own records.) He had very little training for his work in the ministry, yet he had a great deal of mental ability. Practically all his training came through personal effort. Mr. C. R. Stuckey, his son, states the situation well, when he says: "He was then a young man, just a common farmer with very limited schooling, working hard every day on the farm, trying to establish a home for himself and his family, and lay up something for old age. You can well imagine the disadvantages he was at to serve the church as their pastor and at the same time try to provide a home and some meager comforts for his family. Well do I remember how my father used to pore over his Bible after doing a hard day's work, until in the late hours of the night, when perhaps the greater number of his congregation were sound asleep and comfortably resting in their beds, but in the morning he would be up bright and early, ready for another hard day's work." (This quotation is taken from a paper read by Mr. C. R. Stuckey at a reunion held for the writer in 1922.) Rev. Stuckey, in spite of all these handicaps, was very successful in his pulpit efforts. One of the ministers, who was then a young man, says, "I do not think that I have known anyone of Rev. Stuckey's limited educational opportunities and of his environment who was able to draw so large crowds as he in his pulpit efforts." He was a fluent speaker and a very clear thinker. Very few Amish preachers of his day were able to draw as large crowds as he.

Rev. Stuckey did practically all of his studying and preaching in the German language. There is an interesting incident told as to how he learned his German. As a child he was taught the French language. He came to America from Alsace at the age of five. During the time of the ocean trip he played with the children of a number of German Amish passengers and from them he learned the German lan-

guage. After he came to Illinois he also learned to read the English language. Again there is an interesting incident told by his daughter as to how he learned the English language: He came home from Bloomington one day with the Daily Pantagraph, an English daily paper of Bloomington. When asked by the family what he wanted with it, he said he was going to learn to read English. (This incident was related by Mrs. J. S. Augsburger, his daughter, now deceased.) And largely through the efforts of reading the Daily he became quite proficient in the English language.

Rev. Stuckey was a very busy man. He was not only pastor of the North Danvers Church, but also had the bishop oversight of a number of churches that had been established from the parent church. In his ministry he performed two hundred and fifty-five marriages, thirteen hundred and twenty-eight baptisms and ordained eighteen bishops. (Taken from his own records.) He traveled a great deal over the states of Illinois, Indiana, Ohio, Pennsylvania, Michigan, Missouri, Iowa and Nebraska, baptizing converts, ordaining ministers, establishing churches and dedicating church buildings. He kept in touch continually by correspondence and visitation with the Mennonite and Amish leaders in the United States. He was also a writer of considerable ability. He wrote a number of articles for various Mennonite church periodicals. Some of these articles were an account of his travels throughout the United States. He also wrote a number of short poems and articles of a religious nature. Rev. Stuckey was a subscriber of the church papers of a number of the Mennonite groups and also attended conferences in these groups. After retiring from farming he devoted practically all of his time to the work of the Church.

Rev. Stuckey was a large, well-built man physically. This strength gave him the power of endurance in the midst of his economic and religious duties. He was a success in his farming, while at the same time he was also preparing himself for his work in the ministry. One of the men who knew him said, "He was a large man physically, but to me he seemed even larger morally, mentally and spiritually." (Quoted from a letter received from Rev. J. C. Mehl, who knew him personally.) He was an original thinker and had a great deal of general knowledge. He was well versed in the Bible and had a good memory. He was a man of sound judgment. His advice was sought by many people in the different phases of life. People sought his advice in relation to economic matters as well as ministers in relation to their religious work.

Rev. Stuckey was a man of strong personality and therefore a born leader. He lived at the time when after the death of Rev. Jonathan Yoder the church needed leadership. Because of this situation he filled a large place in the church. He was endowed with natural talent as a speaker. This enabled him to mould the religious thinking of the Amish Church

(Continued on page 95)

THE CHRISTIAN EXPONENT

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider

March 25, 1927

STUDIES IN THE CHRISTIAN LIFE

March 27

Review

What has been the theme of the lessons of this quarter? What truth, message or question underlies all of the lessons? Review the work of the quarter and search out for your own profit the essential points and the fundamental teaching of these lessons.

Let us together consider some of the questions which these studies have sought to raise and answer. Has the chief question of the quarter been, "What does it mean to be a Christian?" As Christians we claim to be followers of Christ. Definitely, now, what are the marks of a follower of Christ? What does Christ require of one who would be His disciple? What manner of life will a Christian live? One of the truest tests of our religion is the life and character which it produces in us. The Christian is a man of prayer. Have we gotten a clearer idea of the nature and purpose of prayer? What place did prayer have in the life of Jesus? What helps have we gained toward the real practice of prayer? Have any new suggestions come to you which will aid in the deepening of the prayer life? Let us question ourselves as to the help we have gotten for a more profitable study of the Bible. The value of the Bible to the Christian is so great that it cannot be estimated. God has revealed Himself and His will. He has spoken to us. The Bible is the unfailing, trustworthy guide to God, to life, to eternity. But how may each one of us find its riches for himself? How may I get more help and inspiration from my study of the Bible? How many of us can say as one good man said, "The Bible is my food and drink"? We go on to raise some questions concerning the temptations which we will continue to meet. We are to conquer. How does Christ help me when tempted? What are the real helps for the man or woman under trial and in the midst of testing? What would you do for the boy or girl who comes to you for help against some very trying temptation? So the questions may be multiplied. These are very real questions.

We have raised questions which are largely questions pertaining to the personal life of the Christian. It yet remains to think of the Christian in relation to his home, church, community, and the larger world. In order to fulfill our duties in these spheres, we must be good stewards. What does it mean to be a steward? We are stewards of what? Now think of how a conscientious Christian will enrich the life of his home and family. What is most needed in our homes to make them truly Christian? And for what improvement in our communities ought we work with zeal and devotion? Or think of what we as Christians ought to be doing to promote the cause of missions. What definite steps might my church undertake to help in the spreading of the Gospel? Let us also consider how we as Christians may bear testimony to Christ in our home communities, among our friends and associates. In other words, what can I do to lead others to Christ? We all are witnesses. The duty of sharing with others the benefits of the Gospel rests upon every one of us. If I love my Lord with all my mind, heart, soul, I will always be ready to serve Him.

What does it mean to be a Christian? A Christian is one who has implicit trust and confidence in Christ and His Gospel of love and forgiveness. He adopts for his life the same purposes as Christ's. He lives and labors for the cause and kingdom of Christ. He has unfaltering faith in the power and presence of Christ, as Lord and Saviour.

If ye love Me, ye will keep My commandments.

PETER BECOMES A DISCIPLE OF JESUS

April 3

Lesson Text: Mark 1:14-18; 29-31.

The life and letters of Peter will be the subject of study for a quarter. This will be an opportunity to acquire a better understanding of the man who probably was the leading figure in the history of the church immediately after the crucifixion of Jesus. Peter, the fisherman, becomes the great apostle of Christ. Why should that not be an interesting story? It ought not only be interesting but also helpful. As we follow the career of this plain, unlettered Galilean, we will be impressed with the changes which take place in his life. He was never perfect but he did become a greater and a better man as the days and years passed. He was moving in the right direction all the time. He experienced some things in the course of his life that made abiding impressions for good. We will have occasion to study some of the experiences which affected him so vitally. He was a man who had weaknesses. He was liable to certain temptations because of his temperament and disposition. He was a man who had trials. The course of his life is not widely different from that of any one of us. So we are going to study Peter in order that we may better know his character, and the experiences which entered into the building of that character. We want to know the secrets of his strength, the abiding convictions of his heart, the reasons for his great influence in the early days of the Church.

Would it not be altogether in place for us as we begin this series of studies to fix in mind this principle that a series of lessons like this one ought to bring about certain definite changes for the better in our lives? If we are not nobler Christians as a result of this study, the purpose of the lessons then has not been attained. From week to week we will gain knowledge which ought to be permanently useful and fruitful for good. The virtues of the Christian life as displayed in Peter ought to take deeper root. The mind of Christ as found in Peter ought to possess us. All this will affect our daily conduct. Our manner of living will be finer, nobler, truer.

What is the important truth in this first lesson? I am impressed by the clear cut decision, the prompt response of Peter. Jesus found him at his work there by the sea side. Jesus said to him, "Come ye after Me, and I will make you to become fishers of men." Peter with his brother immediately left the nets and followed Jesus. He made no excuses. He did not postpone until the next day. There was no wavering in his attitude. No one who knows the story of Peter's life will question the wisdom of his decision. That decision determined his life. Think of the kind of man he became because he chose to be a disciple of Jesus. And think of the large place of usefulness he filled in the early Church because of this one choice. There is no choice that could have been greater in its consequences.

As we pause to consider this account, it becomes a striking illustration of the fact it does matter whether a man receives or rejects Jesus the Christ. He who becomes a whole-hearted disciple of Christ will rejoice in the new life and character which he takes on. Through Christ a man becomes a new man. In the next place a disciple of Christ will find himself entering into larger usefulness and into larger spheres of influence for good. Also joy and happiness will be ever with the one who makes the good choice of Christ as Saviour, Lord and Master.

They left the nets and followed Him.

OUR BI-WEEKLY SERMON

Elements of a Great Life

H. E. Nunemaker

(Rev. Nunemaker has recently located at Comins, Michigan, where he is the pastor of a rural congregation which was organized in recent years by the Central Conference of Mennonites. He graduated from Goshen College in 1921 and has served as pastor of the Danvers, Ill., Mennonite church from 1913 to the time of his call to Comins a few months ago. He edited the Christian Evangel for one year. The country church needs more pastors like Rev. Nunemaker, who are willing to take up difficult places of work. Editor.)

"Not as though I had already attained, either were already made perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." Phil. 2:12.

Every boy has his hero. It may be his father—who may be a policeman, business man, farmer or politician. It may be a Ruth, a Dempsey, or what not. His ideal may be high or low; but the fact remains that in every normal boy's life there is someone he has seen or heard about who calls forth his inborn instinct to uphold him as his hero. He starts out in life with this as his ideal. As he grows older his perspective may change and other ideals may grip him and shape his life; but throughout life he is urged forward by his ideal. He desires to be like him. He may never attain the heights of his hero, but he seldom loses the desire to be greater and achieve more. It was this innate desire of the soul that Paul gave expression to in the words of the text.

The thought of the text is clarified somewhat by a comparison of other translations which reveal the following thought: "Not as though I had already grasped or reached the limit of attainment or perfection, but I pursue, if indeed I may actually lay hold upon that for which I also have been laid hold upon by Christ Jesus." Three elements of a great life stand out prominently in this text.

Paul said, "I have not yet reached the limit of attainment or perfection". Some people perhaps thought he had. None had greater cause to glory in their heritage than he. He was of the "stock of Israel". He did not say of Abraham—that included the Ishmaelites who were not of the promise. Not of Abraham and Isaac—that included the Edomites. Not even of Jacob the supplanter; but of Israel, the prince with God. He was of the line of him who had wrestled with God and had gained the victory. He was of the "tribe of Benjamin". This meant much to a Jew. Benjamin was the son of the favored wife and the only son of Jacob born in the promised land. The first king of Israel was of the tribe of Benjamin. And at the time of the Great Schism when the ten tribes revolted under Jeroboam, the tribe of Benjamin was one of the two who remained faithful. Paul was a "Hebrew of the Hebrews" and a Pharisee—the group who were notorious for their observance of religious

ritual, and for their piety and devotion. Through his zeal for the law of his fathers he became the chosen instrument of the Sanhedrin to persecute the church. As a legalist he met all the requirements. Judged by their standards he was blameless. As a missionary he was tireless in his efforts and equal to all emergencies. From the viewpoint of the Jewish Christians he, if any, could have claimed he had reached the limit of attainment. But in view of all this and much more in which he could have gloried, he contended that he had not yet reached perfection nor accomplished all he could. He had no thought of resting on the things he had accomplished in the past. They merely formed the foundation for greater achievements in the future, achievements which would challenge him and demand his best.

His ideal was before him, but he had no thought of settling back in ease and comfort to idly admire it. He said, "I pursue, if indeed I may actually lay hold upon it." He expressed the note of eagerness in his pursuit. From the day of the revelation on the Damascus road to the day of his death he was the personification of eagerness in service. He preached at Antioch of Pisidia and was expelled from the city. He moved on to Iconium, from which city he had to flee for his life. Next in line was Lystra where he was stoned and thrown out for dead. Undaunted he moved on to Derba and then back through the same cities, "Confirming the souls of the disciples, and exhorting them to continue in the faith"! After a brief stay at Syrian Antioch, after the Jerusalem Conference, he was again eager to go. He was continually looking beyond the evangelized world and longing to preach in new fields, willing to become all things to all men that he might by all means save some.

This is the type of Christianity which is needed today. There was perhaps never a time in which greater opportunities confronted the church. Tremendous problems are confronting the nations. The business world is struggling with issues which its previous methods cannot settle permanently. Non-Christian nations are losing faith in their gods and have opened their doors. The business world and the nations are slowly beginning to feel that the solution to all their problems and the remedy for all their ills is to be found in some way in Christianity. It is perhaps quite unconsciously, but an increasing number of them are turning their eyes toward the church with the words of the Greeks, "We would see Jesus." They expect to see Him personified there. They are presenting a tremendous challenge. Will she accept it? If so is her Christianity virile enough to remedy their ills? With the great, needy world before her may she go forth ready to sacrifice and eager to serve.

Finally, Paul says that that which he was so

eagerly pursuing was, "that for which I also have been laid hold upon by Christ Jesus." He could have been a respectable member of the church, paid his dues, attended services when convenient, said "Amen" to the sermon, and gotten along very nicely. All the slander and persecution he encountered would have been avoided. All men would have spoken well of him. But Paul was laid hold upon by a great conviction. It was a conviction which possessed him. His message was not his own. The great passion of his life was to be true to that conviction and deliver the message. Persecutions could not stop him; bonds gave new occasions to speak; and stonings drove him to new fields. He could not act differently because the conviction possessed him.

When our churches are once laid hold upon by such a message and such a conviction great changes will take place. The lethargy into which we have so easily fallen will be replaced by eagerness for service. Instead of being lulled to contentment in their sins by our presence, others will be convicted and exclaim, "These are they who have turned the world upside down." They will not all speak well of us. The forces of evil will then know that we are living and will hate us. The non-Christian nations will then see Christ in our Christianity and will believe our message. The technical differences between us as groups will be forgotten in our united effort of making Christ known to the world. His fundamental teachings of love and good-will will be put to practice in the church and then in business and in the affairs of the nation. Some men say this is visionary. Perhaps so, but it is by no means impossible. It is the program of Jesus. We are His ambassadors.

TOLERANCE

(Continued from page 89)

Such a spirit of tolerance, such a spirit of charity, is the Christ Spirit. We do not read that Christ went about the country criticising people who were honestly seeking the truth; he was too busily engaged in doing constructive work so that he found no time to quarrel about dogmas or creeds.

I am satisfied if this Christ Spirit was applied to our church problems today there would be no Fundamentalist-Modernist controversy in our churches. If that spirit were applied to our political problems, we would enjoy real democracy. If that spirit of tolerance were applied to our economic problems labor would get its just dues and strikes and lockouts would be unknown. Dear reader, I am pleading for a greater spirit of tolerance among all men.

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THE CHRISTIAN EXPONENT
Sugar Creek, Ohio.

THE OPEN FORUM

(A page for our readers for the full and free discussion of religious questions.)

"WHY I BELIEVE IN JESUS CHRIST"

Dear Editor:

The article in your last issue of The Christian Exponent, "Why I Believe In Jesus Christ", by Paul Whitmer, induces me to write you to have Bro. Whitmer to explain in your paper what he means by the words, "Lord and Master", for he used these words five times in connection with the incidents that he relates, and in closing he states, "He is to me my Lord and Master, because He has revealed Himself as such to me." Since he stressed the words "Lord and Master" five times, I went to the dictionary and found that "Master" meant "teacher, instructor, master of dignity", and the word "Lord" meant "ruler, governor, title of respect", and many other similar meanings. Now the modernist of today would be only to glad to accept such a Christ, or does Bro. Whitmer mean that he believes in Jesus Christ because He is the Son of the living God, as Peter confessed Him, that He is my personal Saviour, who was born of a woman, and who shed His blood on the cross, as the only salvation of man, and afterward rose from the grave and ascended to heaven, and is now with His Heavenly Father, from whence He will come to judge the world?

Now it seems to me, we at least ought to have a right to know what the writers of Christian papers mean when they speak of Christ, for we are living in a time when the opinions of who Jesus Christ really is, greatly differ. Some believe in Him as the true Son of the living God and some only believe Him to be an ideal person.

Trusting that your paper will constantly stress Jesus Christ as the Son of the living God and hoping that you will give the desired explanation in your next issue, I remain,

Sincerely,

Henderson, Nebr.

J. J. Friesen.

Bluffton, Ohio,
March 10, 1927.

J. J. Friesen,
Henderson, Nebr.

My dear Brother Friesen:

The editor of The Christian Exponent sent me your letter to him, with the request that I answer it. I gladly do so, for I feel that such an article loses its whole point if it is not clear and to the point. I tried hard to make my thought so clear that it could leave no doubt in the mind of any reader just what I meant to convey. I must confess that it is a real disappointment to me that there could be any uncertainty in any one's mind as to what I tried to say. To avoid such a misunderstanding, I used abundant illustrations to make clear just what I had in mind.

I am sure if you will read the article over again, watching closely each point that I make, you will get my full thought. In the first incident, for example, I define the meaning of the words "Lord" and "Master" by showing that after the young man became a Christian Jesus Christ was his all in all—the object of his reverence, worship and obedience. His whole life was directed and dominated by Jesus Christ. No empty and meaningless lordship and masterhood in a general dictionary sense of the word is conveyed by this incident.

The same is true of the other four incidents. The second illustration shows again the kind of Lord and Master that I have in mind. He is the only One who, all through the ages, fully understands man and his needs. Here again a Lord and Master who is all-knowing, all-powerful and the

Saviour of mankind is infinitely more than the most general dictionary definition of the word in the abstract can possibly convey.

In the third incident, the Saviourhood of Jesus Christ is clearly stated and illustrated. In the fourth incident, Jesus Christ is our Lord and Master because He is our resurrection and eternal salvation. In the fifth incident, the redemption of Jesus Christ is the whole point of the incident and the paragraph of discussion for Christ saved this man from a terrible sin.

I am sorry that I failed to be perfectly clear in my article. Clearness and definiteness is what I had aimed at primarily in my article. I shall try even harder in the future to convey my ideas clearly than I did in the past, even though I made a conscious effort to do so in the article in question.

Welcoming any further inquiries that you may wish to make, I am,

Yours fraternally,

Bluffton, Ohio

Paul E. Whitmer.

VAN LOON'S STORY OF MANKIND

Editor Christian Exponent:

I find in your issue of February 25th a list of "Good Books for Children" given as a help to parents "to select good reading for the children". Nearly all the books in the list are new to me either as to title or author or both. It is to be presumed, however, that those who recommend the books know what they are recommending. Standing out prominently near the head of the list is a work which I had seen mentioned but had not read. I went to the public library and found "Van Loon's Story of Mankind" on its shelves.

Having now carefully examined it, I must express my surprise that such a book should be endorsed by a Christian family paper and recommended to Christian parents for their children. The first chapters of the book are taken up with a lot of guesswork, as the author says: "We know very little but * * * we can guess at many things." His guesses, however, are stated as though they were known facts. They purport to give the origin and evolution of life, including human life. It is the old discredited, unscientific, anti-Biblical theory of evolution in its baldest form, all life being said to have been evolved from a primordial living cell which just "happened" one day when "what had been dead gave birth to life". No creation, all just spontaneous evolution. The Bible story, of course, is set aside altogether. This is true not only of those first chapters but throughout the book. Of the whole history of the Hebrew nation there is only a short chapter on Moses, and this is in sadly perverted form. The first centuries of the Christian era are passed over with two letters that passed between two Roman officials referring to "Joshua of Nazareth whom the Greeks called Jesus". The subsequent stories of the Influence of Christianity are given mostly a dark coloring, leading up in the end to an expression of hope for a better day for mankind when people shall have learned to sail the sea of time by an entirely new system of religious seamanship.

Shall our children be fed up on such stuff as that?

Does this sample of your list give a fair idea of the general trend of the books selected and recommended for their reading? It is not hard to guess what the same author's "Story of the Bible" is like.

Philadelphia, Pa.

A. S. Shelly.

The Story of Mankind is a book of 489 pages. The first twelve pages are "guesses" as Van Loon admits and our correspondent agrees. These guesses are without doubt open to criticism as are the guesses of most writers who would instruct us on the "how" of God's creation. The value of the book lies in the fact that it presents a mass of historical mate-

rial in a readable form which will hold the interest of young people. In the words of the author: "Neither the publishers nor the author claim that 'The Story of Mankind' is the last word to be said upon the subject of history for children. It is an appetizer. The book tries to present the subject in such a fashion that the average child shall get a taste for History and shall ask for more." This feature, together with the many unique illustrations, probably account for the tremendous sale which the book has had in the past five years. Any one book in the list submitted is obviously not of equal value in every home or to every child and we thank Mr. Shelly for his estimate of this particular one.—Editor.

THE LIFE OF JOSEPH STUCKEY

(Continued from page 91)

of Central Illinois. He was a man of firm conviction and yet very considerate of the views of others. Although judged by the present time as very conservative, in his day he was criticised very severely by the Amish leaders for his liberal attitude. The difficulties which he encountered in the Amish Conferences from 1866-1872 were largely due to his progressive ideas and his sympathetic attitude toward those with whom he might not agree. He was blamed by those who opposed him for lack of stability, a man who could be too easily touched and could not say no even when he knew he should. He was sometimes blamed for splitting churches when as a matter of fact he was only trying to care for those who had left the old church and were without a leader. He was blamed for being unorthodox because he was sympathetic with those who may even have differed with him theologically. The so-called weakness emphasized by some of those who opposed him proved to be one of his strongest marks of leadership.

In conclusion, then, it may be said that Rev. Stuckey's outstanding qualities were his natural ability for leadership, his pulpit powers, his positive convictions, his great organizing ability and his sympathetic attitude towards people and towards the problems that the church was facing. Rev. Joseph Stuckey was to the Amish of Central Illinois what Menno Simon was to the peaceful group of Anabaptists. He did not establish a new church, but he organized the forces which were then existing and assumed the leadership of a group of people who were without a shepherd.—Taken from History of Central Conference Mennonite Church.

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Notes from Here and There

A Mennonite Mission was opened in Tampa, Florida, on February 20th, with C. B. Byer, formerly of Knoxville, Tenn., in charge.

Rev. J. J. Balzer was recently installed as elder of the Bethel Mennonite Church, Mountain Lake, Minnesota, to succeed Rev. H. H. Regier who resigned because of failing health.

Bluffton College entertained about one hundred students in the annual Spring Retreat of northern Ohio. Milton Stauffer, educational secretary of the movement, conducted the retreat.

The Literature Committee of the Women's Missionary Society of the General Conference of Mennonites has recently published a small pamphlet, IT HAPPENED SO. The pamphlet is printed in German and English.

The Christian Endeavor Society of the First Church, Philadelphia, as a part of its program of local evangelism, last month traveled along the river front holding services on several merchant ships. An afternoon service was conducted by the group in the Brotherhood Mission on March 13.

A meeting of the executive society of Eastern Conference C. E. Societies was held recently in the Souderton church. Preliminary plans for a rally to be held on May 30 at the West Swamp Church were made.

President Kliever, of Bethel College, recently conducted a series of meetings in the St. John's Mennonite Church, Pandora, Ohio. The Ten Commandments were the basis of his expositions.

Rev. Stevenson of Stratford, Ontario, the field secretary of the Lord's Day Alliance, spoke at the Sterling Avenue Mennonite Church recently in interest of the work of his society.

At the Fifth Annual Conference of the Mennonite Churches of the Argentine held in Tres Lomas, F. C. O., most of the speakers on the program were from among the native brothers and sisters.

At the last annual meeting of the Mennonite Church at Upland, California, Rev. M. M. Horsch, who has been pastor of the church since its beginning in 1903, tendered his resignation. During the ministry of Rev. Horsch the membership of the church grew from eighteen to almost three hundred. Rev. Horsch has accepted a call from the Second Mennonite Church, Beatrice, Nebraska.

Rev. J. D. Warkentine has been elected pastor of the Bethel congregation at Fortuna, Mo.

At a recent meeting at Leetonia, Ohio, members representing the Eastern A. M. and Ohio Conferences drew up and adopted a constitution and discipline for a proposed new conference. If adopted by the two conferences the new organization will assume the name, "The Eastern A. M. and Ohio Mennonite Joint Conference".

Dr. J. E. Hartzler delivered the closing lectures of a series of union meetings in which the First Mennonite Church of Philadelphia cooperated with five other churches. Dr. Hartzler addressed similar meetings last year so his presence was eagerly anticipated this year and he spoke to a crowded auditorium both nights. He spent the remainder of the week of March sixth at the First Church.

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Dr. J. A. Huffman of Marion College addressed a union meeting at the Berne Mennonite Church, giving the closing message of a week of Bible lectures arranged by the Berne Missionary Church.

The Sunday schools of Aurora, Nebraska, are beginning a community teachers' training school using the Standard Training Course. A number of the teachers of the Pleasant View Sunday School are taking the course. The churches are also cooperating in giving a series of programs of music, readings, and pageants.

The Women's Missionary Society of the Berne Mennonite Church celebrated its fortieth anniversary on March 13 by giving a special program. Mrs. Alfred Habegger spoke of her experiences as a missionary to the Cheyenne Indians in Montana. A collection amounting to \$505.56 was taken. Of interest is the fact that a number of the charter members of forty years ago were present and are still active members of the society. The present membership of the society is over four hundred.

Excavation for an addition to the Union Church in Sugarcreek, Ohio, in which the Sugarcreek Mennonite Church worship was begun recently.

The members of the Topeka Mennonite Church (Central Conference) held their first services in their new church building, which is almost completed, on February 27.

At the last meeting of the Foreign Mission Board of the General Conference it was decided to send Augusta Schmidt of Goessel, Kansas, as a nurse to India in the fall of 1927. If funds permit Dr. and Mrs. Herbert Dester, now at St. Louis, Missouri, will be sent also.

The "Lessons on Peace", prepared by the Board of Education and Peace Committee of the General Conference of Mennonites according to a resolution passed at the last session of the conference are now ready for distribution. One lesson for each quarter has been prepared in both English and German.

EDITOR'S CHAT

(Continued from page 82)

to enjoy a class of music that was formerly known only to those who had the opportunity and the means of attending orchestra concerts. Records of this kind cost a little more than "The Arkansas Traveler" or "Uncle Josh on Ground Hog Day", but they will in the end give you more satisfaction. If used rightly, a phonograph can be made an important educational factor in the home.

(I am not an agent for any.)

Sincerely yours,

Lester Hostetler.

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A Bi-weekly Christian Journal

April 8, 1927

EDITORIAL

KEEP YOUR EYES ON MEXICO
LOVE, THE SUPREME MOTIVE

WHY I BELIEVE IN THE CHURCH

H. J. Krehbiel

"HE DIED FOR ALL"

J. H. Jowett

PETER'S GREAT CONFESSION

A. S. Rosenberger

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The Editor's Chat

Dear Readers:

This is the month of April and the year 1927. It reminds us that it is now ten years since that anxious day when America entered the World War. On April 6, 1917, which was Good Friday, war was declared and our country took the side of the Entente Powers in the desperate conflict which had already been waged in Europe for nearly three long years.

It seems almost incredible that a young generation, boys and girls in our high schools, are already nearing the time of responsible citizenship, and they remember little or nothing about the great war. They have not seen their country at war and there is danger that they do not realize the meaning of war and that they are not as concerned to avert the next war as the generation is that went through the last one.

A look backward over the past ten years brings up a flood of terrible memories. Had the whole world gone mad? Had all the countries, especially in the civilized and supposedly Christian West, forsaken the Lord and bowed the knee to Mars?

One thing that impresses one is the complete success which the government met in "selling the war" to the American public. Before the war was declared, the American public did not want war and if the matter of declaring war would have been submitted to the popular mandate it would have met with overwhelming defeat. The tide soon changed and everybody was shouting for war and "down with the Hun." People who read nothing but the "Farm Journal" knew nevertheless about the "German atrocities" in Belgium, the cutting off of children's hands and the outraging of women, and these people believed that it was time to fight. We now know that the country was literally flooded with propaganda and it is a perfect marvel how gullible everybody was. We know now that the Germans were not guilty of cutting off the hands of little children and that their soldiers committed no atrocities which were not also committed by their enemies, and that the Germans, instead of being Huns with horns, were not different from other people, and as a matter of fact our American boys who came in contact with them took more of a liking to them than they did to the French. The air was thick with poison and hate. Professional propagandists deliberately manu-

factured lies in order to "sell the war" and they succeeded.

Those who lived through the World War have learned many lessons. They have learned that the press is an unreliable source of information. "The 'London Daily Mail,'" my English friend Robinson used to say, "should be called 'The London Daily Liar'." A good share of the contents of most "Daily Mails" in America would justify a similar rechristening.

The war has taught us also how easy it is for the majority of people to be on the wrong side. The vote of the majority may be the best way to determine the action which a government should take; but it is obviously not the best way to decide truth. The Palestinian crowd cried, "Give us Barabbas; crucify Jesus!" They were probably sincere; but they were also mistaken. Truth is many times on the scaffold and wrong on the throne, but never more so than in time of war.

The war has taught us, if we hadn't learned it before, that the "big men" are not infallible. In 1917 I was in New York City, where I heard such celebrities as Hugh Black, C. E. Jefferson, George Adam Smith from England, I. M. Haldeman, Billy Sunday, Harry Emerson Fosdick, and many others. Some of these are fundamentalists, some are modernists, but all are "big men" and all believed in war. I heard Billy Sunday pray during his campaign meetings asking the Lord to forgive every American soldier whose shot fails to kill a German. I. M. Haldeman, the well known fundamentalist Baptist, who has been at the First Church on Broadway now for over forty years, filled his church to overflowing with his lectures on prophecy. He told his hearers that the end of the world was at hand and that Jesus was about to make His physical return to the earth. And the war furnished him with abundant "signs of the times." Sir Geo. Adam Smith came to this country with the special mission of informing America of the unselfish aim of England in the war and to impress upon this country the necessity of joining the holy crusade. The "big men" were all mistaken. They had much to say about the moral aims of the war. But the war has taught us that when a nation is engaged in the business of butchery that moral aims are lost. War is immoral; and moral victories are not won through immoral conduct. There is a wide gulf between the suffering of Christ, vicariously, upon the cross, and the suffering of the armies in pitched battle, aiming with fire and sword to kill each other's men.

A few months ago I reported in this column a visit with Alex. Miller from Washington, Iowa, a grandson of an Amish bishop in Holmes county, Ohio, and last fall the democratic candidate for governor of Iowa. In February, I received the news of Mr. Miller's sudden death. He was trained for the law but devoted his time to newspaper work and chautauqua lecturing. He was interested in the common people and advocated from platform and press the cause of the common people. In his death, Iowa, and Washington county especially, lost a valuable citizen.

The Mennonite church at Sugarcreek, Ohio, of which the editor is the pastor, is building an addition to the church building. The excavating is done in the evening after working hours, usually from the hours of six to nine. The men of the church, equipped with several Ford trucks, shovels, picks, and a "mind to work", were at it practically every evening for several weeks. Such parties are not without their fun and the work they do offset a considerable item of expense. When completed, the addition will supply a much needed basement and Sunday school rooms.

We are in the season of Easter. Before Easter, came Good Friday. The glory and light of the Resurrection morning was preceded by the darkness and death of Good Friday. The cross of Calvary and the empty tomb are the great facts of human history. The cross is the point where love at its highest met sin at its worst and from that meeting place shines forth a great light. Good Friday and Easter are two great days of the church year. It is a season of the year in which we should devote ourselves more earnestly to the cultivation of the inner life. The superficialities of life crowd in upon us from every side. The contemplation of the meaning of the cross and the meaning of the Resurrection will replenish and enrich our interior resources.

With joyful Easter greetings to you all, I remain,

Sincerely yours,

Lester Hostetler.

The Art Department of Bluffton College has made rapid progress in the last two years since Mr. Klassen has taken charge of the work. A recent faculty ruling has made it possible to obtain a major in the field of art instead of only a minor, as heretofore.

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Some of these have not yet replied and changes may therefore be necessary.

EDITORIAL

MODERN CHINA

The eyes of the world are just now on China and likely will be for some months to come. China is in revolt, not the old-time pigtailed Chinese but the modern pigtailed Chinese soldiers and intellectuals. The country is in violent commotion and no one can tell when it will stop. We will do well to pay close attention to what is going on in that far distant land.

RECENT DEVELOPMENTS IN CHINA

Notwithstanding the predictions of newspaper correspondents, the city of Shanghai was taken by the Nationalist army. In the city are 40,000 white inhabitants, French, English, Americans, and others, and these are protected by the marines of the great powers who are standing guard. It is unwise to believe everything that the papers say regarding the present commotion in China. Some of them are interested in setting the whole Chinese situation in a bad light.

So far only "one Yank" and not "more Yanks" were killed. Dr. J. E. Williams, Vice-Chancellor of Nanking University was shot and instantly killed by a soldier when he addressed several soldiers and protested their action in robbing several of his associates of their valuables.

OUR TREASURES IN CHINA

The most valuable treasures we have in China are our missionaries and their work. And the value of these depends altogether on whether or not we can convince China that it is being done in good faith. The missionaries do not want armed protection. The presence of American gun boats and American soldiers in China does not help the cause for which they are devoting their lives in China. And they do not want the protection of American guns. This is to their credit. In this they are following the example of Jesus. Fifteen hundred more U. S. marines were recently ordered to China, but they are not needed to protect our greatest treasures in China.

DO CHINESE HATE FOREIGNERS?

On the surface the present revolt in China looks like an anti-foreign movement. This is not the whole story. If every foreigner should leave China and take with him all his belongings, if every gunboat should withdraw, and extraterritorial right surrendered, and every treaty fixed up to meet the wishes of the most patriotic and intelligent of the Chinese leaders, there would still be unrest and misery in China. Chinese character lies at the bottom of her tribulations. China needs political justice, but she also needs a new soul. And she will have it. After the days of tribulation, which may be many yet, there may be gigantic leaps forward. Missionary work may suffer now but it will not suffer permanently. No matter how dark it looks now, some day China will be Christian.

The attitude of China, intelligent China, toward the foreigner is expressed in the proclamation of the great General Pai Tsung-hsi: "The Chinese people must not insult the foreigners or destroy their property. . . . The people must distinguish between combatting foreign imperialism and attacking foreigners. . . ." The changes taking place in China are a sign that China is awakening and that they are desirous of

bettering their conditions. In the meantime Christian patience is needed and a continued effort to bring to these people the true nature and value of the religion of Christ.

THE NEAR EAST RELIEF

Since its organization the Near East Relief has administered approximately \$101,000,000. Last year 35,000 children, nearly all of whom were orphaned by the war, were under their care. The committee maintains 59 orphanages and schools and maintains or subsidizes 45 hospitals and clinics. It is estimated that one in thirty of all Armenian children have been trained in the institutions of the Near East Relief.

"PACIFISTS ENTER BRITISH PARLIMENT

The recent election of Wilfred Wellock to the British House of Commons makes him the tenth conscientious objector who has won this high public office. Wellock was an absolutist war resister during the Great War and was imprisoned for his refusal to commit wholesale murder. His pacifist views were well known to the Stourbridge voters where he won his election and all through the campaign his opponents stressed the fact that "he refused to fight for his country".

But instead of being a handicap to him his out and out pacifist views helped him to win his great victory. Many ex-servicemen were among his strongest supporters. At one meeting fifty veterans sat on the platform and the chair was occupied by a man who served in the war with distinction.

In his speeches he not only showed the folly of the threatening war with China but he called on the people to oppose all war on principle. "We shall not get peace until nations are prepared to be as courageous in trusting one another as they have been in fighting one another," he declared in the address with which he closed his campaign.

The thought of the people everywhere is undergoing a change as to the efficacy of the methods of martial force. It is a significant thing when men can be elected to high office and vote against war credits. It is even more significant that men can be found who after serving prison sentences for religious and political convictions are also willing to enter political life to bear their testimony.—O. B. G.

IS THERE A SUICIDE WAVE?

A score or more of college students committed suicide during the past two months. Some of them were children of famous parents and public attention was quickly turned in their direction. This caused someone to suggest that there is a suicide wave whereupon numerous reasons were at once advanced to explain the phenomenon. Many zealous parsons be-

gan to preach sermons about it suggesting "that the fast life of youth has finally broken the moral fibre and inevitably led to suicide." Others thought it might be due to sun-spots and still others traced it to a comet.

The statisticians have ended this wild speculation by showing that there is no suicide wave at all. We were once again made the victims of newspaper psychology. Every year there are about 13,000 suicides in this country. It is well known that among them there will be twice as many men as women in 1927; that the rate will be higher in Los Angeles than in any other city; that men prefer shooting and women prefer drowning; that Saxony in Europe has the highest rate and Ireland the lowest. Every year these figures repeat themselves.

It is not pleasant to dwell on this subject but we should at least learn not to be swept off our feet by reports based on incomplete data. Which recalls the stories of atrocities and "horned Huns" passed out during the war by well-known American pulpit orators like Newell Dwight Hillis, R. A. Torrey and Billy Sunday.—O. B. G.

"KEEP YOUR EYES ON MEXICO!"

Our relation with Mexico continues to hold the center of the stage in the nation's news. Simultaneously with the return of the Mexican Minister Telles from Mexico City appears the startling report that Mexico is on the brink of a Revolution. The reporter, Mr. Ybarra, also urges the lifting of the American embargo on arms. He repeats the cry of Bolshevism and calls President Calles the reddest of the reds. So continues the intrigue. This propaganda is timed for release just at the moment Telles is returning to Washington.

The European Press is stripping the mask from the whole diabolical procedure. Says the *Giornale d'Italia*: "The United States today is one of the leading imperial powers of the world, cultivating an unswerving imperial policy supported by dollars and commerce, but when necessary by cannon and armed intervention."

The London Outlook avers that "there is a strong war party in the United States, and the antagonism between Mexico and the States has been of such long standing that the situation has become dangerous in the extreme. If some moral pretext can be found it will not be difficult to set America aflame with the war spirit."

The British Labor Party prevented a clash between England and Russia in 1922. What could not be done if all the professing Christian people in this country would tell the administration that under no conceivable circumstances will they sanction a policy that will lead to bloodshed south of the Rio Grande? Lifting the embargo on arms is now the great danger. Have you sent in your personal protest?—O. B. G.



JESUS' WAY OF LIFE



LOVE, THE SUPREME MOTIVE

There are many questions concerning Jesus regarding which people are divided. There are differences of opinion regarding His birth, His personality, His religious consciousness, His view of the end of the world, and many other questions. But on one point practically everyone is agreed—that He loved people. He said what He said, and did what He did, because He loved the men, women, and children with whom He came in contact. Love was the supreme motive of His life.

To be a follower of Jesus is not a simple matter. The whole world is now one big neighborhood and the love of neighbor is a very complex undertaking. There are abundant instances of a beautiful relationship of one individual toward one other individual. But we do not live as individuals, less so, at any rate, than any preceding generation did. We live as members of this or that organization, religious or otherwise, the church, the farm bureau, this or that stock company, or manufacturers association. And we are all citizens of a nation. Jesus' way of life must regenerate all these social relations before the will of God will be done upon the earth as it is in heaven. To be a follower of Christ, it is not sufficient to take an attitude of kindness and good will towards the man living next to you such as will prompt you to give him and his family, if they are poor, a yard of sausage or a bushel of potatoes on Christmas morning. Such deeds of individual kindness are to be heartily commended. They should not be left undone. But the other matter, and frequently the more important matter, is to see to it that the organizations to which we belong are also governed by the motive of love, the desire to do something for the benefit and happiness of the people with whom they deal.

A person who is wholly governed, as Jesus was, by the motive of love, is a stranger in this world. The book agent is willing to undergo hardships and many times persecutions. If successful, he is sure to be industrious, and he is almost invariably congenial. But none thinks of the book agent as an apostle of love. What he sells may be handsome and useful. But this is not his first consideration. The supreme urge in his work is the 50% profit. Without profit, and a big profit, most books agents would lose their enthusiasm for their cause and they would seek other employment. And the book agent is no different from most other people in business.

As off-hand judgments go, it is not difficult to understand why Kenesaw Mountain Landis left the bench of the Federal Court in Chicago to become the Tzar of organized baseball. He is of course in-

terested in baseball and says that he has been for many years. But his present job of handing down decisions upon such matters as the ethics of the spitball, or the barnstorming trips of Babe Ruth cannot possibly give the great jurist as much satisfaction in life as his former position gave him. As Judge of the Federal Court, his salary was \$7500; baseball pays him \$65,000. And this seems to most practical people a perfectly sufficient motive for a change.

It is of course evident that no nation has ever been governed, supremely, by the motive of love. There is no Christian nation on the face of the earth, in the sense that those responsible for the national policies of the country concerned are guided first and foremost by the teachings of Jesus. The large majority of statesmen regard Christianity as impracticable between nations. Jesus' way of life is visionary, and utopian, and not designed for such a world as this.

Even the church itself is not free from the suspicion that her motives are frequently utilitarian. There is an anti-Christian movement in the Orient and this is due to the fact that young India and young China have discovered the obvious fact that the followers of Jesus are not like Jesus in their motives; that the missionaries' Bibles have frequently been followed by oil and sewing machines and later by battleships in order to protect commercial interests. Orientals are no longer sure that missionaries are sincere people who sacrifice the comforts of civilized countries to dwell among backward peoples to save their heathen souls from perdition. The common belief among them is that the Bible comes first and then gunpowder. It is said that before Christians went to Africa the Africans had lands but no Bibles; that now they have Bibles but no lands.

The suspicion that the church is not wholly guided by motives of love is reflected also by the questions which were asked of our relief workers in Central Europe. Why do you come with this relief? What political advantage does your government expect to gain as a result of your work? What kind of an organization seeks to gain new members through your work? Such, and other questions implying to misgivings, were asked of our boys who had gone on missions of love.

Our missionary work and relief work are probably the church's best exhibit of disinterested work guided wholly by the motive of love. Conditions are confused in China and in India but our missionaries remain a courageous tribe. Our governments are sending soldiers and gun-boats to protect "our interests." But the missionaries want no such protection. They say it hinders them in their work. They are saying to those who would defend them with

steel, "Put up thy sword!" They are ready to run all the risk and they are not afraid to die. Their ministry is a ministry of love. The orientals associate, wrongly we think, much evil with the missionaries—western aggression, western imperialism, and western dollar-chasing. These evils are concomitant with missions but there is little causal nexus between the two.

On the other hand our missionary work abroad illustrates how extremely difficult it is to apply Jesus' law of love. With the best of intentions, missionaries have been guilty of taking a condescending attitude toward the "poor heathen", of saying things and writing things which gave western people a wholly exaggerated idea of the evils in the religion and morals of the people in mission lands, and of attempting to introduce the western-made isms and sects when the highest good of the people would have demanded a united evangelical church. To the credit of the missionaries, be it said that they themselves are the leaders in a changed attitude toward the heathen and a changed conception of their task.

When Jesus called at the home, it was not to win someone's dollar. It was in order that He might visit the sick, or raise the dead to life, or to bring happiness and love into a family circle. When He performed miracles, it was not with the motive of

self-exultation. His miracles were invariably an expression of love. When He preached it was not with an eye upon the gallery. He cared nothing for applause. He loved people and when He spoke it was with the sole motive of helping them. He never changed His tactics in order to avoid trouble or unpopularity, or to increase His pay. He got no pay envelope at the end of the week. He got the cross.

It is of course not possible for us to do as He did, in a literal fashion. His situation was different from ours and He therefore did many things which we cannot do and we must do a thousand things which He had no occasion to do. We can not do as He did; but it would be a happy world if we would all do, individually and collectively, as He would have us to do. His undisputed principle of love is eternal, applicable in our time as in His. To make love the vocation of our lives, to engage only in such business and in such a manner that expression can be given to love six days in the week, this is a great task.

It is difficult to believe in love as an adequate motive in life in a world in which there is so much evil. But none of us, surely, has seen more evil than Jesus did, and He believed in love. His disciples forsook Him, and His enemies nailed Him to the cross. But He loved them unto the end.—L. H.

Why I Believe in the Church

H. J. Krehbiel

(Rev. H. J. Krehbiel is the pastor of the First Mennonite Church of Reedley, California. He was for six years the president of the General Conference of Mennonites and was the only Mennonite representative at the 400th Anniversary celebration of the founding of the Mennonite church, held in Switzerland, in the summer of 1925.)

Perhaps, it would be well to state at the beginning what we mean by the church. We do not mean our denomination, nor the Catholic or the Protestant Church, but the Holy General Church as mentioned in the Apostle's Creed.

There are only two human organizations divinely instituted, the family in the Garden of Eden and the Christian Church on the day of Pentecost. Jesus had a great work to be done in the world after His work of redemption had been completed. The gospel of this salvation must be perpetuated and preached to the uttermost parts of the earth, and the social and political relations must be so influenced by this gospel that they will be brought into harmony with the will of God and so the kingdom of God may be realized. To accomplish this great purpose our Lord established the church in which he is invisibly present by means of the Holy Spirit, and through which He works. Of this church Christ Himself says: "The gates of hell shall not prevail against it."

In Eph. 5:25 the apostle tells us that Christ loved

the church and gave Himself for it. The apostles occupied a prominent place in the church but they did not dominate it but left the management of each local church to the new converts, and thus very naturally the church took different forms and customs according to the locality in which it was organized. When Jesus spoke of His church He never said anything about its organization, or government, or form of worship or even its doctrine. The only condition was that He was to be the Master, and all the members were to be brethren. In Rom. 1:7 and I Cor. 1:2 Paul expresses the idea that the church is a group of sanctified believers, called saints. This church is the body of Christ. Col. 1:24 and 2:19. In I Cor. 12:13 and Gal. 3:27 we are told that a person by faith and baptism becomes a member of this body.

Christ's ideal of the church was a voluntary association of those who believe in Him for mutual edification, worship, instruction, and evangelism, but this ideal was greatly perverted from the time that Constantine made the Christian Church a state institution up to the bloody Inquisition of the Middle Ages. The Reformation restored many features of the original church, such as the privilege of the individual to read the Bible, the universal priesthood, and abolished many of the abuses introduced through the centuries, and sanctioned by the church. But some essential characteristics of the Christian Church such as separation from the State, and liberty of conscience it failed to restore. These essential features of the Christian

Church were recovered by the Waldenses, Anabaptists and others who suffered bitter persecution from the established church for their fidelity to the teaching of Christ and the apostles. Throughout history we see that when the Christian church was in danger of denying or losing an essential Christian characteristic God has always raised up a man or a movement to restore that which was about to be lost. We see this phenomenon at the present time. The greater part of the Christian Church had lost Christ's teaching against war, and held loyalty to the state as a higher obligation than loyalty to Christ and His teaching. The Quakers and Mennonites still passively held to Christ's teaching in this matter, but did virtually nothing to convince the church at large of the error of her ways. Since the World War God has raised up prophets like Kirby Page, Sherwood Eddy, and Dr. Gulick, who are crying day and night to the Christian Church that unless she returns to this teaching of the Master she does not deserve the name "Christian". Indications are that the Church is taking notice and beginning to mend her ways. There was great danger that the oil magnates of the United States would rush us into war with Mexico because of the land laws to enforce the constitution of 1917. But when the Christian Church became aware of this danger and sent thousands of letters and telegrams and hundreds of resolutions to the President and Secretary Kellogg, it stopped that movement and averted that danger. Thus the Christian Church practically demonstrates its opposition to war.

I believe in the church, because it is the only institution divinely ordained to perpetuate the Gospel and preach it to the uttermost parts of the earth. I believe in the church, because it alone is empowered to teach the Bible, which is the foundation of all moral conduct and ethical values. I believe in the church, because the men and women who have done most for the advancement of human liberty and happiness were members of the church. I believe in the church, because it is the only human instrumentality through which God's plans for humanity can be carried out, and the petition of the Lord's Prayer: "Thy will be done on earth as in heaven" can be realized.

This is the fourth of a series of articles on doctrinal subjects.

Next issue: "Why I Believe in the Atonement", by J. H. Langenwalter, Wichita, Kansas.

A DECISION ON WEEK-DAY INSTRUCTION.

In view of the wide-spread interest in various plans for week-day religious education, we are summarizing a decision of the Appellate Division of the Supreme Court of the State of New York, in a case brought to test the action of the school authorities

of the city of White Plains in dismissing school children enrolled in the elementary grades once each week in order that they might receive instruction in religion.

The facts leading up to the appeal to the Supreme Court of the state were as follows: The school authorities of the city adopted this plan for cooperating in week-day religious instruction programs to go into effect with the school year 1925-26. The action was taken in response to requests from groups of citizens and from practically all the clergy. The parents were permitted to choose if their children were to receive religious instruction. Upon the adoption of the plan, the attorney for the Free Thinkers' Society issued a demand upon the superintendent of the public schools to cease granting time for religious instruction. Upon his refusal an appeal was made to Dr. Frank P. Graves, Commissioner of Education of the State of New York, who also refused to discontinue the plan. Thereupon mandamus proceedings were begun in the Supreme Court against the Commissioner of Education, and the petition of the Free Thinker's Society was denied. Appeal from this decision was made to the Appellate Division of the Supreme Court, whose decision was handed down on January 5. The case appears as that of Joseph Lewis, representing the Free Thinker's Society, against Frank P. Graves, Commissioner of Education, on an appeal from the order to the Supreme Court in the mandamus proceedings. The opinion, which was written by Mr. Justice Davis, denies the appeal of the representative of the Free Thinkers' Society.

It is held that the rule adopted does not violate the constitutional provisions prohibiting the use of money for the aid of denominational schools. As regards the provisions in the education law for compulsory education, the Court finds that in this and other instances there have been issued regulations providing for the dismissal of children for religious observances upon requests of the parents and even for outside instruction in music and that the Department of Education has "followed the broad intent of the law." The following statement is also of interest: "The state by its educational policy seeks to build from its youth useful citizens of intelligence and character In following this policy it should not only consider the wishes but invite the aid of parents. When the wish of parents for week-day religious instruction for their children involves no serious interruption to school attendance, the state can have no purpose to defeat it. If local school authorities render their assistance by methods so innocuous as those detailed here, it does not amount to illegality. Reasonableness in the method adopted is the test of such legality. Neither the local school officers nor the Commissioner of Education have violated that rule."—Information Service.

OUR BI-WEEKLY SERMON

"He Died for All"

J. H. Jowett

(Dr. J. H. Jowett has an abiding place among the greatest preachers of modern times. He succeeded R. W. Dale in Birmingham, England, but was later called to the pulpit of the Fifth Avenue Presbyterian Church in New York City, where for ten years he preached with power to large audiences. His autobiography by Arthur Porritt is one of the great biographies of modern times. The following sermon is taken from Apostolic Optimism published by Geo. H. Doran. Editor.)

Text, "He died for all." II Cor. 2:15.

"Christ died for the ungodly." Yes, but what is meant by "to die"? The question suggests no fanciful inquiry, the pursuit of which will lead us into merely fruitless speculations. The question is of deep, practical, immediate, personal import. The word "death" is a cardinal word in the New Testament Scriptures. It enshrines a primary fact, out of which a great Gospel is born. "I delivered unto you first of all. . . . How that Christ died for our sins." "First of all." The fact takes first rank. It is all-determinative of our message. It must have priority and precedence over all other proclamations. All other proclamations must find their significance in this. This is the creative fact, primary and fundamental. "First of all. . . . Christ died for our sins." "Christ died for the ungodly." But what is meant by "to die"? We must have some large and worthy interpretation of the imperial fact if we would worthily appreciate the work of our Lord. Have we a sufficiently profound and pregnant interpretation of death? What is the prevalent interpretation? Our conception is too commonly narrow and impoverished. Our emphasis is false, and false emphasis always means distorted truth. The body is too obtrusive in determining our spiritual judgments. It constitutes the Alpha and the Omega of much of our thought. It defines and limits our outlook. Take the first hundred people you meet, and confront them with the inquiry—What is life? and half the hundred will immediately think of the body. Vary your inquiry, and launch the question—What is death? and the thought of the ninety and nine will immediately gather round about a body, a coffin, a graveyard. It is this dominance of the body, this intrusion of the body into all our conceptions, which impoverishes our comprehension of truth, and robs life of its heights and depths and far horizons.

Now, our Lord repeatedly proclaimed that the bodily aspects of things are not primary, but secondary, and that the way into the Kingdom of Truth is by a scrupulous observance of this divine order. No man rightly interprets his daily bread to whom its primary aspect is its relationship to the flesh. "Seek ye first" the spiritual aspects of common bread. Let it become to you a sacrament, and let its cardinal significance be its expression of the unseen and eternal. Let the body be subordinate and secondary, even in your in-

terpretation of daily bread. That is the divine principle, the principle of succession in all ennobling and healthy thinking, and it seeks application in all the urgent affairs both of life and of death.

"Of death?" Yes; we misinterpret death if we allow the body to determine our thought. If we are to pursue the fruitful way of the divine order in our gropings round about this mystery of death, our first step must be to place this clamorous flesh in the rear. Death is not primarily, but only very secondarily, an affair of the flesh. This is our Master's teaching. Our investigations must find their starting-points has betrayed us into judgments which, I believe, have taken us far away from the Master's mind. You must have repeatedly noticed that what we ordinarily call death, our Master insisted upon calling sleep. When the bodily activities cease, we describe the cessation as death. Jesus described it as sleep, holding the word "death" in reserve. You will remember that when He came to the ruler's house, and one gave Him the intelligence that the little daughter was dead, the Master, even in the presence of the hired mourners, and surrounded by the trappings and wrappings of woe, made the surprising declaration, "The maid is not dead, but sleepeth." "And they laughed Him to scorn," so glaring was the apparent conflict between the declaration and the stern reality. "Not dead"; cessation of this kind does not constitute death; it is only sleep. The word "death" must be held in abeyance to express an experience of infinite and appalling significance.

You will remember, too, from that beautiful story which enshrines our Savior's love for the family at Bethany, that when He heard of the black terror which had invaded their home. He used the same mild and gentle-toned expression, "Our friend Lazarus sleepeth"; and it was only because of the exigencies of the moment, and because of the practical bewilderment of the disciples, only because of their infantile grasp, and their inability to reach and grip the larger thought, that our Master, with a sigh that one can feel through the straining speech, condescended to their limitations, and using their own abused word confessed "Lazarus is dead".

Here, then, is a suggestive indication of the Master's mind. What too often constitutes our entire conception of death scarcely entered into Christ's conception at all. What we called death, Christ named sleep. The word death must be kept in the rear to suggest some other experience of awful and unspeakable import.

Now, let us advance a farther step. The Master repeatedly declares that He came to save us from that which He calls death. "If a man keep My word, he shall never see death." Insert the common interpretation of the word death in that phrase, and the sentence becomes a dark confusion. "If a man keep

My word, he shall never see death." But the saintliest among us, they who have lived and walked upon the serene mountain heights, hand in hand with God, become worn in body, and grow weary, and cease, and we have to carry their remains over the same well-trodden way to the cemetery, along which we carry the remains of the lustful, the avaricious, and the proud. Yes, we have to dig graves even for saints. Do they then die? Nay, nay, they only sleep, for "if a man keep My word, he shall never see death." They sleep; yes, but they cannot die!

Listen again to the Master: "This is the bread which cometh down out of Heaven, that a man may eat thereof and not die." But men and women do eat that bread. They make it their daily food, and yet they may be wayworn invalids, toilsomely dragging along in wearying infirmity, and long before they reach the limit of three-score years and ten they fall by the way, and we have to lay their worn-out bodies beneath the soil. They fed on Heaven's bread; do they die? Nay, nay, they only sleep. "If a man eat of this bread, he shall never die." They sleep; yes, but they cannot die!

Let me give you one other of the Master's words. "He that heareth My word, and believeth on Him that sent Me . . . is passed from death unto life." "Is passed." The great transition is effected. He is alive for evermore. But men and women do hear His word, and they do fix their belief on the Father who sent Him, and yet they pass from physical strength through physical weariness to physical cessation. We hear their farewell. We draw our blinds. The mourners go about the streets, and we devise little memento-cards, on which we inscribe the words, "Died So and so!" "He that heareth My word and believeth is passed from death unto life." "Died So and so!" "If any man eat of this bread, he shall never die." "Died So and so!" "If any man keep My saying, he shall never see death." "Died So and so!" We are clearly using the word with quite another interpretation from that given to it by Christ. It cannot be repeated too often, or emphasised too strongly, that what we call death is to Christ our Lord not death at all. It is only sleep, and He came not to save us from sleep, but to deliver us from death. We shall all sleep, saints and sinners alike; but we shall not all die: for if any man keep the word of the Christ, he shall never see death; he is passed from death unto life; he abideth forever.

But my text tells me that "Christ died". He did more than sleep; He died! What, then, was the Savior's death? What do we commonly mean when we speak of the death of Christ? We fix our eyes upon Calvary. We see the Cross. We see the crucified body. We see the quivering flesh. We see the dripping blood. We see the face-lines of unutterable woe. We see the last gasp, and we almost feel the appalling stillness which follows the appalling pain. And we call that the death of Christ. That physical cessation

we call the death. What if Christ should call that part of the stupendous crisis His sleep? When the little maid was lying in a precisely similar condition respecting the flesh, Christ named the condition a sleep. When all the physical activities of Lazarus had ceased, Christ named the cessation a sleep. May we reverently take the Master's own word "sleep", and use it to name the physical cessation on the Cross, and reserve the word death for something behind the physical cessation—something of untold and overwhelming horror? I think that even on Calvary the body may be too obtrusive in our thoughts. We see the rude, rough cross-beams; we see the hammers and the nails; we see the uplifted Savior; and the vision is terrible and terrifying, and I pray that it may be burnt into our hearts in lines of fire. But on that awful Mount of Calvary we see the Savior sleep; we do not, and we cannot, see Him die! But "Christ died." If the physical cessation were sleep, what was the Savior's death? Since the crucifixion of the Master, hosts of His disciples have been similarly crucified, and have shared His bloody martyrdom. Like their Master, they slept; unlike their Master, they do not die. "Christ died." What was the Savior's death?

I would now lead you along a way that I almost fear to tread. One can divine by instinct so much more than he can put into speech. We can feel so much more than we can express. And the way is very dim, with only here and there a guiding mark. Let us away into Gethsemane, at the midnight, that we may just touch the awful mystery. The Master is there, and He has taken with Him His three most intimate friends. They can accompany Him part of the way, and then He must leave them that He may continue the weird journey alone. Says the simple narrative, "He began to be sorrowful and very heavy." I think that marks the beginning of the dying. He has not yet begun to sleep; I think He has begun to die. "Sorrowful and very heavy." Just gaze into the hearts of these words. "Sorrowful" has a profounder content than the word appears to denote; it is significant of the grief of desolation; and as for the word translated "heavy", it suggests an awful sense of homelessness. Shall we insert these words in place of those that have become almost too familiar to us? "He began to be desolate and very homeless." Let us pause there. "Very homeless." He who only a few hours before had spoken so comfortably about His Father's house with the many mansions, and who on the self-same day had joyfully proclaimed the unfailing presence and companionship of His Father—"I am not alone, My Father is with Me"—was now becoming burdened with the oppressive sense of homelessness. The Father's house was becoming dim, and communion with the Father was waxing faint, and this sinless Son of God was beginning to feel the chills of a homeless desolation. I think that was the beginning of the dying. He was beginning to taste death!

Go a little farther into the garden, and listen to the Master's agonized speech. "My soul is exceeding sorrowful, even unto death"; exceeding desolate, "even unto death." Desolation unto death! That is the wailing moan of the Savior's soul. Is He shrinking from the Cross? Is He afraid of the nails? Does He recoil from the physical pain? I remember keenly that one of the distresses which used to afflict the religious hope of my boyhood was a temptation, which I tried hard to resist, a temptation to suspect that Jesus was not so brave and fearless as some of His own followers, of whom I had read in my school books. I had read how disciples of Jesus, when the flames of martyrdom were rising and curling about them, had almost toyed and played with the flames, as little children play with the fringes of the advancing tide. I had read of how young girls had been tarred from crown to toe, and then fired to illumine a sensualist's revels, and how they had sung in the flame. And did their Master shrink from that which they almost welcomed with a shout? "If it be possible, let this cup pass from Me." "My soul is exceeding desolate." Is He afraid of the Cross? Nay, nay, a thousand times nay; He fears not the sleep, but, oh, He does shrink from the death! Over His soul there is gathering and deepening a midnight darkness and desolation to which no other name can be given but the name of death. He is tasting the exceeding bitterness of death. On now to Calvary, and let us hear the words in which the sense of desolation and homelessness deepens into an unspeakable and unthinkable intensity! "My God, My God, why hast Thou forsaken Me?" That was death. What would follow would be only sleep. That was death—appalling midnight in the soul, the horror of a great darkness, exceeding desolation, abandonment! That was death—the Father's house obscured, the Father's hand vanished, and the Son of God in the outer darkness, in the agonies of a consuming loneliness! That was death—the sinless Savior out there in the night, in the abandonment which is "the wages of sin". What we call death, Christ called sleep. "Christ died."

Now, that homelessness of soul, that abandonment in the outer darkness, is "the wages of sin." But "Christ knew no sin." And so we are led to the music of the Gospel, which has brought cheer and assurance to a countless host, the Gospel that Christ Jesus walked that way of appalling darkness and alienation in place of His brethren. "Christ died for the ungodly." He died for our sins. A few soldiers with hammer and nails put Him to sleep on the Cross, but it was for the sins of a race that He died, that He voluntarily went into the outer darkness, into the awful eclipse of forsakenness and abandonment. "He tasted death for every man." He drank that cup for the race. "He died for all."

Now, the Scriptures affirm that apart from Christ I am still under the dominion of "the law of sin and death"; "sin and death", sin and abandonment, sin

and homelessness, sin and forsakenness and terrible night. That is an indissoluble connection, stern and inevitable. It is a law, fixed and unchanging, "the law of sin and death." But the Scriptures further affirm that in Christ Jesus I come under the dominion of another law—the "law of the spirit of life"—and by this I am freed from the sovereignty of "the law of sin and death." Under "the law of the spirit of life," the lonely way of the outer darkness will never more be known. By Christ the way has once been trod, never to be re-trodden by those who are in Him. "There shall be no more death."

Let me now call up for review some of the Master's glowing promises which I read to you at the beginning of my discourse, and let me read them in the light of the interpretation which I have been endeavoring to expound. "If a man keep My saying, he shall never see death." He shall sleep, but he shall never know the outer darkness of separation and abandonment. "This is the bread which cometh down out of Heaven, that a man may eat thereof and not die. He shall never pass into the cold, chilling eclipse of a homeless desolation. We have been "reconciled to God by the death of His Son," and in that Son's death is abolished. There is "life for evermore."

Here, then, is the glory of the Gospel. It is declared that I, a poor struggling, self-wasted sinner, may by faith be so identified with Christ, that Christ and I become as "one man". That is no ingenious phrase, the vehicle of a pious but fruitful fancy. It is the expression of a Gospel, which a highly privileged ministry has the glory to proclaim, and which has proved itself to be the most august and blessed of realities to a great and uncounted host. An unspeakable fruitful identity with Christ, the mystic oneness of the believing race in the risen Lord! This is the possible heritage of all men, made possible to all men by the Savior's atoning death. "He that is joined unto the Lord is one spirit"; he is "bound in the bundle of life with the Lord his God." He is a partner in the deathless or eternal life.

But now to me, and to all men, there is committed a great choice. I can choose to be one with Adam or one with Christ; one with the old man, or one with the new; one under "the law of sin and death", or one under "the law of the spirit of life". I say the choice is ours, and we know it. If I make this the choice of my days—one with Thee, Thou deathless Christ, by faith and by faithfulness, one with Thee—I shall never die. But if my life be a deliberate affront to the deathless Son of God, if I turn my back upon His grace, if this be the choice of my days—one with thee, thou man of sin, by obedience and by spirit with thee—then I shall die, nay, even now I am dead, and the great day of unveiling shall reveal to me the appalling fact that I am homeless, desolate, separated by a "great gulf" from "the inheritance of the saints in light." "These shall go into the outer darkness,"

into the night of awful loneliness, into the eclipse of death. They shall die.

Oh, pray that we may never know the death! When the hour of our departure comes, and the friends whom we leave behind shall speak of us as "dead", I pray that the word may be a misnomer, a pardonable

fiction, not expressive of the reality of things. I pray that we may only sleep. May the good Lord put us into a gentle sleep, and in the great awakening may we find ourselves not homeless, but at home, glad to be at home, glad to meet the deathless One, and to see Him face to face!



THE CRUCIFIED SAVIOR

Painting by Rubens. Wallace Collection, London.

It was nine in the morning when they crucified Him. The inscription bearing His charge was:

THE KING OF THE JEWS

They also crucified two robbers along with Him, one at His right and one at His left. Those who passed by scoffed at Him, nodding at Him in derision and calling, "Ha! You were to destroy the temple and build it in three days! Come down from the cross and save yourself!" So, too, the high priests made fun of Him to themselves and with the scribes. . . . Those who were crucified with Him also denounced Him. When twelve o'clock came, darkness covered the whole land till three o'clock. . . . The soldiers went and broke the legs of the first man and of the other man who had been crucified along with Him; but when they came to Jesus and saw that He was dead already, they did not break his legs; only, one of the soldiers pricked His side with a lance, and out came blood and water in a moment.—Moffat's Translation.

THE SUNDAY SCHOOL LESSONS

By A. S. Rosenberger

PETER'S GREAT CONFESSION

April 17

Lesson Text: Matthew 16:13-24

Does it matter what a man believes? This is a question that is frequently raised and it is often answered by saying that it does not matter so much what a man believes as it does whether he believes it sincerely and earnestly. However, what any individual does is determined by what he believes and thinks, and thus since belief affects conduct, it is very important. Right living depends upon right thinking.

Jesus was much concerned as to what the disciples thought about Him. In order to fix in their minds the true conception of Himself and His missions, He had withdrawn from the multitudes and was spending his time in teaching them. This was a part of His plan to prepare them for carrying on His work in the future when He would no longer be with them. They had also been with Him in His public ministry and had had considerable opportunity to determine their thought with respect to the Master. What impression had He made on them? What impression has He made on us?

Jesus led indirectly to the great question He had in mind. First He asked, "Who do men say that I am?" He was also interested in this. Public opinion about any man must be taken into consideration. By the public He was recognized as an unusual person. In Jesus today many see a great character, a unique personality, a masterful Teacher. Should we see more in Jesus than this? Is there any value in having this recognition made of Him?

Who do ye say that I am? It was Peter who answered for the group. "Thou art the Christ, the Son of the Living God." We may well believe that it was a real joy to Jesus when Peter answered as he did. In turn Jesus pronounced a blessing upon Peter and said that God had revealed a truth through him.

This is a central conception for the Christian faith. There is a tremendous amount of theology wrapped up in Peter's confession and its meaning, but in a practical way, too, Jesus has proven Himself to actually be the Son of God. There is no other way to explain His teaching, His life, and his influence down through the ages. Do we believe that Jesus is the Son of God?

On this rock of Peter's confession the Church of Jesus Christ has been built. "The Church's one Foundation is Jesus Christ, her Lord." This truth is the cornerstone of the Christian Church. The keys of authority have been given to the leaders of the church. This is not to be interpreted as arbitrary authority, but rather the responsibility of leadership.

After the disciples had arrived at this understanding of the Messiahship of Jesus, the Master spoke to them of the cross that awaited Him. Like a sudden blow came this announcement. Peter again spoke up, and attempted to tell Jesus what to do. For this he received a severe rebuke. For Jesus to accomplish His mission the only way was the way of the Cross. His followers, too, are called to a life of cross-bearing. Am I a soldier of the cross, or do I seek to be carried to the skies on flowery beds of ease? The great message of Easter is that on the other side of the cross is the resurrection. The Christ whom Peter confessed and whom we need to confess is a living Christ.

Our Father, we believe that Jesus is the Christ, the Son of the living God.

PETER'S LESSON IN TRUST

April 10

Matthew 14:22-33.

The Apostle John tells why the disciples were sent away and why Jesus retreated from the multitude which He had just fed. They wished to make Him King. Their thoughts were of a material kingdom and the desire to make Him a material King was in utter contradiction to Jesus' mission. To frustrate their plans He immediately took the step of withdrawing from the multitude and sending the disciples away. But He wants to be King of our lives. He will not withdraw from anyone who wishes to make Him King in that sense. Is He Lord of our lives? If He is not Lord of all, He is not Lord at all.

When Jesus thus withdrew, He went alone into the mountain to pray. Perhaps the attempt to make Him King was a renewal of the temptation that came to Him in the wilderness. At any rate He took this, as every problem, to God, His Father. All alone with God, He drew upon the divine resources and was strengthened. Our lives, too, will be powerful only as we spend quiet times alone with Him. In any form of Christian service our lives need to be an alternation of going in to God and going out to men.

But meanwhile, the disciples were facing trouble upon the lake. The Sea of Galilee, six hundred feet below the ocean and bordered by mountains on the north, was lashed into a raging mass of foam with startling suddenness by a rush of cold winds down through the narrow mountain passes upon its warm waters. The disciples were in distress in its midst. Suddenly they saw Jesus walking upon the sea. They were terrified and startled, for they did not recognize their Master. Are there not those today, too, who are falsely afraid of Jesus? They are afraid He may call upon them to surrender something in life they do not wish to surrender. Am I afraid of Jesus because of something in my life?

When Jesus spoke to His disciples, and they recognized him, Peter went to the other extreme and was seized with the ambition to walk on the water to Jesus. Hardly had he started, when he became fearful and began to sink and called upon his Master for help. In the excitement of the moment the impetuous Peter had undertaken a task which he had not faith enough to complete. It is entirely laudable for anyone to want to really do something for the Master. But it is also possible for one to attempt a task for which he is not prepared or fitted. It is better to serve in a smaller way and acceptably, than in a larger way and render inefficient service. Usually the opposite is true, we tremble at tasks for which God will give us strength and are hesitant to launch out in ventures of faith. But let us not overestimate, or overstep, our abilities and our callings.

Peter made a failure until Jesus came to his aid. In words both of rebuke and encouragement, Jesus spoke to him, and stayed the sinking disciple. We are glad that Peter did not fail to turn to his Master for help. Nor did that help fail him. Christ is indeed, for us as for Him, the ever-present Helper. We must learn with Peter that his ability to be our Helper is dependent upon our faith in Him. Faith is a tremendous sustaining power, and rooted in the love and goodness of God made manifest in Jesus Christ, keeps us steady and true in the storm-tossed course of life.

O Father, wilt Thou teach us the tremendous sustaining power of faith!

The Days of His Flesh

Books on the life of Christ may perhaps be divided into two classes; works of fiction and works of history. By the former I mean simply those which are built chiefly upon the imagination of the author. Of course these are interesting and valuable in their own way. It may be that we are particularly interested in the author and so are glad to learn his viewpoint. Or again we may already be persuaded of the truth of his views and are elated to read an able exposition of our pet ideas. How comforting it is to be warmed at these fires and what a shock it is to wake up beside the ashes as we presently do. The strength of such a book is its weakness. We are reading not a life of Christ but a cross-section of the author's own life together with a running commentary on his own times. The inherent difficulty is that it does not get beyond the immediate decade in which it is written. As a contemporary review it is largely fact; as a history of the life it purposes to portray it is fiction. On the other hand it is a better and more enduring art to make the pages of history live before us again. Two things aid in accomplishing this: the first is to include all the known facts and exclude all doubtful data regardless of personal opinion, the second is to tell the story in the simple narrative style of an actual bystander. The former insures accuracy, the second supplies the all-important human touch. Thus the reader living over again the scenes which are portrayed is stimulated to use his own imagination instead of sitting by as an idle spectator of another's display of mental pyrotechnics. The distinction seems to me a sound one. It is good art which induces the reader to use his own imagination. It is inferior art which reduces the reader to the role of a mere spectator.

Now the book* under review seems to me to be written on a basis of sound art. In the first place it rests on a solid basis of fact, provided of course, that we accept the New Testament as historical fact as most of us presumably do. The author is a painstaking scholar and has set down the facts, all of them and none but them, as recorded. He gives the events of Christ's life in their chronological order, using necessarily his critical scholarship to determine that order but not altering the facts. Thus the book is truly a life. Then in the second place the style is dignified and simple, quite as much so as the New Testament itself except that the language is modern instead of that of the 17th century. Let me give a fair sample taken from the chapter, "The Entry into Jerusalem."

"That day Jesus did nothing, His heart was heavy within Him, and He would fain rest awhile. That royal progress had been a sore trial to Him. It is commonly called the Triumphal Entry, but in truth it was rather a humiliation than a triumph. It was a

*The Days of His Flesh, by David H. Smith, D. D.

piece of acting; and, pleasing as it was to the multitude, it was very distasteful to Jesus. He submitted to it in the hope of winning them and persuading them of His Messiahship, loathing all the while its painful necessity. It is a revelation of His grace that He should thus do violence to Himself and humble Himself to the level of carnal imagination in order to win men's faith."

This paragraph I hope serves to bring out a further and more important point than style. It shows the author's habit of commenting upon the material which he is handling. In fact the book is a veritable little gold mine of exegetical scholarship and this is probably its chief charm together with the reverence that is everywhere apparent. And it is not the unthinking reverence that bows its head for a moment and then goes heedlessly on with the day's business. Rather is it the far-seeing veneration of a learned man in the presence of the most sacred possessions of the human race, scrupulously guarding the treasure that the false may be excluded and the vital flame kept burning. A complete index makes it possible to use the book as a commentary. Who is the author? He is apparently a Scotchman but professor of theology in Magee College, Londonderry. Evidently a thorough Hebrew, Greek and Latin scholar, not to mention the modern languages, he is well versed in the Hebrew laws, Greek philosophy, the writings of the Church Fathers, and historical criticism. Moreover, he can quote gracefully and appropriately from the English poets. Withal his scholarship is never forced on the reader but remains as a reserve force to buttress his arguments. Those who love evangelical Christianity will find in its sound scholarship a genuine challenge to their thinking.

I hope that my review has borne some slight testimony to the author's profound learning. The following sentence from his preface reveals his simplicity of heart.

"My one desire in writing this book was to help others to a deeper knowledge of the Lord Jesus by showing them what I had seen of His grace and glory: and I bless Him for many testimonies that He has owned my poor service."

Kitchener, Ontario.

J. B. Cressman.

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THE OPEN FORUM

(A page for our readers for the full and free discussion of religious questions.)

WHY I BELIEVE THE BIBLE

Dear Editor:

I have just read with interest J. A. Huffman's article in the March 11 EXPONENT, entitled, "Why I Believe the Bible." I, too, believe the Bible. I feel sure I believe it in the same way Rev. Huffman does. I believe it for its original meaning and significance. Perhaps Huffman and I differ in the extent to which we have investigated the historical setting of the Bible, and therefore differ in our interpretation of the original meaning. A consequence of this difference in interpretation, is that we differ in the extent to which we believe the Bible should be followed as a daily guide.

May I have space in your Open Forum to make a few suggestions upon this subject from my point of view. I want to do this, because I feel a blanket endorsement of the Bible, in most cases, reveals ignorance of its contents, which leads to vicious results. In all seriousness we may take as an example the illustration given by Huffman, which cites President Coolidge holding up a Testament before the Pocket Testament League and saying, "Here, gentlemen, is the solution of all the problems of the world." I wonder, seriously, if Mr. Coolidge has looked into his New Testament for guidance in this nation's present difficulties with Nicaragua and Mexico. It was good policy for him to say what he did before the Pocket Testament League, but his conduct of international affairs properly raises the question as to whether he was thinking of righteousness or votes. This illustration, I hope, does not obscure my point, namely, that a blanket endorsement of the Bible usually reveals ignorance of its contents.

It seems to me, the feeling that we should have a literal guide for daily life, which leads one to claim that the Bible is such a guide, indicates lack of faith in God. Let me illustrate this point by turning to the questions Huffman raises, to which he says people want answers. Whence have we come? Whither are we going? Where are our loved ones? How may we be saved? How may we be happy and useful? I have many times used practically this same list of questions for similar purposes. Like Huffman, I say the Bible gives correct answers to them. My reason and faith lead me to agree with the Bible, when it says we came from God, that if worthy we are going to God, that our loved ones are in His hands, that to be saved and to be happy and successful we must do His will. My reason and knowledge lead me to reject certain details in the Bible's answers of these questions. The interesting thing is that with this rejection, faith grows, rather than diminishes. Let me state this emphatically, for it is the chief point I wish to make. Many of us, who are led by new knowledge, to reject certain assumptions respecting the eternal plans of God—assumptions which have gained great weight through long acceptance—find that for the first time in our lives we are really living by faith.

A simple illustration will probably make the point of the foregoing paragraph still clearer. The boy who works for his father out of love, without demanding to know all his father's plans for him, surely has greater faith in his father than the boy who refuses to work until he knows his father's plans in detail, and sees a specific reward or a specific punishment ahead.

Huffman says people have always demanded answers to these questions. This is true. It is also true that mankind has sought solace for its faithlessness, in guesses. These guesses are finally accepted as definite knowledge, and thus

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faith is destroyed. Faith does not apply to the things we know, but to the things we do not know.

Very sincerely yours,

26 Barnard Rd.,
Belmont, Mass.

Payson Miller.

THE TASK OF THE EXPONENT

Dear Editor:

Inclosed find check for a year's subscription to the Exponent. I have known your journal for a number of years but have not been a regular subscriber thus far. I wish to encourage you to keep up the good work. There certainly is a place for a journal of the kind you are giving to the Mennonite Church. I hope you will continue to face openly and fearlessly the great principles of the Christian religion. We need to emphasize more and more the great essentials of the religion of Jesus, and less and less man-made creeds and dogmas. To be sure, opposition must arise, but that should not discourage an honest seeker after truth. Truth has never

come by the way of a rosy path, neither has it come by the way of the majority. The organized Christian Church is the greatest repository of truth and true religion, but it has also been its own greatest enemy in its ways of dispensing that truth and living the true religion. Your task will be to differentiate between the true and the seeming true, the essentials and the non-essentials. I wish you the best of success in this task.

Bethel College,
Newton, Kansas.

A. F. Tieszen

CONSISTENCY A PRECIOUS JEWEL

Wilbur Voliva, Zion City's fundamentalist overseer, confesses to an income of \$6,000,000 a year. He earns it by believing that the earth is flat, and it soon will be if he keeps on.—Plain Dealer.

Well, I'll say he deserves it for being about the only really consistent verbal inspirationist that I ever heard of.

Fraternally,

Dalton, Ohio.

N. G. Fankhauser.



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Notes from Here and There

The First Mennonite Church, Hillsboro, Kansas, held the Lord's Supper on March 13. Most of the members were present for the service and also a number of visitors.

Rev. Emanuel Troyer, pastor of the East White Oak Church, Carlock, Ill., and Rev. W. E. Weaver, pastor of the North Danvers Church, Danvers, Illinois, will be the instructors at a Christian Workers' Institute to be held in Chicago at the Twenty-Sixth and Sixty-Second Street Missions, April 4-9.

The young people's classes of the Chapel Church, New Stark, Ohio, were recently organized in classes, the Willing Workers and the King's Helpers.

On Sunday evening, March 27, the C. E. of the Mennonite Church at Aurora, Nebraska, had charge of the evening service. A program of music was presented.

The Johannestal Church, Hillsboro, Kansas, was host to the Bethel College Volunteer Band on March 13. The Band gave a very interesting program.

A missionary program for district number three of the Central Conference of Mennonites was held at the Peoria, Illinois, Mennonite Mission, on March 27. The churches cooperating were South Washington, Washington, Peoria, Pekin and Hopedale.

The Chapel Church, New Stark, Ohio, lost one of her most devout members when Sarah E., wife of John Baumgartner, was taken in death, on March 20. Funeral services were conducted by Rev. J. E. Hartzler of Bluffton. She leaves to mourn her loss her husband and three sons, Gaius of Dayton and Fred and Joel at home.

The Christian Endeavor of the Mennonite Brethren Church of Hillsboro, Kansas, gave a very interesting program on March 20. The Glee Clubs of the College and high school, the church choir, and members of the church presented selections.

Noble Hoover of Goshen, Indiana, recently accepted the appointment as superintendent of the Mennonite Hospital at Bloomington, Illinois. Mrs. Grace Waller, a graduate of the institution, who has held several responsible positions in larger hospitals, has begun her duties recently as superintendent of nurses. The hospital will graduate a class of ten nurses early in May.

Wilmer S. Shelly, formerly of Emaus, Pennsylvania, now a senior at Witmarsum Theological Seminary to receive the Bachelor of Divinity degree in May, was elected pastor of the Mennonite church at Wadsworth, Ohio, at a congregational meeting of the church, held on Sunday, March 27. He will begin his work at once, going to Wadsworth every alternate Sunday until he has completed his Seminary studies. He will be located at Wadsworth about June the first as the regular pastor of that historic Mennonite church. This church was the scene of the first educational venture among Mennonites in America.

Goshen College has arranged for a Young People's Institute, to be held June 17 to 26. Courses on the "Messages of Jesus", "Great Hymns of the Church", "Missions and Faith", and "Ideals of the Church", will be offered. Other features will be a discussion forum, sunset hour, and inspirational talks. Among the leaders and instructors of the institute will be S. F. Coffman, Ralph Smucker, O. O. Miller, Paul Erb, Noah Oyer, H. S. Bender and John Umble.

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The Mahodi Station of the American Mennonite Mission in India is a purely evangelistic station with a staff of two Indian evangelists and three Bible women. There are more than twenty villages which can be visited from the station without traveling more than five miles in any direction. The population of these villages is from 100 to 1,000 people. The Christian community numbers thirty members and four applicants for baptism. As the Christians live in very cramped quarters, the mission is planning to purchase more land upon which a small Christian village is to be laid out with church, an evangelists' house, and a dispensary.

Plans for the 1927 Mennonite Young People's Retreat to be held at Bluffton, Ohio, August 3-11, are steadily going forward. An exceptionally strong list of speakers and leaders seems assured, and other features of the Retreat seem equally promising. A new feature planned this year for the last night of the Retreat is to have the young people enrolled present a Pageant on some theme appropriate to the occasion. This will be under the supervision of an able director and will be open to the public.

J. W. Shank and Mrs. Shank of the Mennonite Mission in Argentina have been granted a temporary furlough, in order to take their son, Robert, to Cordova, Argentina, at the order of their physician.

The Wichita Beacon is offering Bethel students an opportunity for doing research work. Information is to be gathered concerning the introduction of hard wheat into Kansas and used for study in the third and fourth grades of the Wichita schools. The material will probably be placed on the state curriculum later. The students can secure valuable information from their parents and grandparents, a number of whom came to Kansas in the immigration of 1874, bringing with them from Russia the hard wheat, which was superior to any grown in Kansas, making their state famous as a wheat growing section.

The twenty-first annual meeting of the Mennonite Board of Missions and Charities will be held with the East Fairview congregation, near Milford, Nebraska, May 2 and 3. In connection with this meeting, the work of the Relief Committee will also be discussed.

By examining the enrollment cards, it has been found that Bethel College students have indicated choices for life work as follows: teachers, 107; Christian workers, 19; engineering, 11; business, 7; farming, 5; medicine, 4; law, music and journalism, 2 each; and laboratory work, hospital work, coaching athletics and housekeeping, 1 each. The rest were undecided.

The Bethel Retreat Committee met recently to plan for a retreat to be held at Bethel College some time in August, coordinating with the All-Mennonite Convention.

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A Bi-weekly Christian Journal

April 22, 1927

WHY I BELIEVE IN THE ATONEMENT

J. H. Langenwalter

SCIENCE AND GOD

Vernon Smucker

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CHARACTER

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The Editor's Chat

Dear Readers:

At this writing we are in Holy Week. It is a good time for meditation, for prayer, for the cultivation of the inner resources of life. We are living in a noisy world, a world in which quiet and leisure for thought is rare and exceedingly difficult. Periods of silence are sources of power. All the great saints know that. Ghandi knows that. Ghandi is one of the most powerful men in the world today. He sways millions of people by powers whose source is silent meditation. Western Christianity is a religion deeply affected by the hurry, the restlessness, and the "go-getting" spirit of western civilization. We do not pray because we do not have time. We say pious words on the run. But prayer cannot be done in a hurry. We know the Christ who went about doing good. But the Christ who spent whole nights in prayer is almost a complete stranger to us. I haven't read Bruce Barton's "The Man Nobody Knows." But it is evident that few people today know Jesus, the Man of quiet and meditation and prayer.

On February 21 occurred the two hundred and fiftieth anniversary of the death of Baruch Spinoza, the Jewish philosopher and heretic. He was bitterly attacked and persecuted and at least one attempt was made on his life. Concluding that there are few places in this world where it is safe to be a philosopher, he went to live in a quiet attic room on the Outerdek road outside of Amsterdam. "His host and hostess," Durant informs us, "were Christians of the Mennonite sect, and could in some measure understand a heretic." I wonder what happened to this Mennonite family who gave shelter to a Jewish heretic. According to theory of some moderns, they, too, should have been excommunicated.

The formula that was used for excommunicating Spinoza is an interesting document. It is a Jewish document but in spirit it is not very different from some modern Christians whose zeal for orthodoxy at times exceeds their love for the brethren. The formula reads as follows:

The heads of the Ecclesiastical Council hereby make known, that, already well assured of the evil opinions and doings of Baruch de Espinoza, they have endeavored in sundry ways

and by various promises to turn him from his evil courses. But as they have been unable to bring him to any better way of thinking, on the contrary, as they are every day better certified of the horrible heresies entertained and avowed by him, and of the insolence with which these heresies are promulgated and spread abroad, and many persons worthy of credit having borne witness to these in the presence of the said Espinoza, he has been held fully convicted of the same. Review having therefore been made of the whole matter before the chiefs of the Ecclesiastical Council, it has been resolved, the Councillors assenting thereto, to anathematize the said Spinoza, and to cut him off from the people of Israel, and from the present hour to place him in Anathema with the following malediction:

With the judgment of the angels and the sentence of the saints, we anathematize, execrate, curse, and cast out Baruch de Espinoza, the whole of the sacred community assenting, in the presence of the sacred books with the six-hundred-and-thirteen precepts written therein, pronouncing against him the malediction wherewith Elisha cursed the children, and all the maledictions written in the Book of the Law. Let him be accursed by day and accursed by night; let him be accursed in his lying down, and accursed in his rising up; accursed in going out and accursed in coming in. May the Lord nevermore pardon or acknowledge him; may the wrath and displeasure of the Lord burn henceforth against this man, load him with all the curses written in the Book of the Law, and blot out his name from under the sky; may the Lord sever him for evil from all the tribes of Israel, weight him with all the maledictions of the firmament contained in the Book of the Law; and may all ye who are obedient to the Lord your God be saved this day.

Hereby then are all admonished that none hold converse with him by word of mouth, none hold communication with him by writing; that no one do him any service, no one abide under the same roof with him, no one approach within four cubits length of him, and no one read any document dictated by him or written by his hand.

The excommunication took place when the philosopher was twenty-four years old. Today Spinoza is being accepted by the Jews as one of their famous men. The house in which he

lived in his later life, in which he wrote his "Ethics", and died, is being restored and dedicated to his memory. More than once in history has one generation put a man to the stake and a succeeding generation erected a monument to his honor.

May 1 to 7 is National Music Week. In many communities there will be special programs given in the interest of better music. In many schools there will be music contests held during that week. Music week reminds us that there are two new Mennonite hymnals that will make their appearance soon. Both of them—the one published by the General Conference of Mennonites and the other by the Mennonite General Conference—will contain a rich collection of the best hymns and will mark a distinct advance in singing throughout the church. The writer predicts that the success of these hymnals will depend a good deal upon the amount of effort that will be put forth in the various churches to learn these new (yet old) hymns, and to learn them well. The appearance of the new hymnals will be a good time for hymn contests in the Sunday School. Suggestions for the conduct of such contests can be had by writing to Mrs. Frederic Nichols, Houghton, Michigan, who is the chairman of the Sunday School Hymn Memory Contest sponsored by the General Federation of Women's Clubs. The Exponent would appreciate reports of any hymn contests that are held in any of the churches.

The suggestion of Harper in his book on *Church Music and Worship* (reviewed in the Exponent some months ago) that a part of the Sunday evening service should be given to the study and practice of good hymns seems to me to be practical in many churches. Hymns should be sung by the whole congregation and they should therefore be practiced when a good share of the congregation is present.

Mennonite church music has not yet come to its own. But there is an increasing interest in the subject. We wish that more of our college students would avail themselves of the opportunity to take courses of instruction in church music.

The Bureau of the Census of the United States is at present taking a census of all religious bodies in the country as of the year 1926. J. A. Resler, 615 Walnut Ave., Scottsdale, Pa.,

(Continued on page 128)

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The Christian Exponent is an unofficial journal seeking to promulgate the principles of Jesus, and to contribute something towards a united Mennonite Church. It is open to the free expression of responsible writers representing various points of view, each writer being responsible only for his own contribution.

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Some of these have not yet replied and changes may therefore be necessary.

EDITORIAL

A BENEFACTOR OF MANKIND

The hundredth anniversary of the birth of Joseph Lister makes this an opportune time to estimate the significance of his life. This "gentle Quaker" is thought to have saved more lives than all the wars of the nineteenth century destroyed. After Louis Pasteur discovered that infection and putrefaction in wounds was due to minute living organisms, Dr Lister went the next step and tried to check the development of these organisms. First he tried to kill them with carbolic acid, but later he discovered that by disinfecting the surgical instruments and keeping the wounds clean, he could avoid "surgical fever" which caused so many deaths following surgical operations. Aseptic surgery and anesthetics have made possible the saving of many lives. In this sense Dr. Lister has given life to many in our generation.

MAKING WAR ILLEGAL

While war seems to be looming on the horizon in Orient and Occident, there is a ray of hope in the fact that some countries are continuing their efforts to outlaw it as a means of settling international disputes. Recently Sweden concluded its eighth treaty providing for unlimited arbitration. The fact that the United States refused to make such a treaty will no doubt add to the membership of the "Ashamed of America" club. Either the government of the United States feels that the unbiased judgment of an arbitration commission will not be just or that it has something to fear from just decrees and decisions. There is cold comfort in either horn of this dilemma.

Critics can truthfully say that these arbitration treaties are made by the smaller countries, generally, although Germany has made such a treaty; that the larger countries of the world cannot afford to make them because they have too much at stake. But these critics should be reminded of the fact that even Christianity appealed to the meek and lowly first. With a firm belief in the ultimate triumph of righteousness one can see hope in small beginnings. Christians in America should pray for a time when they need no longer be ashamed of the principles of Jesus when these principles are contrasted with the attitude of the government. What have we done to win the blessings of the peace-makers? Or are we to wait until we get to heaven to make peace?

RELIGION AND THE PRESIDENCY

Since it is beginning to appear as though "Al" Smith, the governor of New York, will be a candidate for the presidency of the United States in 1928, a big question mark has come up in American politics. Should a Catholic who is loyal to the pope be elected as president of a republic founded on the idea of government by the consent of the governed? Several open letters have been addressed to Governor Smith asking him to state his position on the separation of church and state, the public school system, and similar issues. The Catholic church has always opposed the public school system and the separation of church and state and these people wonder whether Governor Smith is loyal to the church in these issues. Would he try to break down the school system?

GOSHEN COLLEGE
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Would he try to establish a state church? These questions are unfortunate. Religion and politics should be kept separate. But American people who know that these institutions might be a stake want to know before they elect Governor Smith. Nor should he object when asked his opinion on these issues, for any man who cannot be elected when his convictions are known should not be elected. No doubt the questions are embarrassing, for if Governor Smith opposes the Catholic views on them he may lose Catholic votes and if he opposes these fundamental principles of American government he can hardly expect support from any but Catholics. Many Protestants will probably feel that the things for which the radicals of the sixteenth century suffered martyrdom are at stake.

WHO SHOULD PAY FOR COLLEGE EDUCATION?

The increasing cost of college education raises many complicated problems which every college administrator must wrestle with. President Angell of Yale University touches upon a very important problem of this type in his recent report. He points out that many college teachers have other part-time work and infers that this makes for inefficiency in college instruction. The reason for this he thinks lies in the fact that salaries are so low that instructors are compelled to do other work in order to keep out of debt. He suggests that one way to meet this problem is to raise the tuition, especially for those who can afford to pay the added cost. Why should a college pay over half the cost of the college education of the son or daughter of a man of means? Would it be fair to make those who can afford it pay the whole cost of their education and at the same time permit others to enjoy the same privileges for less money? This question strikes at the root of what is sometimes called the American system. "One price for all" is the slogan of the wealthier classes. They challenge any other plan as socialistic or confiscatory. The Scriptural method of giving seems to be on the basis of income, "as God hath prospered". Paul refers especially to giving but this might be interpreted to mean our whole attitude toward others. Would it be proper for the administrators of Mennonite colleges to consider the plan of making those who can afford it pay for the full cost of their education, thus leaving the donations to colleges for those whose means are such as not to permit them to enjoy a college training unless the cost is met, in part, by the institution?

A CHALLENGE FOR THE CHRISTIAN CHURCH

The Reverent Vincent S. Burns, who was ousted from the South Congregational Church, Pittsfield, Massachusetts, preached a stirring farewell sermon, in which he pointed out the danger to the Christian Church as coming from within. The "nice" people

prefer profits to humanitarian activities and have forgotten the Master's message which called for the abundant life. One of the big business concerns which he specifically named as one of the instruments which is crushing the poor is reported as having had a profitable year in the same newspaper that reports his sermon. Apparently in Pittsfield, Massachusetts, the text, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?", is not popular. Colossians 3:22 would probably have been a more soothing sermon for the congregation that ousted the minister.

IS NON-RESISTANCE PRACTICAL?

Japan can hardly be called a pacifist nation, but an incident occurred recently which is greatly to the credit of that country. Whereas England and America resorted to the use of gunpowder, Japan won the same end by peaceful means and at the saving of many lives. A "heathen" country has given two great "Christian" countries an example of practical non-resistance. We quote the incident as recorded in a recent number of the Springfield Republican.

"The British, Americans and Japanese had an almost identical problem at Nanking, but they solved it on very different lines. Each had to rescue a number of nationals so unfortunate as to be caught in the tumults attending the retreat of one army and the advent of another, with the mob spirit rampant in the interim. The British were for stern measures, and the American naval commander shared their view, joining in an ultimatum requiring a Nationalist general to come on board the flagship and arrange for sending, under military escort, all British and American citizens to the water-side, under penalty of a renewed bombardment of the city, to which Admiral Williams at Shanghai gave reluctant consent.

"The second bombardment proved unnecessary, because the refugees made their way unmolested to the river without the military escort which had been demanded. But there was one bombardment, lasting an hour and a half, in which, according to a Shanghai correspondent, hundreds of Chinese were killed, a number exaggerated to thousands in anti-foreign propaganda.

"In the bombardment and in the ultimatum the Japanese did not join, preferring to save Japanese lives in their own way. Instead of negotiating at the cannon's mouth and ordering a Chinese general to come on board and kotow to the foreigners, they sent on shore the commander of a destroyer, ostentatiously unarmed and making the peace sign, to parley with the mob and bring out the 190 Japanese in the city. In due time the party appeared and was embarked without serious molestation; the Japanese consul suffered some indignities, but the Nationalist government will be ready to make amends. Incidentally the Japanese by peaceful methods brought out four members of the British consulate staff.

"By a curious coincidence the British, Americans and Japanese in Nanking each had one person killed, so that the rival methods of saving life might seem equally efficient but for the scores or hundreds of Chinese killed by the application of the gunboat theory of protection. In ultimate consequences, however, the two methods may be found to differ widely. The Japanese have never been accused of being deficient in national pride or in sensitive concern for the honor and prestige of their country. If they have turned pacifist in regard to China there is a reason. Perhaps they are willing, as the cynics suggest, to let the Anglo-Saxon take the odium of shooting up Chinese cities, but even so their policy shows a belief that a new China is emerging which it is wiser to propitiate.

"In theory, Washington seems nearer to Tokio than to London, but whereas Tokio imposes its pacific policy on its armed forces, Washington and London seem to have left crucial decision to military and naval commanders on the spot. These by training and temperament incline to believe in drastic treatment of mobs and may give too little heed to larger issues at stake. No doubt they did what at an anxious moment seemed their duty, yet the honors at Nanking rest with the Japanese naval lieutenant who unarmed faced a truculent crowd and brought his compatriots to safety without firing a shot. As an act of personal courage, it ranks high, and as a political event it may be historic. If it had been the deed of an American officer, this country would have felt a thrill of patriotic pride such as the shelling of a defenseless city cannot inspire."

ANOTHER EXAMPLE

In the News-Bulletin of the Federal Council for Prevention of War, Frederick Libby, in an editorial, cites the failure of armed force as a foreign policy and makes a plea for good will. We quote him in part:

All the tricks of propaganda learned in the World War are being practiced to mislead our people as to the true situation. The death of three Britishers, and one American who remained too long in Nanking and fell victims to the mob violence which invariably accompanies the capture of a coveted city has been dubbed "the Nanking outrage". The robbing of a few among the hundreds of foreigners has been exaggerated into an atrocity. One would suppose that the correspondents in China, most of whom are British, even on our Associated Press service, saw nothing of the World War!

To rescue our belated refugees our warships joined the British in bombarding Nanking. Censored despatches say that "three Chinese were killed" (a British despatch); that "six were killed" (an American despatch). Early reports said that 2,000 were killed. Take your choice—as during the war.

In any case, two facts are certain. One is that our American admiral, being senior in command, had

to take the lead in the bombardment; and the other is that all China is so stirred by it that increasing insecurity for American lives and property in the interior of China necessitates their evacuation. Instead of protecting American lives, property, and interests in China, our efforts to do so by force have endangered them.

In contrast with the failure of our method, it is instructive to observe that the Germans and the Russians are enjoying in China the safety that we now lack. Their houses are placarded by the Chinese as occupied by friends of China. They are distinguished by armbands when on the street. Why are they secure? For one reason only—because they have granted China's just demands. For Germany this was no sacrifice because her privileges in China had been taken from her by the war. Yet even so her 5,000 citizens trading in China are reported safe while ours flee to the coast like birds before a storm.

The "protection of American lives, property, and interests" is practicable only if we go further and adopt a sound method of protection. The only feasible method is a genuinely friendly policy. If Secretary Kellogg or his successor will notify the Chinese Ambassador in Washington that the United States Government is ready to make a just and equal treaty with the accredited representatives of all factions in China—as Secretary Kellogg once informed the press he would do but failed to say to the right person—American lives, property, and interests would be safer in China than in Chicago, as every well-informed person knows.

Only the Chinese can make our people safe in China. Force will not win them to this action. Friendship intelligently manifested will.

PEACE CARAVANS PLANNED BY QUAKERS

During ten weeks this summer the Peace Section of the American Friends Service Committee is planning to send out college students two-and-two in second-hand Ford cars to carry on peace education in various parts of the country.

Two men and two women will visit a community, interviewing the ministers, club leaders, and others, presenting their concern and asking for return engagements, when they will speak on peace to as many groups as possible. Arrangements being completed, they will go on to the next town and continue to be their own advance agents until it is time to fill the first engagement.

Each student participating will be allowed \$125 to cover the entire cost of repairs, oil, gas, food, and such lodging as he may see fit to indulge in. Each will be paid \$75 towards his or her college expenses.

However highly paid the propagandists of the military program may be, these exponents of peace will not be accused of profiteering on their mission of service and goodwill.—News-Bulletin.

Why I Believe in the Atonement

Dr. J. H. Langenwalter

This is the fifth of a series of doctrinal articles. "Why I Believe in Jesus Christ", by P. E. Whitmer; "Why I Believe in the Bible", by J. A. Huffman; "Why I Believe in Prayer", by A. J. Neuenschwander; "Why I Believe in the Church", by H. J. Krehbiel; appeared in previous issues. Among the subjects to follow are: "Why I Believe in the Resurrection", "Why I Believe in the Coming of the Lord", "Why I Believe in Miracles", "Why I Believe in the Kingdom of God", "Why I Believe in Non-Resistance", and "Why I Believe in the Simple Life."

(Dr. J. H. Langenwalter is professor of Bible and Religion in Friends University, Wichita, Kansas, since 1925. He was educated at Bethel and Baldwin-Wallace Colleges, Oberlin and Hartford Theological Seminaries, having graduated from Oberlin with a B. D. degree and from Hartford with an S. T. M. degree. In recognition of his work, Baldwin-Wallace granted him an honorary degree of D. D. in 1927. Dr. Langenwalter is an ordained minister, and has served in the following positions: pastor of First Mennonite Church, Halstead, Kansas, 1905-09; dean of Bible Department, Bethel College, 1911-14; and again in 1919-21; president of Bethel College, 1921-25; professor of Bible and Religion Friends University, 1925. Editor.)



That which Jesus Christ did to bring men and God together is one of those great facts in life which defy definition. He tried to get men to understand but failed to do so immediately. They were not ready for it (John 16:12). Perhaps that is why throughout the ages men have argued so much

upon a subject which cannot be solved on the basis of mere logic.

I appreciate the opportunity of writing on this subject devotionally. That makes it a personal matter, i. e. a matter which concerns life as a whole rather than merely the mental or emotional aspects of life. This approach also makes the subject a matter of contact between people of different stages of achievement and experience, instead of making it a point of division between those whose definitions do not agree.

Sometime ago I attended two meetings. The one was in a little church composed of working men and their families. The preliminary meeting was devoted to a study of missions. One member after the other was called upon to read from a book on missions. Most of these folks had attained middle life and could read but very poorly. One woman, in particular, frequently hesitated and then said, "I can't pronounce that." She bore every evidence of having seen hard work and probably many disappointments but evidently she faced the daily rounds of her hard life as brave-

ly and as doggedly as she faced the reading of a chapter in a strange book in her hands. When she had completed her assigned task she sank into her seat with a sigh of relief. When prayers were called for she responded and the chief emphasis in her petitions was the "Atonement". The second meeting was that of many ministers representing two large cities. There was much discussion of the duties of the Church of our day. On the whole the meeting was very profitable and its tone was charged with the spirit of the Christ. At the close an aged man with a long and honored record of service to God was asked to pray. He did so with dignity and with feeling. His clothes and his words were those of a generation ago, but no one seemed to notice that. He also used the word "Atonement" frequently in his petitions, and though the term, as he used it, seemed to include very much more than it did in the case of the woman mentioned above, there was no feeling of incongruity. Evidently the term could and did mean something to him that it could and did not mean to the woman. However, there was every reason to believe that it meant something real and vital to each of them.

There were younger persons of different training and experience in each of these meetings. Some of them did not use the term very frequently, perhaps not at all, yet they showed by word and attitude that there was something about Jesus Christ which had a real meaning to them and which made them do the kind of things they were now doing, instead of yielding to the "opportunities" which were open to them because of their training and ability. A bit of investigation showed that they were not yet as old as were either the woman or the aged minister, clothed in Prince Albert coat and adorned with white tie, had been when they were converted and began using the term which they now so frequently used. Perhaps these young folks will use the term more frequently later on. Meanwhile I am glad that they are trying to express through the lives they live the meaning of what Christ's revelation of God means to them. They may hesitate to use the term which those of an older generation employ but somehow men who need God understand them sufficiently to give God a real chance at their lives.

I believe in the "Atonement", therefore, because I see that that which Jesus Christ achieved for men is at work among all kinds of people today. Their definitions differ, their understanding differs and the terms which they use to express the meaning of the experience to them may differ, but to all it is a vitalizing reality, which means more to them than any of them can fully express.

I also believe in the "Atonement" because of what it meant to folks of Jesus' day. They used varying terms in those days to express themselves and they reached the important discoveries by devious ways but there was a convincing reality about it which has not been dimmed by the ages. Scholars and illit-

erates found in Him something which recast and recharged their lives. Some men needed much time until they knew what had happened and until they were ready to adjust their lives to this new experience but when they did so the convincing evidences which flowed from them became as "streams of living water" which blessed the lives of others and brought new honor to their Lord.

Then, as now, it was not a matter of word but a matter of reality in life. There were "Lord, Lord", professors of Jesus even then. They seem to have arrested considerable attention but to Jesus they were strangers and would remain so even in after life, and were therefore not to be feared by those who honestly sought to understand God and to serve Him.

I have found it a very profitable experience to study the lives of character mentioned or portrayed in the Bible from the angle of personal human experiences. Forgetting time and location one finds a common ground on which we can exchange, as it were, with those of past ages, the experiences which touch our lives most deeply. When the haloes and the anathemas of tradition have been removed from these folks and they appear before us as neighbors we begin to understand some of the realities of their lives in terms which are really helpful to us. Then, too, we understand why they and some of our neighbors of the present days react as they do to our presentation of God and His work.

Again, I believe in the "Atonement" because of what Christ's contribution has meant to me. None the theories, ancient or modern, fully expresses what this means to me. Much of what is written on the subject has repelled me because its spirit was so little in keeping with the Spirit of Him whose work was such that to attempt to define it seems almost doomed to limit its meaning for some one.

A careful survey of Jesus' conception of Himself, early showed me that He believed that He had a unique contribution to make for the good of man and for the honor of God, whom He called Father. He insisted upon this as a matter of fact more than as a matter of dogma or argument. That troubled me a bit at first because it made his position appear as rather weak. Later when I discovered that strength of character does not depend upon a display of brute force, I realized that what had appeared as weakness was a matter of unusual strength. Jesus was so thoroughly right that He did not have to depend upon coercion and was perfectly consistent with Himself when He used the method of loving persuasion, even unto the last opportunity to speak with individuals whom He tried to save from their ways of error, and finally with consummate consistency upon the cross.

The experiences of Jesus are real to me but they are not crass any more than are the tragedies in the lives of righteous men and women, which they meet because they are righteous. He expected His followers to take up their crosses if they would learn of

Him and follow Him; he took up His cross as He learned of His Father and followed Him! No two human experiences are alike and His was uniquely different from all the rest so far as details are concerned, so far as being real human experiences are concerned He demonstrated that He fully understood the problems which confront mankind. In this sense He has become such a challenging example as I have found nowhere else. This part of His work I can understand.

As for the rest, I am willing to walk in the light which His life, yea His very Being, has contributed and is contributing to my life and to trust to further insight and experience to make me able to speak or write words which have the same meaning to others that they have to me. I am confident that to those of us who are more concerned about the meaning of the power of His spirit in life than we are in the formation of statements about Him and His work have so much to be thankful for because of what He means to us that we are unafraid to go on testifying for Him, when occasion permits or demands, in terms and expressions which are understood by those who need Him.

Science and God

Vernon Smucker
Wooster, Ohio.

Does Science aim to displace God? Are our great scientists unbelievers who are plotting and scheming to destroy faith in a personal God and Father? Is it true that the modern scientific theories and discoveries tend toward atheism, and that those who study and accept them must be looked upon with suspicion and mistrust? Does God become unnecessary and superfluous in the thinking of the individual who delves into the mysteries of the universe and who comes to see an orderly scientific arrangement in many things which previously have had no logical explanation of any kind and whose mysteries were only to be accounted for by attributing them to the fiat of an arbitrary God?

The thoughtful and honest individual can hardly answer the above questions in the affirmative. That there are some who claim to be scientists and who frankly repudiate belief in a divine and a superhuman existence is of course only too true, just as there are men in all other walks of life who take a similar attitude. But that the rank and file of those who delve into the mysteries of the universe are unbelievers, or that science itself leads one to take such a position is quite a different assertion and one that is entirely unwarranted by the facts in the case.

It is true, of course, that frequently settled opinions and long accepted dogmas prove to be incompatible with the findings of science, but in every case in the past these things have finally come to be re-

garded in their proper light by practically everyone, and those things which were most fiercely opposed are now no longer questioned. A moment's reflection will no doubt serve to recall a number of things of which this is true. The man who first discovered and announced the circulation of the blood in the body was put to death as an arch deceiver and a foe to mankind. The Copernican theory of the universe was considered heresy of the worst sort. Printing was considered an invention of the Devil. Traveling on railroad trains at the speed of fifteen miles per hour was considered by many as a direct insult to God. Epidemics of Yellow Fever and other diseases were considered direct visitations of Divine wrath upon humanity which were not to be questioned or averted. There are still in existence many pious people who have religious scruples against the use of such common scientific and labor-saving inventions as the telephone, electric lights, automobiles, and even buttons. Yet many of us who feel ourselves considerably enlightened with reference to the above-mentioned things apparently take the position that the limit has been reached, that God has made His final revelations, and that it is our Christian duty to oppose and condemn those findings of science which cannot easily be reconciled with our present way of thinking. If history teaches us anything at all it ought to be that it is dangerous to take such attitudes, and that the heretics of today are often the heroes of tomorrow. The real enemies of Christianity are those who in its name seek to close themselves to the revelation of new truth and to suppress it from others, and not the scientists who are constantly seeking to discover some of the secrets of the universe which are still locked in the bosom of mystery.

The experience of thinking and open-minded men generally proves that real Science does not make one's conception of God smaller, but much greater and more wonderful. Just one illustration of this fact can be here noted. Astronomers have recently been making some striking discoveries. By the aid of a new 100-inch telescope it has been possible to photograph two million island universes, up to 800 million million miles distant. This distance, practically meaningless to the average individual, is just about fifty times as great as astronomers held the stellar world to extend only four or five years ago. Light, traveling at the equivalent of eight times around the earth in one second, requires 100,000,000 years to travel from these farthest known stars to the earth. Does the knowledge that we are living in such a universe tend to lessen our idea of God? Does not the God of such a universe and such a creation, who holds all of these things in the hollow of His hand, become a thousand times more wonderful and more powerful in our consciousness, especially when we remember His individual care and concern about each one of us, than one who has all He can do to regulate this comparatively small and insignificant universe of ours? Surely,

such knowledge adds to, rather than detracts from, our ideas and conceptions of God. The same thing is true in practically any other field of science today.

Careful inquiry has proved, also, that the really great scientists are not unbelievers, but men who stand in awe and reverence as they see the greatness and the wonderfulness of God, and who can worship with a sense of reality which perhaps many of us never experience. Many of them spend years of effort in the interests of a degree of accuracy and a faithfulness to facts which are not impossible for the average person to comprehend. Truth becomes almost an obsession for them. It is not true that they are schemers, perverters, and servants of the Devil. We do wrong to picture them as such. They may sometimes be mistaken, but no one is more eager to correct mistakes or to acknowledge error than they, and in this respect they offer a marked contrast to the glib and smug pronouncements of many zealous defenders of the faith whose only claim for fitness for pronouncing judgment, apparently, is the ignorance in which they so often pride themselves.

We do well to remind ourselves often that the Creator is lord of His creation, and that true science is nothing but a study and an orderly arrangement on the part of the man in his weakness of the greatness and the wonders of God's creation. Let us not discount, either by word or deed, the sacredness and the wonderfulness of this task.

Traits of South American Character

(This is the first of two articles sent us for publication by a missionary on the field. The basis for the quotations is report number eleven given in the Congress on Christian work, held in Montevideo, March 29 to April 8, 1925. The aim of the writer has been to select some of the best material from the report and to add other illustrative observations that will assist in making clear the situation with which the missionaries are dealing.)

South America has a right to expect of evangelical missionaries that they take the trouble to know the life and character of these lands, not only as a matter of importance in fulfilling their spiritual task, but also as a matter of courtesy. The missionary should have an adequate and sympathetic comprehension of the people who are the object of his endeavors.

South Americans are becoming increasingly sensitive about what they regard as the inveterate incomprehension of missionaries. One who signs himself as, "An Unattached Christian Worker", says the following by way of criticism:

"The directorates of missionary associations who send evangelizers to South America, are composed of people who do not know, nor appear to have any special desire to know, these countries; while the missionaries who are sent here, are persons who never become imbued with the environment, or if they do, are not disposed to fall out with their directorates."

"This indictment," continues the report, "is unfortunately true to a most unhappy extent, and yet, how obvious are the advantages to the missionary of

a true comprehension of the people among whom he labors. It gives him a more intelligent appreciation of his task; it awakens in his heart a greater sympathy with the people, and opens new doors of access to their affections; it imbues him with a new prophetic sense, and provides him with an antidote against discouragement and disappointment in his work. How often is a missionary, especially a young missionary, almost driven to despair when baffled by what appears to him nothing more than a caprice in the members of the group among whom he works! How much it would contribute to calm his spirit and give him a fresh start, did he realize that the cause of his trouble was no mere individual caprice, but a national or racial trait."

South American Traits

The following paragraphs are given in an attempt to analyze the racial inheritance and cultural influences that have been factors in producing South American character as it is. This analysis, though a delicate undertaking, is not made with any sense of superiority or of censorship or even of passing judgment, but rather with the aim to state facts. Since it is based largely on the writings of the leading Spanish, Portuguese and South American authors in making their own self analysis, one may be pardoned for reproducing here these telling conclusions.

(a) Spanish Inheritance

Bunge, in his work, "Nuestra America", which the noted Argentine thinker, Jose Ingenieros, considers one of the greatest books on South American sociology ever written, regards the fundamental trait in Iberian South American character to be what he calls "la arrogancia espanola" (Spanish arrogance). All other traits he regards as a modification or effect of this primary quality. The classic arrogance or haughtiness of the Spanish race is shown in a great many ways. It is characterized by an extreme individualism, egoism or selfishness. Sometimes it takes the form of idealistic aspirings; sometimes that of materialistic grovelings.

One who knows Spanish colonial history will find many illustrations of the above traits. The conquest of Mexico and Peru originated in the selfish search for booty. The utter disregard of the rights of the native peoples at the time of conquest and in later government is a clear indication of that haughtiness of Spanish character.

"This trait is further apparent in the fanaticism of Spanish religion. As a result of the wars with the Moors, which culminated in the conquest of Granada, and especially as a consequence of the Spanish inquisition, there was formed in the national spirit a passion for uniformity. The political ideal became identified with the religious. To differ from one of the established dogmas of the faith was regarded as a political crime and punished as an act of treason. In this the early individualistic arrogance of the Iberian race became transferred into national and religious arrogance. The Spanish nation regarded itself as the Lord's anointed to impose the Catholic faith upon mankind."

Spanish secular literature illustrates well this trait. It is a flaming, verbose and involved style. This pretentious swing is noticeable to a marked degree.

"The native self-assertion, due to Iberian ancestry, is manifested in a number of ways in South America. We find it in a certain lack of social cohesion and mutual confidence, in an apparent lack of modesty, in the emphasis on the principle of protest, in the classic code of "honor". It appears in the natural dislike to confess mistakes, in a distaste for the laborious work necessary to achieve ends, in the tendency to anticipate conclusions and to rest satisfied with outward appearances."

In our congregations we find the greatest difficulty in dealing with those who have the greatest share of the true Spanish character. Some will lie with the last breath rather than humble themselves by a modest confession of a fault. Few indeed are those who are willing to begin at the bottom and climb through all the stages of humble toil to a place of greater responsibility with its accompanying freedom of action. Those who are willing to take this slow, hard way are usually the non-Spanish.

"The same principle manifests itself in what we might call the **personal mindedness** of South Americans. Personalities are more potent than principles. The latter are often not the fruit of experience or of reflection, but of imitation, and, in their application, are relative to personalities. Thus many constitutions are perfect in conception though they may be violated in practice."

(b) Tendency to Fatalism

In the South American descendant there is noticeable a "somber sense of inevitability and submission to fate and a careless happy-go-luckyness. Take, as an example, the attitude of the masses toward dictators. After a leader has repeatedly overcome opposition and it appears he has come to stay, his figure catches the popular imagination. They bow to the inevitable and make no effort to achieve a constitutional change. There is in many quarters throughout the continent a pessimistic acceptance of things as they are."

How often is the missionary astonished that the people around him will put up with such tremendously bad city government and such distressingly antiquated systems! They do complain about them sometimes, but rather submit, as though it were a necessary cross for them to bear.

It must be added, however, that in recent years, since the close of the war, a new spirit is becoming evident in the thinking minds. People are discovering something of their own powers and are not quite so ready to rely upon foreign peoples and powers. Some are even ready to suggest that they are "called upon to give the world a lead."

(c) Cultural Humanism

"Educated South Americans are true modern representatives of Hellenic culture, both in its form and content. The Hellenism of South American culture is partly due to racial factors and is partly the product of an education inspired chiefly by French models steeped in the humanism of the Renaissance.

"As regards the racial factor, it is worth while observing that throughout Iberian history there appears no true

sense of sin. According to both Unamuno and Bunge, Christianity, in its Roman Catholic form, never succeeded in awakening a consciousness of sin as moral evil in the Iberian race. The ancient Iberian feared death and punishment, but was not concerned about sin as an active moral principle. The phenomenon of an "awakened conscience" with its haunting sense of sin, has not the prominence in the religious literature of Spain and South America that it has in the religious literature of Protestant countries."

The missionary is inclined to look upon this lack of consciousness of sin as pure indifference to the seriousness of religion. A closer analysis, however, generally proves that many individuals are not capable of realizing the sinfulness of sin. The puritanic spirit in North American character has made quite a different type of consciousness.

"Two Latin traits are specially marked in South America; one is **keen juristic mentality**, and the other a highly developed **aesthetic sense**. The former of these accounts for the greater importance which South Americans attach to exhaustive constitutions and codes. Law and right in South America are essentially a priori; in the Anglo-Saxon world they are largely empirical. The second trait mentioned reveals itself in the much more refined artistic taste of the average South American compared with the average Anglo-Saxon. This accounts for his unresponsive attitude towards the ordinary Protestant service and the tedium with which he listens to the ordinary missionary appeal. His dislike of the form makes him prejudiced towards the substance."

French culture has had much to do with molding South American character. "Paris, not Madrid, is the mecca of educated South Americans."

"One of the characteristics of humanism here in its moral and social aspects is its lenient attitude towards sexual immorality. There is a widely diffused popular philosophy which justifies the 'sowing of wild oats' in youth. Public opinion draws a clear cut distinction between private and public conduct, and with the former it practically refuses to concern itself."

The missionary is often confounded by this most tremendous problem. He finds so many who are extremely cautious about their public conduct but who seem to be void of conscience about their private conduct. One almost despairs in his dealings with some of these cases.

There are, however, **some new factors** to be taken into consideration when studying present day character in South America. The new forces operating are "a new human passion, a new sense of destiny and a new intellectualism." The following, written by a student in Peru, will show something of the new **human passion**:

"The students of Peruvian universities no longer while away their leisure moments in useless conversation in cafes or in empty gossip with the inmates of sensual saloons . . . they prefer more energetic expressions of life. They have a loftier and less egoistic concept of duty. They are not indifferent to the cry of the people who drag out a miserable existence."

Another article makes the following statements: "The first characteristic of the new student generation in South America is that it is less intellectualistic and more human than its predecessors. The writers who awaken a response are men of human passion, men in whose writings intellect serves the heart, in whom enthusiasm for humanity and social justice predominates . . . Occasionally the prophets of Israel are quoted in student magazines as champions of social

justice in their day. More frequently will one find citations from the Gospels, particularly those passages where the Master utters His fiery denunciations against hypocrites and oppressors."

"These young men," continues the report, "and the great masses of workmen with whom they are in contact and whose spiritual leaders they are, are strong internationalists, are opposed to militarism and refuse to have anything to do with professional politicians."

The thinking youth of South America has been looking on the discordant solutions for the chaos of Europe since the war, and, observing the failure, he is feeling a new sense of responsibility. "Europe is sinking," he says, "America is the hope of the world. If so, she must put her house in order to be worthy of her providential mission." This awakening of the national consciousness creates another difficulty for the missionary. People are inclined to identify the North American or the British missionary with this sickening world war. Innocent though the missionary may be of any sympathy with the un-Christian war-schemes and methods, he is confronted with this stigma by those who do not know him and who naturally prefer to oppose him without knowing him.

The new intellectualists of today are contending that people "should not be spectators in life's drama, but actors in it. They should live their lives, not among the monuments of the past, but amid the thoughts and events which will determine the future. They should be prophets of glories to come and not priests of glories spent."

Among the leaders of this spirit are the names of Jose Ingenieros, an Argentine writer, and Jose Vasconcelos, a Mexican. Both are said to exercise an enormous influence on the new generations in South America.

When missionaries take up the burden, they fully realize that there will be trouble and danger and privation for them. They know it, because modern missionaries are among the broadest and best educated people there are in any calling. Therefore, it is not surprising to read in the dispatches from China that some of the missionaries refuse to leave their posts. That is an example of faith in God and humanity even though that humanity has yellow skins. Also it is an example of fortitude and real love and regard for the work being done and faith in the efficiency of the fruits of civilization and religion. To merely be a missionary when skies are sunny, and all conditions are lovely somehow does not seem to measure up to the great commission which the Master gave His followers. To be a missionary when all is dark, when superstition seizes upon the child-like minds of one's charges, when violence and terror reigns and the demand for courage and fidelity and grace is imperative, requires strong men and women of understanding and devotion. If missions in the name of Jesus of Nazareth is worth while at all, they are worth the kind of concentration that keeps their advocates and agents on the job in the face of calamitous conditions.—Editorial in Newton Evening Kansan Republican.

Freeman Junior College

By President A. J. Regier

Freeman Junior College was incorporated on Dec. 14, 1900 under the name of "South Dakota Mennonite College." It was established and is still largely maintained by the Mennonites of South Dakota. The educational opportunities were very meagre when our people emigrated to this state in the year of 1873. The leaders among them soon realized the need of education, if they were to maintain their life as a church. For a number of years the school question was agitated and finally a school organization was completed.

After the erection of a suitable building the school was formally opened in 1903 with Rev. H. A. Bachman and Peter P. Janzen as teachers. The course of study at that time did not comprise much more than the common school subjects and Bible. Many of the pupils were beginners. New courses of study have been added as the need arose. Since 1911 the normal courses have been recognized by the State Department of Public Instruction and in 1922 the Academy was fully accredited. In 1923 the first year of College work was added and in 1926 the second year's work was introduced. Today the students from our Junior College receive provisional standing at the University of South Dakota and are given regular credit for the work taken in our Junior College department, provided they can make an average of at least 80. After our Library and our science equipment is improved we have been promised full recognition.

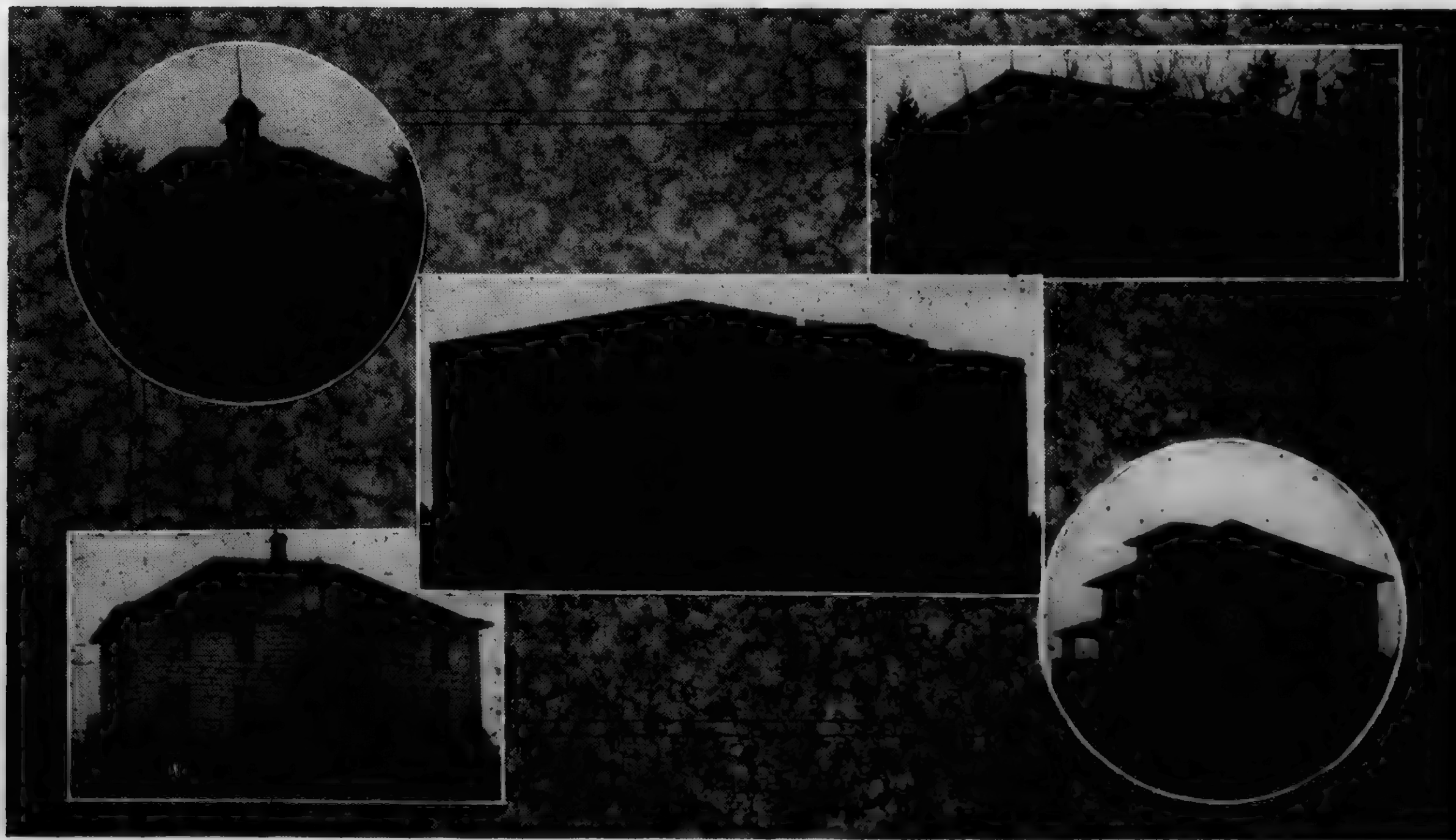
At present there are five buildings on the College campus. The old college building, the old dormitory

including the dining hall and kitchen, the ladies' cottage, the Gym-Auditorium and our new Memorial Hall. In 1923 the Gymnasium-Auditorium was built at a cost of \$7,500.00. The building of the Gymnasium was more or less a student and faculty project. The students themselves did a lot of soliciting and also a great deal of the manual labor. The building was put up first, then after a few months the floor was put in. The next year the ceiling was hung and the balconies put in by one of the classes. After the dressing rooms and showers will be put in and a better heating system installed our gymnasium will be completed.

Our new Mennonite Memorial Hall, a class room and Administration building, was erected during the summer of 1926. For the last decade a new building had been agitated and in 1919 the Board decided to make an attempt to collect funds for a new building. At that time about \$43,000.00 were pledged for that building. The financial reverses that followed upset all the building plans for about 6 years and nothing was done. In the summer of 1925 the campaign was again started. All the old pledges had to be renewed. Times had changed and some people found it hard to renew their old pledges. In the spring of 1926 the architect was chosen and the general contract was let. Work progressed so rapidly that the cornerstone could be laid July 18th. The building was dedicated December 19th. Prof. Paul E. Whitmer, Bluffton, Ohio; Rev. J. M. Tschetter, Carpenter, S. D., and Dean E. S. Sparks from the University of South Dakota were the speakers for this occasion.

It may be of interest for the public to know something about the amount of donation work that

GROUP OF FREEMAN JUNIOR COLLEGE BUILDINGS



Old College Building
Old Dormitory

Mennonite Memorial Hall

Gymnasium-Auditorium
Ladies' Cottage

FRANKLIN COLLEGE
LIBRARY

was done by the community. The excavation work was done by the students and some of the farmers who came in with teams and scrapers. All the building material was hauled by the people of this community as donation work. About 450 loads of sand were hauled from a pit 4 miles south of Freeman. About 60 carloads of building materials were unloaded and hauled to the building site. Some of the farmers worked 7 and 8 days apiece during the time of construction of this building and a few of them more. Many of them worked about 3 or 4 days and they were all willing workers. It was an enormous undertaking for a community to do all this work gratis. The Board of Trustees of Freeman Junior College firmly believe in Christian Education and with faith in God and confidence in the good will of the community, they gladly undertook this work. Many times the President of the Board, Mr. J. C. Mueller, who lives about 10 miles from town was called in for a special meeting and Mr. A. A. Wollman, the Treasurer, spent at least a few weeks working for the new building. The faculty members who were here during the summer months also spent many days doing donation work for the College. Between three and five thousand dollars have been saved by the community and this was made possible through cooperation.

The building as it now stands, cost a little more than \$60,000.00. It contains 13 class rooms, a Chapel, a study hall, a library, 3 offices, 2 teachers' rest rooms and 4 toilet rooms. Some of the special features of the building are an artificial ventilating system and the Johnson system of temperature control. It is a modern fire proof building.

As stated before the name of the building is "Mennonite Memorial Hall". We wanted to commemorate the 400th anniversary of the founding of the Mennonite church. We also wished to commemorate the 50th anniversary of the settlement of this community and lastly we wished to commemorate the founding of our school 25 years ago. Therefore we deemed it very appropriate to have the building named "Mennonite Memorial Hall," commemorating the three important events in the history of our people.

At present we are offering the following courses; a two year college; a normal, a Bible, a music and an academy course.

The aim of the school may be briefly stated as follows: (1). To offer educational opportunities to the young people of the community, giving them practical training for active life in the various communities as farmers, businessmen, teachers, Sunday School workers, ministers, missionaries, etc.

(2) To lay a broad foundation for life and to instill principles that will lead to the upholding of virile christian character.

(3) To study the Bible to impress the value and importance of the Christian religion upon the minds of

the young people and then to lead them to be followers of Christ.

This institution is under the direct management of a corporation consisting largely of members of the various Mennonite churches of South Dakota. Therefore it bears a vital relation to our churches. A contribution of one hundred dollars to the college fund secures the right to membership in the corporation.

Prof. H. A. Bachman was the first president of the school, 1903-1904 and again from 1908-1912.

Dr. J. R. Thierstein	1904-1908
Prof. Benj. J. Kaufman	1912-1913
Dr. Eddison Mosiman	1913-1917
Prof. P. F. Quiring	1921-1922
Prof. A. J. Regier	1917-1921

- and again from 1922-1927.

The present faculty consists of the following people; A. J. Regier, Pres., P. F. Quiring, Restistrar and Instructor in Math. and Science; Benj. P. Waltner, Instructor in Agriculture and German; A. R. Eschliman, Dean of Men and Instructor in History and Education; J. John Friesen, Instructor in English; Rev. Elmer Basinger, Instructor in Bible; Ellen Duxbury, Instructor in Music; and Selma Rich, dean of the Girls and Instructor in Domestic Science and English.

A TIMELY PRAYER

The President of the University of Wisconsin opened the current session of the legislature of that state with a prayer which might well be considered by all thoughtful Americans. Senator Norris had it read to his colleagues, as follows:

Almighty God, Lord of all governments, help us in the opening hours of this legislative session to realize the sanctity of politics. * * *

Give us the insight and grant us the power to lift this business of government into an adventure that we may with reverence call the politics of God, because by it we shall seek to fashion the life of this Commonwealth in the likeness of that city of God which has been the dream of saints and seers for unnumbered centuries.

Save us from the sins to which we shall be subtly tempted as the calls of parties and the cries of interests beat upon this seat of government.

Save us from thinking about the next election when we should be thinking about the next generation.

Save us from dealing in personalities when we should be dealing in principles.

Save us from thinking too much about the vote of majorities when we should be thinking about the virtue of measures.

- Save us in crucial hours of debate from saying the things that will take when we should be saying the things that are true.

Save us from indulging in catchwords when we should be searching for facts.

Save us from making party an end in itself when we should be making it a means to an end. * * *

May we have greater reverence for the truth than for the past. Help us to make party our servant rather than our master.

May we know that it profits us nothing to win elections if we lose our courage.

May we be worthy of the high calling of government. Amen.

THE SUNDAY SCHOOL LESSONS

By A. S. Rosenberger

May 1

PETER'S DENIAL AND REPENTANCE

Lesson Text: Mk. 14:53,54, 66-71; Lk. 22:61-62.

In the incident which forms the basis of this lesson, Peter committed what was perhaps the blackest of all his sins. He denied his Lord. Under conditions of danger attending the trial of Jesus, he professed not to be one of the followers of the Galilean.

Yet there is something to be said to the credit of Peter. The other disciples did not even remain near enough to their Master to be accused of being His followers and so he faced the temptation of saving themselves by denying Him. When He was taken in the garden, they all left Him and fled. Peter followed afar off, and in this we can trace his desire not to desert the Master entirely. This action was worthy as far as it went, but as Peter found out, to follow Jesus afar off is unsatisfactory and dangerous.

Peter had confidently expressed his loyalty to Jesus, and had said that if all the others deserted the Master, he would not. Now the test came and Peter failed. Perhaps the danger of overconfidence played its part in his fall.

We, too, can proclaim our loyalty to Jesus. Is there any danger that we may deny our Lord? Will we successfully meet the test? Some crisis may come to us that will shake our lives and convictions to the very foundation. To accept Christ as our Savior means also to accept His way of life. This Way of Life carries with it certain consequences. As followers of Jesus we look at all the problems of this age in the light of the teachings of the Master. Our international, social, moral and individual problems could all be solved on the basis of His Gospel. Yet this is the unpopular way, there is opposition to it. If we are not willing to go through with His program and live out His teachings, are we not denying our Lord, just as much as if we cursed His name? Are we prepared to pay the price of Christian discipleship today?

Temptations and crises often come suddenly. Often we are found unprepared for them. The guarantee against temptation and of meeting life's crises successfully is to develop a strong Christian character. No one ever reaches that state of perfection that makes him safe from temptation, but our safety lies in emphasizing the positive things of Christian character and never leaving ourselves unprepared. Two great dangers of temptation are overconfidence and blindness. The former takes the temptation too lightly and the latter does not realize its danger. Are either of these dangers subjecting me to possible failure in meeting some crises? If we seek to live a positive Christian life and remain in close fellowship with our Lord, we shall best be prepared to meet any crisis that comes.

After Peter had denied his Lord, Jesus turned and looked on him, and Peter then remembered that Jesus had said that before the cock crow, Peter would have denied Him thrice. Peter saw in the Master's eyes a look of pain and sorrow that struck to his very soul. He went out and wept bitterly. He shed tears of repentance. One of the splendid things about Peter was that when he did sin, he was willing to acknowledge it, and repent, and seek to live a nobler life. We, too, ever have the offer of God's forgiveness and the open doorway to a better, nobler life. Are we willing to repent and redeem our failures even as Peter did?

I would be true to Thee, Lord!

May 8

PETER AND THE RISEN LORD

Lesson Text: John 20:1-10; 21:15-17.

The fact of a Risen Lord is a great central point of the Christian faith. Let us consider the importance of the resurrection. It is first of all a pledge of the immortality of all those who live life in fellowship with Jesus as their Savior. He Himself said, "Because I live, ye too shall live". The fact of immortality in turn greatly influences life here, for we plan life very differently if we are to live on forever than if our days on earth would be the sum total of our existence.

The resurrection also gives a greater meaning to the life and death of our Master. Without it, we could only say that He lived an exemplary life and that He died a martyr's death on the cross. But the fact that He conquered death and appeared again as the living Christ, aids us in believing that He came forth from God, and that the cross was not a tragedy but a part of the plan of God, and stands as a glorious symbol of a Father's love giving to the uttermost for the salvation of His people. The apostle Paul says, "If Christ be not risen, your faith is vain".

The resurrection means that we do not have a dead Master but a living Savior, and that Christ through the Holy Spirit is a power in the world today, a living presence and not a mere memory. He is at work, influencing and transforming the hearts and lives of men in the task of building the Kingdom. We may not fully understand the nature of the resurrection, but we need to fully appreciate the importance of this truth of our Christianity.

There are some thoughts that aid our faith in connection with the events of the resurrection. First, the disciples were not expecting any event of this kind. Jesus had told them that He would rise again, but they did not comprehend His meaning. When Jesus was crucified, they were scattered, discouraged and defeated. His appearance was as much a surprise to the disciples as to any one else. Our lesson text indicates this. But after the Lord appeared to them, they became different men, with new courage and hope. Then again, the disciples were very certain that their Lord appeared to them. The accounts leave no room for any mistake. Paul says that He appeared to over five hundred at one time. It would be hard to explain these appearances on any other ground than actual fact.

The tomb had been carefully guarded. With Roman soldiers on duty, the body could hardly have been stolen. How shall we explain its disappearance other than through the resurrection?

The greatest testimony to the Risen Christ is our own consciousness of His presence, and the fellowship that we can have with Him today. The Christian's experience of fellowship is such that he knows that Christ lives.

Peter was one of those who entered the empty tomb. A little later on the Lord appeared to him. As Peter had three times before denied his Lord, so he is now three times asked to confess his love for Him. Each affirmative answer brought the call to tend the Master's sheep. Fellowship with Christ must express itself in service. The greatest requirement for service is love. If we really love God and have fellowship with His Son, who conquered death, we will be willing to pour out our lives in service to a needy humanity about us.

We thank Thee, our Father, for the fellowship we can have with the Risen Christ.

From My Book Shelf

Miss Anna Yoder, Teacher, Goshen, Ind.

Curriculum of Worship for the Junior Church School.

Vol. I and II. By Edna M. Crandall. The Century Co., N. Y. Vol. II., 1926, about 364 pages each. Price \$2.00 each.

Miss Crandall gives materials to be used in the Worship Service in the Junior Department for each Sunday from October to June for two years. Memory work, which is presented in a very interesting way, is stressed very much. Pictures are used effectively in illustrating the themes of the services, the hymns and Scriptures. These are very valuable books for workers with Juniors.

The Use of the Story in Religious Education.

By Margaret W. Eggleston. The Geo. H. Doran Co., 1920, 181 pages. Price \$1.50.

Any one who reads this book carefully cannot help but become a better story teller and thus become a better teacher of children. In the last chapter a most interesting personal story is given showing how the 121st Psalm became a source of real comfort in the life of the author.

Training the Devotional Life.

By Weigle and Tweedy. The Pilgrim Press, 1919. 85 pages. Price, 25 cents (paper cover).

Some of the subjects which are discussed are the use of hymns in worship, how to use the Bible devotionally, family worship, and church worship. A plea is made for parents and teachers to have a devotional life such that the spirit of worship can readily be imparted to the one taught. This book deals with the elementary principles of Christian worship and tells how children may be trained to worship.

Famous Hymns with Stories and Pictures.

By Elizabeth Hubbard Bonsall. The Union Press, 1923. 116 pages. Price, \$2.00.

Mrs. Bonsall tells us in this book how our hymns have come to us. Then follow 50 hymns with a brief story of the author, how the hymn came to be written, or an interesting story of the hymn. Opposite the hymn is a picture which may be used to illustrate the hymn.

Jesus—The Master Teacher.

By Herman Harrell Horne. The Association Press, 1920. 212 pages. Price, \$1.15.

This is a book not intended for reading, but for study. Study to find out how Jesus taught and to see how we can apply His methods for more effective teaching.

Junior Method in the Church School.

By Marie Cole Powell. The Abingdon Press, 1923. 320 pages. Price, \$1.25.

This volume is written by one who surely knows Juniors and has worked with them successfully. The Junior worker will find here some good material which will be a guide in organizing and conducting a Junior Department.

How to Teach Religion.

By George Herbert Betts. The Abingdon Press, 1919. 223 pages. Price, \$1.00.

In order to become a successful teacher of religion the teacher must know his pupil, must know his subject matter, know and must know how "to present the subject matter selected to make it serve its purpose in stimulating and guiding the spiritual growth and development of children."

Any of the above books may be ordered from the Christian Exponent Co., Sugarcreek, Ohio.

THE OPEN FORUM

THE INSPIRATION OF THE BIBLE

Dear Editor of The Exponent:

I wish to congratulate the readers of The Christian Exponent especially at this time, for the excellent series of articles on "Why I Believe—" in Jesus Christ, the Bible, Prayer, and am in eager anticipation of those to follow. One point in the article of Dr. Huffman on the Bible gave rise in my mind to a desire for another subject that I would like to see added to the list of subjects treated and to be treated in the series in question. The point I have reference to is on the subject of the inspiration of the Bible and the point might be embodied in the subject, "What is meant by the Inspiration of the Bible?" based on the commonly quoted passage of II Timothy 3:16. What do you mean by saying you believe in the inspiration of Scriptures—"all Scripture"—as said passage puts it? Do you mean what the Fundamentalists claim, verbal inspiration, which virtually means dictation? Or do you mean, what it means to me—inspiration, or in-breathing by the Holy Spirit, of Divine revelation of eternal truths and the Will of God to man, into the scientifically erring human stories as recorded in the Bible? Speaking concretely, referring to the story of creation as recorded in the first chapter of Genesis, if you believe in verbal inspiration, do you mean to say the story was virtually dictated verbatim to the writer, what God created the first "day", and after "evening and morning" what He created the second day, and so on? And if you believe in that kind of inspiration,—or dictation—, are you willing to go the whole way of consistency, as Wilbur Voliva, of Zion City, and boldly come out with a belief what the creation story and the Bible as a whole certainly verbally implies, namely, that the earth is flat, that the sky is a vault, that sun, moon and stars literally rise and set, etc., etc., or are you trying to camouflage the plain words of the Bible to the extent of agreement with the simplest tenets of geography by saying "days" in the creation story do not mean what they plainly say, but mean 1,000 years, and that the Bible nowhere "says" the earth is flat and that "firmament" does not mean vaults? In other words, if you are a verbal-inspirationist, do you mean that the Holy Spirit "stooped to the intelligence of the ancient reader" of His word and said one thing, where He meant something else? If you do, I would say, **shame on you** to impugn such tactics to the Holy Spirit!

And if you insist on verbal inspiration, but admit that the uninspired ancient copyists and the modern translators very frequently differ in reading as they do, do you mean to admit that God would suffer His infallibly dictated Word to be thus bangled with and spoiled by the copyists and translators? **What do you mean?**

Dalton, Ohio.

N. G. Fankhauser.

FINANCES OF THE CHRISTIAN EXPONENT

When the president of the board of directors of the Exponent wrote his forum article for the February 11th issue, he gave one paragraph on finances. Last week, one mail brought pledges totaling seventy dollars. The signers of these pledges live in three different states and four different communities. One of them from Pennsylvania writes, "I feel that the Exponent is filling a much needed place in our church and for that reason I am glad to have a part in its support." Another from Iowa sends a ten-dollar pledge and adds, "in a few years I'll gladly sign the twenty-dollar pledge, as I think the Exponent is certainly doing a good work." Apparently this supporter sees a future for the Exponent.

No doubt there are still many who would like to do their part in supporting the Exponent. Anyone who wishes to become a guarantor can get information and pledge cards from

the treasurer. If you have friends who are interested, write for cards to supply them.
J. C. Meyer, Treasurer.
2617 E. Boulevard, Cleveland, Ohio.

A SOUTH AMERICAN VIEW OF MENNONITES

The following article appeared as an editorial in the Buenos Aires Herald some months ago:

The Coming of the Mennonites

Argentina has had many strange visitants in the course of the last hundred years. Her vast expanse of level Pampas have appealed to the migrant passion dormant in so many branches of the human race and so frequently associated with religious fervour. Again and again sects and tribes have heard the trumpet call, "Come ye out from among them" and have looked to the Southern continent as the promised land. There was once some talk of a Mormon move, many years ago; the Welsh settlement of Chubut and Trelew is one of the most interesting movements of its kind in Britain's modern history; there have been the Hirsch colonies in Entre Rios, and now there is good reason to believe that another group of "peculiar people", the Mennonites, are about to settle on Argentina as their temporal home. German in their origin, these people founded a colony on the Saskatchewan in the Dominion of Canada, and the passing of a law abolishing foreign-language schools has been the last straw leading them to migrate anew. They are conscientious objectors to war and bloodshed, and therefore will not fight; their mental status and educational ideals are very low, and they refuse to send their children to the free schools provided—with education in English—by the Canadian Government. It cannot be felt that these are the sort of immigrants wanted in Argentina today. Knowledge of Spanish is rightly made as near compulsory as it can be for the immigrant who seeks citizen's rights, while, however, much we may deplore militarism and military service, in a free democracy such as Argentina, all must be liable

and all must undertake to serve at need. The encyclopaedia tells us that Menno, the founder of the sect, was a Frieslander, who in 1536 left the Roman communion after studying Luther's writings. He followed Baptist principles, silent prayer was part and parcel of his church worship, marriage with outsiders was prohibited, and women had no part in church government. Oaths and the taking of life were absolutely prohibited, and the simplicity of this somewhat attractive movement has lasted down to the present day. While originally founded in Holland, the followers of Menno are today chiefly confined to northern Germany, whence the Saskatchewan colony derives. They are also found in Southern Russia, whither the Empress Catherine transplanted them, and it is from these colonies that the American churches were founded. From early years their religious scruples on the subject of bearing arms and oath-taking have been respected, even by Napoleon, who used Mennonites in his hospitals. The forerunners of the Quaker and Plymouth Brethren, they are admittedly inoffensive folk, but one wonders how this new addition to the heterogenous melting pot of modern Argentina will blend with the present metal.

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Five-volume set of Schurer's, "The Jewish People in the Time of Jesus Christ" and index volume. Good condition. Price \$5.00. Address, Box 181, Sugarcreek, Ohio.

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Notes from Here and There

The general theme of the Lenten Lessons at the First Mennonite church, Philadelphia, is the "Spiritual Struggle".

Fourteen students of the Bethel Mennonite church, Fortuna, Mo., are enrolled in the catechetical class conducted by the pastor, Rev. J. D. Warkentin.

Communion services will be held at the Donnellson Mennonite Church on Sunday, April 24. A number of people will be added to the church on that day.

Rev. and Mrs. Ralph Smucker and their sons, missionaries to India, returned to their home at Tiskilwa, Illinois, on April 2, after spending seven years in India. They visited Palestine on their return trip.

The Young People's Society of the Tiskilwa Mennonite Church recently completed a study of Robert E. Speer's study of the race problem, "One Blood". The pastor of the church, Rev. Earnest Bohn, is at present conducting a study of the Synoptic Gospels at the mid-week service of the church.

Goshen College has announced that Samuel Witmer, Harold S. Bender, Ryndol B. Hohn, Guy F. Hershberger, Edward Yoder of the regular faculty and Paul Erb of Hesston College will be the teachers at the summer school of the college.

The Hutchinson County Sunday School Convention will be held at Freeman, S. Dak., April 24. On May 8, the South Dakota Mennonite Sunday School Convention will be held in the College Auditorium at Freeman, S. Dak. The main topic will be, "The Sunday School Teacher."

As there are so many members of the Berne Mennonite church who play musical instruments the players have been divided in groups who take turns in playing the accompaniments at the Sunday morning and evening services and at the mid-week meeting of the church.

Samuel Burkhard, former instructor at Bluffton College, now a professor of education at the Tempe State Teachers College, at Tempe, Arizona, will read a paper before the educational section of the American Association for the advancement of Science (Southwest division) at the meeting held at Santa Fe April 12-14. Prof. Burkhard included in his paper a number of constructive peace ideas.

Prof. J. Quiring of Bluffton College delivered a series of addresses in the Swamp Mennonite Charge, April 3-10.

The Calvary Mennonite church of Washington, Illinois, had a class of twenty-two members who were baptized on Easter Sunday.

The Bethel College Girls' Glee Club gave two concerts at the Mennonite church at Deer Creek, Oklahoma, on April 2 and 3.

Rev. Emanuel Troyer of Carlock, Illinois, will be the special lecturer at the Eastern District Mennonite Conference, to be held at the Zion church at Souderston, Pa.

The annual Bluffton-Illinois banquet was held in Bloomington, Illinois, March 26, at the Y. W. C. A. There were twenty-two present and everyone enjoyed meeting old friends again.

The Central Conference of Mennonites will hold a missionary rally at the East White Oak Church, near Carlock, Illinois, on Sunday, April 24. Among the speakers will be Rev. I. R. Detweiler, Rev. S. S. Yoder, Rev. E. T. Rowe, Rev. J. H. King and Rev. W. B. Weaver.

Rev. W. B. Weaver, pastor of the North Danvers, Illinois, church, has recently moved from Danvers to 509 East Graham street, Bloomington, Illinois.

A cablegram from Tamingfu, Chihli Province, China, states that the consul has advised the missionaries to leave their station for Tientsin. Those whose furloughs are due will return to America.

The Women's Missionary societies of the First Mennonite and Ebenezer churches, Bluffton, and the St. Johns and Grace churches, Pandora, held their first joint meeting at the Grace church on April 7. The topic for discussion was, "Peace". Mrs. E. A. Sommer, returned missionary from Africa, addressed the meeting.

The Commencement exercises of the Hoffnungsau Preparatory School were held on April 1. The baccalaureate sermon was delivered by Dr. Kliever of Bethel College, on March 27. Fourteen students received their diplomas. P. T. Neufeldt is principal of the school.

L. H. Glass of the Altoona Mission Station gave two very inspiring messages at the Grace church, Pandora, O., on March 27. The St. Johns church co-operated in the evening service. Preceding the church services, the Intermediate Christian Endeavorers of the two churches gave a program.

The Springer Girls' Quartet of the Aurora Mennonite church, Aurora, Nebraska, sang at a meeting of the Hamilton County Sunday School Convention at Giltner, Nebraska.

A class of eight was received into membership at the First Mennonite church at Bluffton, Ohio, on Palm Sunday. The spring communion services were held on Easter Sunday.

Prof. E. J. Hirschler, professor of mathematics at Bluffton College, has been granted a leave of absence next year. He expects to spend the year in advanced study, probably at Harvard. Mr. Thielman will teach his classes during his absence.

The Girls' Glee Club of Bluffton College is spending the Easter vacation in giving programs in Mennonite communities in northern Indiana. The Men's Club of the same institution have a number of engagements scheduled in eastern Ohio.

The Mennonite church of Burrton, Kansas, recently surprised their pastor, Rev. H. P. Krehbiel, and Mrs. Krehbiel, by serving a dinner at the church following the Sunday morning services. Rev. and Mrs. Krehbiel will soon leave on an extended trip to Europe and the East.

The Men's Glee Club of Bethel College is making an extended tour during their spring vacation. They expect to give programs in Donnellson, Pulaski, Wayland and Mt. Pleasant, Iowa, Carlock, Normal and Chicago, Illinois, Bluffton and Pandora, Ohio, Berne, Indiana, and Fortuna, Missouri.

EDITORS' CHAT

(Continued from page 114)

has been appointed Special Agent to collect statistics for all the Mennonite bodies. We suspect that it is a difficult job to report the truth regarding seventeen different kinds of Mennonites and we sincerely hope that Brother Ressler will receive the hearty cooperation of everyone concerned. We are not the largest body of Christians, by far, but it will probably require more government ink to record our statistics than any other denomination in the United States.

This is a good time for you to send the Exponent to some of your friends. We never had a more interesting set of articles on the desk waiting for publication. Aside from these Dean Whitmer of Bluffton will write regularly while on his trip to Palestine. One dollar will pay for a trial subscription for your friend.

Sincerely yours,
Lester Hostetler.

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

May 6, 1927

EDITORIAL

TEN YEARS AFTER THE WAR
O. B. Gerig

WHY I BELIEVE IN THE KINGDOM OF GOD

J. E. Hartzler

THROUGH ORIENTAL EYES

Ed. G. Kaufman

COTTONWOOD AND CAT'S CLAW

Elsie Byler Burkhard

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The Editor's Chat

Dear Readers:—

I received a copy this week of The American Weekly of Buenos Aires, in which occurs a long article on "The Great Mennonite Migration to Paraguay". The article contains some interesting information, including a copy of the charter under which the Mennonites are entering their new home, and a large part of the article will appear in the next issue of the Exponent. Aside from this article, one of our contributing editors, Benjamin Ewert, from Winnipeg, will write an article for us on this Mennonite migration from the point of view of their brethren in Canada. That a group of our brethren should pull stakes and travel several thousand miles in search of a new home is an adventurous though not unprecedented thing to do.

We are all reading everyday about the desolation that is being wrought by the overflow of the Mississippi. Ten years ago we were all interested in relieving the suffering of war-stricken Europe. The sufferers of the Mississippi basin should likewise appeal to our sympathy. About 100,000 people are homeless and many of these are easy victims of disease due to exposure. The homes of 10,000 more will be sacrificed by the breaking of the levees below New Orleans in order, as it is hoped, that the great city might be saved. Henry M. Allen, National Director of Relief for the Red Cross says: "No man can exaggerate the seriousness of what has and is taking place—it staggers imagination." As we help the least of these sufferers, we help Christ.

This is the time of the year for high school commencements in many of the rural districts. Attendance at high school has grown by leaps and bounds in the past ten years. It is not so evident that our schools are doing all they should for the pupils and it is certainly a question whether country people are getting the consideration they deserve. Our educational system, many feel, is planned for the city and imposed upon the country. One farmer complained that the school authorities insist upon hauling his child to school and then pay a man \$2500 a year for exercising him when he gets there. Fortunately our educational system is not static but is in a state of flux, and that adjustments are constantly made to conform the system to the needs of the pupils.

The Glee Clubs of the various colleges were active during the Easter vacation. The Goshen College Glee Club, under the direction of B. F. Hartzler, made a tour through Illinois and broadcast a program from Chicago. The Bethel clubs, men's and ladies', were as far east as Ohio, and rendered excellent programs. The Men's Club of Bluffton College made a trip through Ohio and Pennsylvania. It was our privilege to hear them at Sugarcreek, and many said it was one of the best musical concerts ever given in town. A correspondent writes of their program at North Lima, Ohio, as follows: "The concert was very well rendered and immensely appreciated by all present. This is the first time any Bluffton organization visited this community. The young men were the guests of Mennonite homes after the concert. The young men made a favorable impression on the people of the community both as entertainers and later as guests."

Evidences of thorough training and good character are good excuses for the existence of any educational institution.

Sincerely yours,

Lester Hostetler.

NOTES FROM HERE AND THERE

Dr. C. Henry Smith of Bluffton College is scheduled to address the Mennonite Historical Society of Goshen College on the subject, "The Early Mennonite Immigration into Pennsylvania", on May 8th.

Every Saturday afternoon a group of the boys of the First church, Philadelphia, may be found playing the national game in the Burholme Park under the direction of Earle Bechtel.

The Sunday school of the Sterling Ave. Mennonite church in Kitchener, Ontario, presented the cantata, "The Lighted Cross", on Easter evening. The record attendance of the Sunday school now is 252.

A feature of the Sunday evening services at the Pulaski (Iowa) Mennonite church is the song service held once a month after the Christian Endeavor program. Congregational singing, solos, quartets, and orchestra numbers are given. These services are under the direction of Miss Adah Augsburg, to whom is due in a large measure the continuation of these services, which were instituted by Rev. A. S. Bechtel during his pastorate at the Pulaski church.

FROM MY BOOK SHELF

J. B. Cressman, Kitchener, Ont.

1. Essays Catholic and Critical.

By members of the Anglican Communion (England).

The Macmillan Co., 1926.

"The contributors to this volume have nearly all been enjoyed in University teaching during recent years and have thus been brought into close touch with the vigorous currents and cross-currents of thought and feeling amid which Christianity has to render its own life and truth explicit; and they have been compelled, both for themselves and for others, to think out afresh the content and the grounds of their religion. This book is the result of their endeavor."—From the Preface.

2. Life in Shakespeare's England,

a book of Elizabethan Prose, compiled by J. Dover Wilson. The Cambridge Press, price \$2.75.

"The volume is indeed a triumph in the utilizing of the anthology form for the presentation of social history. In its 300 pages will be found intimate descriptions of what life was like in Shakespeare's time, written by Shakespeare's own contemporaries."

3. The Enjoyment of Poetry.

Max Eastman. Scribner's, \$1.25.

"The purpose of this book is to increase enjoyment that the poetic in every day perception and conversation should be known for what it is, and not separated from the poetic in literature, is to my mind essential to the full appreciation of either."—From the Preface.

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The Christian Exponent is an unofficial journal seeking to promulgate the principles of Jesus, and to contribute something towards a united Mennonite Church. It is open to the free expression of responsible writers representing various points of view, each writer being responsible only for his own contribution.

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Some of these have not yet replied and changes may therefore be necessary.

EDITORIAL

"KEEP THE BOY ON THE FARM"

This is advice that is constantly given. But the movement from the country to the city continues. The United States Department of Agriculture estimates that in the year 1926 2,155,000 persons moved from the country to the city. This is almost exactly the equivalent of one-half of the farm population of the states of Ohio, Indiana, Michigan, and Wisconsin.

The fact is that the country produces a surplus of children and move they must. Not all of them can find profitable employment in the country and whole legions of advisors cannot dam back this flow. Many of those who leave the farm are young people. The farm manages to feed them, clothe them, educate them until they come of age when they turn their backs on the farm and farming and go to become workers, bankers, teachers, manufacturers, and merchants in the cities. The best that can be done is to see to it that these young people take with them high

ideals of life. It is here that the country church stands at a crucial place in American religious life.

WHAT DID WAR BRING?

Here is the answer of Senator Norris of Nebraska, the only survivor of a group of six Senators who voted against going into war with Germany, ten years ago. Stone of Missouri, LaFollette of Wisconsin, Lane of Oregon, and Gronna of North Dakota are dead, and Vardaman of Mississippi is in retirement.

"The real heritage of the war is to be found here at home. It was here that the soul of America was to have been purified. The millions of our youth who went into that orgy of murder were promised a new and better order of things. Here, ten years later, they can see special privilege and the power of money more securely enthroned than ever in the seats of the mighty. For the thousands of our young men killed and maimed, for our billions spent, for the countless millions of heartaches, we have what? We have political corruption such as never was dreamed of before. We have a new crop of millionaires such as the world never before has witnessed. We have a crime wave that staggers the imagination of the world. We have gigantic, war-grown combinations of trade and money that are squeezing billions annually out of the people who 'gave till it hurt', and they are doing it under the fawning and paternalistic eye of the government. We have a national avariciousness, and sense of grab, grab, that cannot be eradicated from the nation consciousness for generations to come. This we have. Why? Because the war did what a few of us believed it would do—it stupefied and paralyzed the moral consciousness of the American people as nothing else could have done. And because it was a war of gigantic commercial interests from beginning to end.

"You ask me," he said to a newspaper correspondent, "if I would vote again today as I voted ten years ago this day. The answer is: I would."

CHINA AND MEXICO

What can we say of China and Mexico today? With official and unofficial information so conflicting and diverse, with internal affairs in such chaos that we can hardly keep up with the names of successive Generals, of what can we be sure?

We can still be sure that neither Christianity or

any other religion outside of Militarism can be successfully inculcated at the point of a gun. We can be sure that American and British lives in various parts of China are not made safer by the presence of gunboats in the harbors. We can be sure that with every shooting by American marines the future of American business and missionary enterprise becomes hazardous and uncertain. We may be sure that in their aspirations for national self-development the Chinese and the Mexicans need our friendly aid and not our bullying threats.

Every schoolboy knows that once there was a Boston Massacre. And from that day on nothing could stop the American colonists until they had overthrown the British yoke. The universe is not only logical, it is also psychological. The Nanking massacre of a few days ago is undoubtedly the Boston massacre of Chinese national independence. Soviet Russia is today the friend of China just as Monarchist France was the friend of the struggling American Republic.

Both China and Mexico will eventually get what they want. They want what they have a perfect right to get. Senator Borah insists that the United States withdraw the marines from both places. We are at least fortunate in having such a man as chairman of our Foreign Relations Committee.—O. B. G.

TEN YEARS AFTER THE WAR

Few people live in places so remote or live such sheltered lives as to remain wholly unaffected by the late world war. A younger generation has grown up to whom that calamity is only realistic as history. A few were too old to be affected except in a psychological way. But many of us can almost say that that great upheaval changed the entire course of our lives. It crashed in upon us just at the most formative period. It brought the whole question of the war method before us as a practical problem not as an academic proposition. We had to think deeply and clearly. We were suddenly snatched from a placid existence and hurled right into the maelstrom of a world mad with the passions of battle, raging with the lust for blood and relentless in the desire for victory. It seemed as if we had grown ten years older in a year.

Then, many of us concluded that whoever started the war or whatever issues were at stake the method of getting at the truth by running knives into other people's stomachs was certainly not right nor was it destined to get the desired results. In arriving at this conclusion we were fortified with the religious convictions of our group gathered over several centuries. But what to do other than refuse to fight was a personal problem on which the group had little or nothing to suggest. In various ways, some choosing non-combatant service, others alternative

civil service, and still others the prison sentence, we tried to follow our consciences, always certain that war is futile and that a better way must be found.

Ten years ago in meeting people of another persuasion whether in this country or in Europe we could not always state too openly our opinion of the base fraud and horrible intrigue behind the whole bloody business. Potentates and prelates were vying with each other in repeating the atrocity stories and in calling on all Christians to fight "for God and Country". The depth to which the clergy could sink is instanced by the recent article of Granville Hicks entitled "The Parsons and the War". Here we read how Newell Dwight Hillis in a sermon advocated "a conference to consider sterilizing 10,000,000 German soldiers"; and how the Rev. Billy Sunday delivered a prayer in the following words: "Thou knowest, O Lord, that no nation so infamous, vile, greedy, sensuous, bloodthirsty ever disgraced the pages of history. Make bare Thy mighty arm, O Lord, and smite the hungry wolfish Hun, whose fangs drip with blood and we will forever raise our voices in Thy praise." And the people who heard the prayer applauded.

Today the general disillusionment is so great that thousands of people wish to forget their war-time hysteria. Lloyd George, Edward Grey and Premier Nitti, responsible statesman during the war, now declare in their books that the atrocity stories were vicious lies. And historians of the revisionist school like Gooch, Barnes, Fay and Demartial declare that France and Russia were as responsible for the war as Germany if not more so. Moreover, a casual glance at the world today reveals that the war for democracy was a total failure and that the war to end war has instead sown the seed of other wars.

No one was ever in a better position to say "I told you so" than is the pacifist of 1917 today. He could hardly have imagined that his contentions would be proved in so short a time. The two books by Judge Bausman, "Facing Europe" and "Let France Explain" vividly tell the story of deception how the American Government was deceived by the Allies and how the American people were deceived by their government.

But this is not the time for the pacifist to boast of superior vision. Rather is it the time for pacifist groups, non-resistant churches and all friends of peace to walk humbly and seek from God those inner resources which alone can withstand every assault. Now is the time when dissension within pacifist groups should be done away. Today, ten years after the world war, can the pacifist churches, Mennonites, Quakers and Brethren, throw themselves wholeheartedly into a peace conference and assume a united spiritual leadership in the peace movement for which centuries of inner discipline should have prepared them?

O. B. Gerig.



JESUS' WAY OF LIFE



SUCCESS AND FAILURE

From the standpoint of the world, the life of Jesus was a colossal failure. He had announced Himself to be a king and His followers thought that He would speedily restore the kingdom of Israel. But He ended His life on the cross. So far as that first century Palestinian rabble was concerned, the victim in the center was no different from the criminals on either side. He was literally numbered with the transgressors. The disciples were bitterly disillusioned and some of them returned to their old occupation of fishing.

Jesus began His ministry in obscurity. But it was not long until He became tremendously popular. Out of various motives, multitudes began to flock to this new teacher and wonder worker. So great were the crowds that He at times had to get on a boat to preach on account of the press of the people. But the tide of popularity did not last long. The crowds began to dwindle. The number of His hearers became less and less. When He refused to work wonders, when He refused to set Himself up as a temporal king, when He showed clearly by His teaching that His chief interest was in food for the soul rather than in bread for the stomach, then the multitude lost interest. He was not the kind of person that they at first thought that He was. Even His closest friends forsook Him at the last.

Jesus died without having accumulated any wealth. He left no estate. He loved to be in the homes of others, but He had no home of His own. The Son of Man had not where to lay His head. He did not condemn wealth, but He renounced it. He was rich in the things of God, but poor in the treasures of earth. Some of His disciples—Nicodemus, Zacchaeus, Joseph of Arimathea—were apparently wealthy, but He Himself chose a life of poverty. Jesus' attitude toward wealth cannot be discussed here. Suffice it to say that He found it possible to live His life above most of the things which money can buy.

At His death, Jesus was poor, He was unpopular, He had no wide influence. His life story would have made poor copy for the American Magazine. Judged by the conventional standards of our time, we repeat, that His life was a failure.

Jesus failed because He was not afraid to fail. The fact that His way of living and His methods of work did not increase the crowds and did not make a good statistical report possible never once persuaded Him to change them. The pastor of a modern church who could make no better showing would be invited to move. The result is that many preachers are

afraid to fail. They will succeed worthily, if possible, but succeed they will, even if they must resort to cheap appeals and unworthy methods. Jesus had faith in God, faith in His cause, faith in His standards. He showed a divine unconcern for results. His highest interest was not in numbers, but that the truth might be revealed.

Modern notions of a successful life are not acquired from the New Testament, but from the magazines. The primary emphasis is upon such matters as a minimum income, a family budget, the conveniences of life, as if the good life consisted first of all in the things we eat and wear and the rate of speed by which we can travel. All these things are good and our Heavenly Father knoweth that we have need of them, but they are not the highest good. And our modern life is in desperate need of adventurous spirits who will, in the words of Donald Hankey, bet their life that there is a God and who will stake the whole of life upon the proposition that the truth of God is worth living for and dying for.

The life that went out in apparent failure has turned out to be mankind's greatest spiritual success. The cross of Christ was a failure from the human point of view. It seemed for the time being as if the enemies of Christ had succeeded and that Christ Himself failed. But the higher verdict is that the reverse is true. We now know that Jesus, the crucified, was also the conqueror and that out of defeat came victory. Of all the personalities connected with the events of the crucifixion, Jesus alone stands out as the successful one.

Jesus' life was a failure in the eyes of men, but God counted it successful. Jesus has therefore been the pattern for the true life as well as the source of power for attaining it. The missionary toiling amid difficulties and thinking his whole life a failure has gone apart with Christ, seen that God counted his life a great success, and so has gone out once more singing to his work. Martyrs on the night before their agony; reformers hesitating at their tasks; scholars wondering whether their labors are justified; fathers and mothers suffering and sacrificing; teachers and preachers whose work has become weary and monotonous; these all have gone to Christ and in communion with Him have discovered that their own hardships and apparent failures are in reality glorious and only a sharing of the Master's own life.

That life is truly successful that has caught Jesus' secret of faith and love, and at whatever present cost, finds and follows as He did the will of God. To such, the darkest future cannot obscure the certainty of ultimate success.—Lester Hostetler.

Why I Believe in the Kingdom of God

J. E. Hartzler

"Thy Kingdom Come" (Jesus)

(This article by the president of Witmarsum Theological Seminary is the sixth of a series of articles dealing with doctrinal subjects. In previous articles the Person of Christ, the Bible, Prayer, the Church, and the Atonement were discussed. Dr. Hartzler has on numerous occasions given his series of lectures on the general theme of "The Kingdom of God" a series which has invariably proven popular and helpful. His work as evangelist, as college president, as lecturer and teacher, and now as president of the only Mennonite Theological Seminary in America, has taken him to practically every section of Mennonites in the country. He needs no further introduction to readers of the Christian Exponent. Editor.)



DR. J. E. HARTZLER

When asked why I believe in the Kingdom of God, I must first of all make clear what I think Jesus meant by the "Kingdom of God", and what the term implies. Laying aside all theological and philosophical terms, I may say that the Kingdom of God, according to the Gospel of Jesus, is the reign of God in the hearts of men, both here and hereafter.

"Thy will be done on earth, as it is in heaven", (Matt. 6:10). The Kingdom is not limited to a type of future bliss; it is also a way of life, a way of living, here and now, among men in just such a world as this.

The Kingdom is not an "institution"; it is rather an "inspiration", a spiritual regeneration. According to Jesus, the Kingdom of God is not so much a matter of the "restoration" of the Jews to Palestine as it is a matter of "regeneration" of men and nations, (Acts 1:6-8). The Kingdom comes not with "observation", but as a spiritual force which operates in the hearts of living men (Lk. 17:20).

The daily living of Jesus as well as His words was an answer to the meaning of the Kingdom of God. To Jesus, the Kingdom meant the progressive development of a society in which the qualities of his own life and relationship with God and man should be the essential features; a society in which filial trust and brotherly love should be both the test of membership, and the bond of union. The Kingdom life is one lived in the spirit of God; a life of self-sacrifice and service; a life of love and helpfulness, of sympathy, and of vicarious suffering in the interests of the whole of humanity. (The Sermon on the Mount).

I believe in the Kingdom of God, in the first place, because Jesus believed in it and definitely and

incessantly taught it. In fact, the Kingdom idea is the key note to His entire Gospel. It is the fruit, blossoms of which are seen hanging all over the Old Testament. In His very brief sayings, in the four Gospels, sayings which may easily be read in thirty-five minutes, He mentions the Kingdom of God 112 times. In this same brief section, He mentions the "Church" only twice. He mentions the Kingdom 56 times to the Church once. In spite of this emphasis of Jesus on the Kingdom, alarmists in pulpit and press are constantly warning us against the dangers of the "Kingdom idea".

I believe in the Kingdom of God because Jesus did and I teach it for the same reason. No thoughtful person can fear an idea which Jesus emphasized so frequently.

In the second place, I believe in the Kingdom of God because of its nature. Reading Jesus only in a general way, one may observe that the Kingdom of God is not of this world, (John 18:36). That is to say, it is not national or political in nature, nor promoted by the sword or political means, "else would my servants fight", and use political methods. The Kingdom in nature is not a matter of the force of Law, but the appeal of grace; it is not a demand, but a gift; not an order, but an invitation.

The Kingdom is not wholly transcendental, or other worldly; it is present here and now (Mk. 1:15; Lk. 17:21). The Kingdom of God is not the end of a bad situation, but the beginning of the supreme good. The Kingdom comes among men not through war, but through the practice of love. The Kingdom is a dynamic spiritual ideal, a social ideal, a theocratic ideal; it is the direct opposite of the autocratic idea (Lk. 22:25). All of this implies the principle of love; of service and sacrifice, even death. Each of these words mean nothing apart from the rest. I believe in the Kingdom of God because of its spiritual and ethical nature.

In the third place, I believe in the Kingdom because of its motives. The idea that God takes delight in the destruction of sinners, and that the introduction of the Kingdom among men, means the destruction of sinners, is a remnant from the old Jewish Apocalyptic writings and their Kingdom ideas, all of which Jesus positively repudiated. The Father of our Lord Jesus Christ has no pleasure, and never did have, in the death of sinners (Ezek. 33:11). The Son of Man did not come to destroy the lives of men, but to save them (Lk. 9:56). The motives of the Kingdom of God are love, service and sacrificial self-giving. God so loved the world, that He gave in service His Son, and He gave until it hurt unto death. The motives of God in the Kingdom are the same motives expected of the members of that Kingdom. Service in human well being is essential (Matt. 25:31-46). I believe in the Kingdom of God because I believe in love, service and sacrifice, and because in the Kingdom I find my greatest opportunity in giving expression to these great motives.

In the fourth place, **I believe in the Kingdom of God because of its message.** The message of the Kingdom is three-fold: Salvation through life, death and resurrection of Christ; Regeneration through the Holy Spirit of God; and Sanctification through the eternal Word of God. The inability of man to save himself through his own efforts has been demonstrated all too frequently. There is salvation in none other than the Christ. It is not so much what I have done myself as it is what the Christ has done for me. Regeneration, a new spiritual creation, is the message of Jesus to Nicodemus. Men must be born again, and that through the regenerative work of the Holy Spirit. When salvation has been accepted by faith, and regeneration becomes a definite experience, then sanctification, consecration to Kingdom service, obtains through the Truth, the Word of God (John 17:17). Such a three-fold message, in content and quality, is found nowhere else among men. The message of the Kingdom leads me to believe in it.

In the fifth place, **I believe in the Kingdom of God because of its program.** Jesus expected the preaching of the Kingdom message to change things. He expected a perfect human society as a product or result of His Kingdom (Matt. 5:46). Doubtless, if we may judge from the spirit of His teaching, He also recognized the need of a great moral and social objective, an objective implying freedom, justice and fraternity, which should be laid on the hearts of men everywhere with the authority of God back of it. In view of this, He proposed His Kingdom program, a program which has to do with the individual, with society, and with the world.

For the individual, this program means spiritual regeneration (John 3:3-5). It means inspiration with great spiritual ideals; the ideals of the Fatherhood of God, the spiritual brotherhood of the Kingdom society, and the dignity and worth of every individual (Matt. 6:32, 5:22, and 12:12).

For society the program means social regeneration (Sermon on Mount); it means industrial and economic justice, and the removal of the causes of evil (John 8:32; Mk. 10:21; Lk. 10:27). Jesus was not content to condemn the evils of His day; His major interest lay in the removal of the inner states of mind and heart which resulted in evil. The social renewal comes through setting into action inner moral and ethical forces rather than the application of external law.

This program for the world means regeneration and transformation of men and nations (Matt. 28:19-20). In the plan of Jesus, the world program implied the effective preaching of the Gospel to all nations (Acts 1:8). Jesus believed in two things: in the seed which He was sowing, and the soil into which He was sowing it. The great sin of the present Christian pulpit is not in our theological differences, but in that of preaching a perfectly good Gospel and then expecting nothing to happen or come from it.

The Kingdom program for the world implies peace and good will among men (Lk. 2:14); and this in turn means that selfishness must be changed into neighborliness; nationalism must be changed into internationalism; internationalism must be changed into humanitarianism, and that carnal warfare must give place to spiritual and intellectual cooperation and pioneering. Because of such a program, I believe in the Kingdom of God. I expect the Gospel of Christ to change things from what they are to what they ought to be.

Finally, **I believe in the Kingdom of God because of its results in life.** I see no way of being a member of the Kingdom of God and content myself by simply declaring what I believe and insist on others believing the same things. It is perfectly easy for men to declare and subscribe to long and fine-spun creeds; to sign their names on the dotted line announcing what they believe and what others should believe. It is quite another thing to go about unassumingly doing as Jesus did, and what He said. I hear the voice of the Master coming down the corridors of nineteen centuries in the words: "Why call ye me Lord and Master in your creeds and orthodoxies and do not in your daily living the things which I say?" The world is sick of creeds and orthodoxies and dogmas which fail to inspire men to do as Jesus did or what He said. Let us have our creeds and our orthodoxies, but let us remember that the Kingdom of God results in the DOING of His will in loving, patient and self-sacrificing service, and this doing of His will results in a changed world.

There are still other reasons why I believe in the Kingdom of God.

Through Oriental Eyes

Ed. G. Kauffman

(Ed. G. Kaufman, formerly from Moundridge, Kansas, spent eight years in mission work in China in the province of Chihli, having done outstanding service in the field of education. He is on furlough, having spent the past year in study at the University of Chicago. Like most of his comrades on the mission field, he is a friend of China and sees the present turmoil in China through the eyes of orientals. Editor.)

You white folks say you are glad you are not Hindus or Chinese, the one throw children into the Ganges and the other throw little corpses out without burying them—we orientals say we are glad we are not white Americans who lynch negroes.

You say we have caste in India—We say your Jim-crowism as evidenced by all your trains and depots in the south with their separate compartments for the negroes looks like you too have untouchables in America.

You say Jesus is the Son of God and Saviour of

man—We say you make one Asiatic divine and then treat all other Asiatics as though they were devils. One Asiatic you worship, the others you think are only fit for your hewers of wood and carriers of water.

You white folks at present have about 5000 missionaries in China, at the same time in the last 35 years you lynched on an average about 100 negroes in America. That is about 2 every week, and a total of 34 in 1926. Only five states in the entire Union have clean hands in this matter.

One third of the human race is white, and about two-thirds are colored, at present the one-third rules, but do you think it will always be thus?

You Americans resent it if Japan goes into Korea, yet do you think we orientals can consider the United States anything but imperialistic as long as you hold the Philippines?

Your national emblems are eagles and lions, if you of the west are as peaceloving as you claim, why not choose the lamb or dove?

To us America looks like a recent cartoon in a Chinese paper. A magnificent giant with one foot on a pile of amunition, the other foot on a pile of swords, in one hand a war tank, in the other hand a war plane, and from the mouth and nostrils a stream of poison gas issuing forth and writing in the heavens "In God We Trust".

The Bible says: "What shall it profit a man if he gains the whole world and loses his soul?" but you white folks say with your actions: "What shall it profit a nation if she gain her own soul and lose the world markets?"

You say you are Christian—We say all founders of the various religions were orientals, including your Christ, and as long as you build soul crushing industries you cannot expect to produce anything like the 23d Psalm or the 12th Chapter of 2d Corinthians.

You say that all the faults and weaknesses of oriental nations are due to their religions—we will turn the tables and say that all faults and weaknesses we see in your country are due to your lack of religion.

You say the Church is the Bride of Christ—We ask, in view of the many denominations, is Christ a polygamist? You have many large denominations and small sects, some so small that they ought to be called insects.

Sometime ago some Chinese were killed in Chicago, what would you say if China would now send a fleet and bombard the city—just that happened in Nanking.

After the World War folks said they would never again be fooled by newspaper propaganda, but now the very same thing is happening in regard to Mexi-

co and China. The religion of Christ is revolutionary, it always was and always will be. If it would not have been for Missionaries who brought this religion to China there probably would be no Youth or Cantonese Movement in China today. Why is it that England and America are opposing it and are sympathizing with, if not actually supporting, Chang Tso Lin who stands for the status quo?

These are trying days in China. Especially for the missionaries. The day is past when Gun Boats can help them, these very Gun Boats is what makes it so hard and dangerous for Missionaries. But serious as the crisis may be, out of it is coming a New China. The world may for a time refuse to see it, but that will not stop the march of events. There have been and are individuals who have seen and are seeing what is actually happening.

Napolean Bonaparte said: "When China moves she will move the world".

John Hay said: "Whoever understands China socially, politically, economically, and religiously, holds the key to the world's politics for the next five centuries."

Bertrand Russel not so very long ago said: "I have come to realize that the White race isn't as important as I used to think it was. If Europe and America kill themselves off in war it will not necessarily mean the destruction of the human species, nor even an end to civilization. There will be still a considerable number of Chinese left, and in many ways China is the greatest country I have ever seen. It is not only the greatest numerically and the greatest culturally, but it seems to me the greatest intellectually. I know of no civilization where there is such open-mindedness, such realism, such willingness to face the facts as they are, instead of trying to distort them into a particular pattern."

And, H. G. Wells in the Chicago Daily News, Jan. 22, 1927, says: "One may doubt whether any one of the events of the last twelve months, either in America or Europe, will figure very conspicuously in the histories of the future. . . . But when we look to China there seems to be something more than carrying on in progress. There seems to be something new there, something which has—at any rate so far as the western observer has observed—only become credible and important in the last eight or ten months. It is a change in the rhythm. It is the clear onset of a new phase, of a new China, like nothing the world has ever seen before; a challenge, a promise to all mankind. . . . It seems to me that this new China is the most interesting thing by far upon the stage of current events and the best worth studying and watching."

What will America gain by refusing to see things as they are in China—or if she sees, by insisting upon misinterpreting and misrepresenting the facts?

Cottonwood and Cat's Claw

Elsie Byler Burkhard, Tempe, Arizona

We had been told what to look for and we found Rosario and her home pretty much as we had been told. As soon as she saw us in the distance, she took her position in the doorway of her adobe hut and waited until our car drew near the enclosure that served as her yard. Then, assured that we really meant to call on her, she came forward to meet us with a smile on her face and a little child clinging to her voluminous skirts. Simultaneously we smiled, thus exchanging our otherwise mute greetings.

We then carefully explained the nature of our errand. We had come to see for ourselves her basketry, inquire into the source of her materials and how she used these in her exquisite workmanship. We would like to see her baskets if she had any on hand, and were particularly interested in seeing one in the process of construction.

But the Indian woman is not voluble. A smile, a nod, a shrug of the shoulders, or a gesture with the hand accompanied, perhaps, by a word or two, is all the reply she deigns to give or thinks necessary to your questions. It was so in this case. She merely motioned us toward the house and noting we were inclined to follow, led us into it. There, to our great delight, she produced a beautiful specimen of basketry for our examination and stood silently by watching our evident enjoyment and approval of it. To our regret, however, she had no unfinished work on hand.

Could she tell us of anyone on the Reservation who might be weaving baskets at this time?

She shook her head. "No".

Did she know of anyone who might have finished work on hand?

Again she shook her head. "No, no one".

But we knew the reluctance of the Indian woman to disclose either her own secrets or those of her sisterhood to the average white person, so did not press her further. We would merely look elsewhere. And in less than ten minutes possibly ten yards from Rosario's door we found just what we were looking for—a basket-weaver, baskets, and raw materials. Fortunately for us, the basket maker herself was not at home that day. But a male relative was, and from him we learned many facts pertaining to basketry which in all probability we would never have been able to draw out of his aged aunt. Kindly, eager to please, able to understand us as well as to make himself understood, our gray-haired host left no stone unturned to answer our every question. And this was the gist of his narration.

Long, long ago, so long that no one knows just how long, the Indian basket first came into being. Lacking a suitable utensil for carrying her vegetables

and grain, the Indian woman conceived the idea of making a container out of the reeds and grasses that grew on the desert around her. After repeated trials and many failures, she gradually evolved a little receptacle so compact in construction that it would hold not only her vegetables, her grain, and her meal, but could also be pressed into service as a water carrier on occasion. After she had perfected the form of her basket, her next step naturally was to beautify it. And this she accomplished in two ways. She introduced color into her work by the use of native dyes, and she wove into her baskets little symbolic forms which, to her, were full of meaning.

Many of these symbolic forms represented the life of nature around her. Some of the forms in nature she found pleasure in expressing thus were the stars, storm-clouds, whirlwinds, trees, flowers, and even the sluggish animal life of the desert. Frequently instead of the life of nature, she wove into her baskets the legends that her own particular tribe had held and cherished for generations. Still another theme that found its way into her work was her religion. Perhaps she worshipped the sun, moon, or the rainbow. In her hour of distress she would call upon these for aid. Signs representing these powers are especially frequent in her work.

Without exception the material for her baskets was always drawn from her own environment. This applied not only to the warp and woof of her basketry, but also to the dyes she made use of. If she lived in the lowlands along the river-beds, she made use of willow twigs, cat-tails, and the coarse slough grasses that grew there. If she lived in the upland regions where the yucca grew, she made use of its long pointed leaves and such grasses as were available. Whenever possible the black pods of the *martynia* or "cat's claw" found their way into her work. And when hard pressed for materials she frequently made use of young shoots of cottonwood.

And here ended our friend's most interesting tale.

Thanking the old man for the information he had given us as well as his kindly interest, we exchanged farewells and our party again took its way homeward. We had seen less than half a dozen baskets and only a few raw materials such as we could see any day in our own locality. Yet we felt amply repaid for our call. It was a contact always to be treasured; it was so rich in its suggestion.

What seemed to us one of the most suggestive facts in our host's recital was that the materials used in basketry making are so commonplace—of so little use to man. Cottonwood holds a small place in the commercial world. No cabinet maker will use it. It is neither fine-grained nor strong. Among aristocrats like the pine, the oak, and the maple, it is hopelessly plebeian. The use of the willow is almost equally circumscribed. The most that can be said of the

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The First Mennonite Church of Philadelphia, Pa.

P. E. Whitmer

Sometimes we think it necessary to go to foreign countries and to the dim and distant past to find stirring examples of heroism and notable achievements. How we ponder over and idealize the character and service of a reformer, a theologian, a great preacher! At the same time, right around us, we have men who have seen visions and dreamed dreams and have made them come true—men who in our own time, with but limited opportunities, have after all done large and splendid pieces of work. Whenever I hear the story of the founding and development of some of our own Mennonite churches, I stand in awe of the accomplishment and the godly men whom God has used in doing the work.

The First Mennonite Church, Philadelphia, is one of those outstanding examples of vision and accomplishment. In 1862, Rev. Daniel Hege of Summerfield, Illinois, was making a canvass of the churches of the Eastern District Conference of the General Conference in the interest of the proposed church school which was later launched at Wadsworth, Ohio. In visiting Mennonite families in Philadelphia, he was impressed with the great importance of providing church privileges for these people and their children. He urged the interested members and the Conference leaders to enter into this open door of opportunity. Accordingly, on October 27, 1865, Rev. Moses H. Gottshall held the first service in a rented building on the site of the present First Church. Within two years, the building was purchased and a congregation of thirty-five members was organized.

Now, there followed in rapid succession four short pastorates, covering only fourteen years, from 1868 to 1882. The first pastor, Rev. Samuel G. Clemmer, died at his post of duty within two years after assuming the work. Rev. A. B. Shelly, the pastor of the West Swamp Mennonite church, provided services every two weeks, in addition to serving his own congregation. After nearly two years of this temporary arrangement, Rev. Levi O. Schimmel assumed pastoral charge of the church, but he was soon called

by the General Conference to be a traveling missionary under the Conference. Thereupon, Rev. Albert E. Funk served the congregation for some years, resigning in 1882 to become a missionary among the American Indians in Indian Territory, under the General Conference. In spite of the serious handicaps of a small congregation in a large city, the church grew and prospered, even in these first years. The membership increased from thirty-five to seventy-five; the rented building was purchased; a new brick building was erected in place of the old frame structure. Although these were years of small things, they were exceedingly important years of pioneer efforts which made the later successes possible.

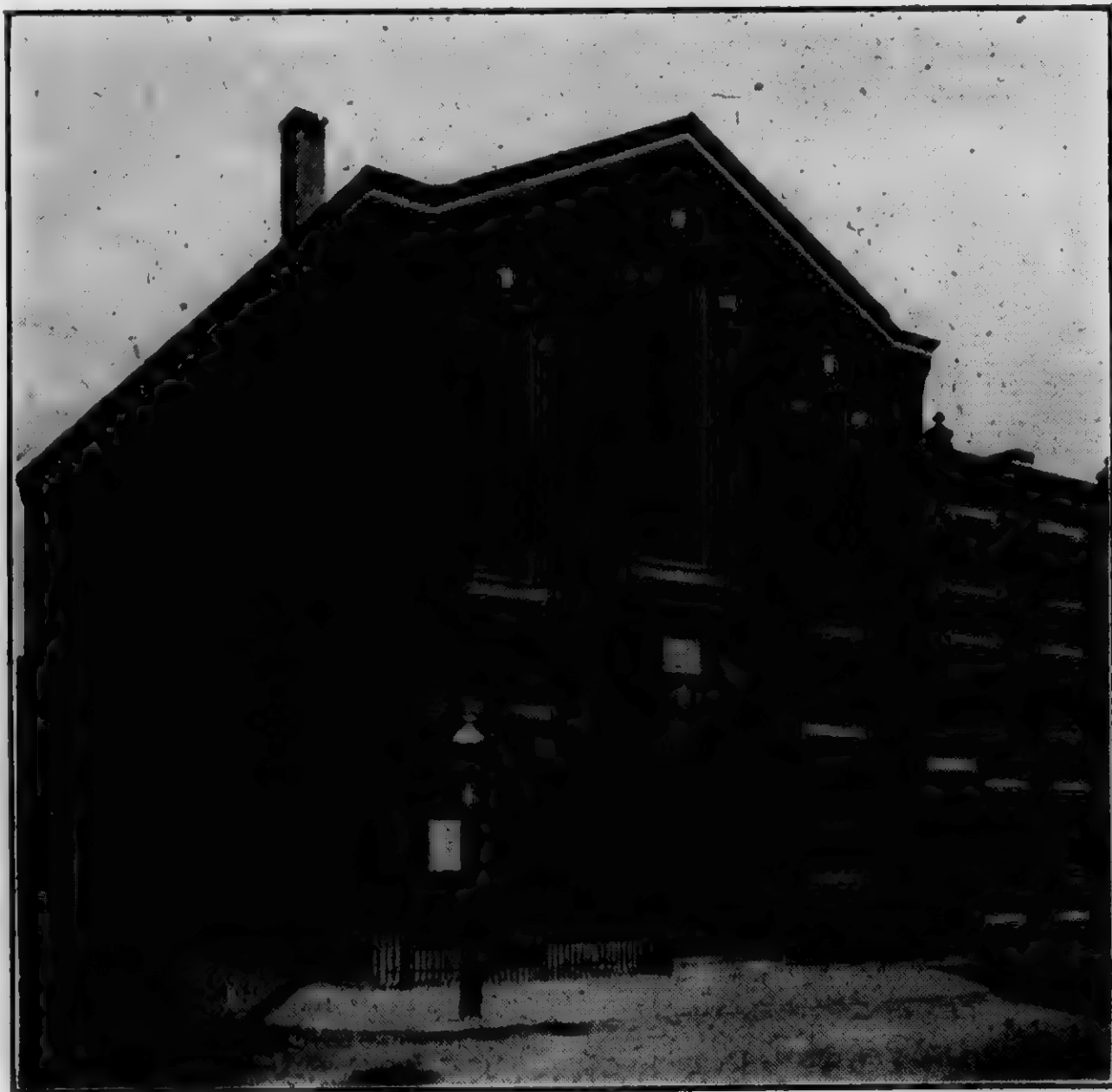
With the coming of Rev. N. B. Grubb from the Schwenksville Mennonite Church, on October 1, 1882, to assume the pastorate, the First Church began a

new era in its development and service. This was destined to be a long and unusually successful pastorate. For thirty-nine years the pastor and his people worked together in the finest spirit of mutual respect and love. On the occasion of the twenty-fifth anniversary of the church, Rev. Grubb could well say: "Today, we look up to God with grateful hearts, realizing that harmony and peace rules supremely, and the relation between pastor and people is most assuredly the relation of love and kindness."

This same declaration could be applied equally

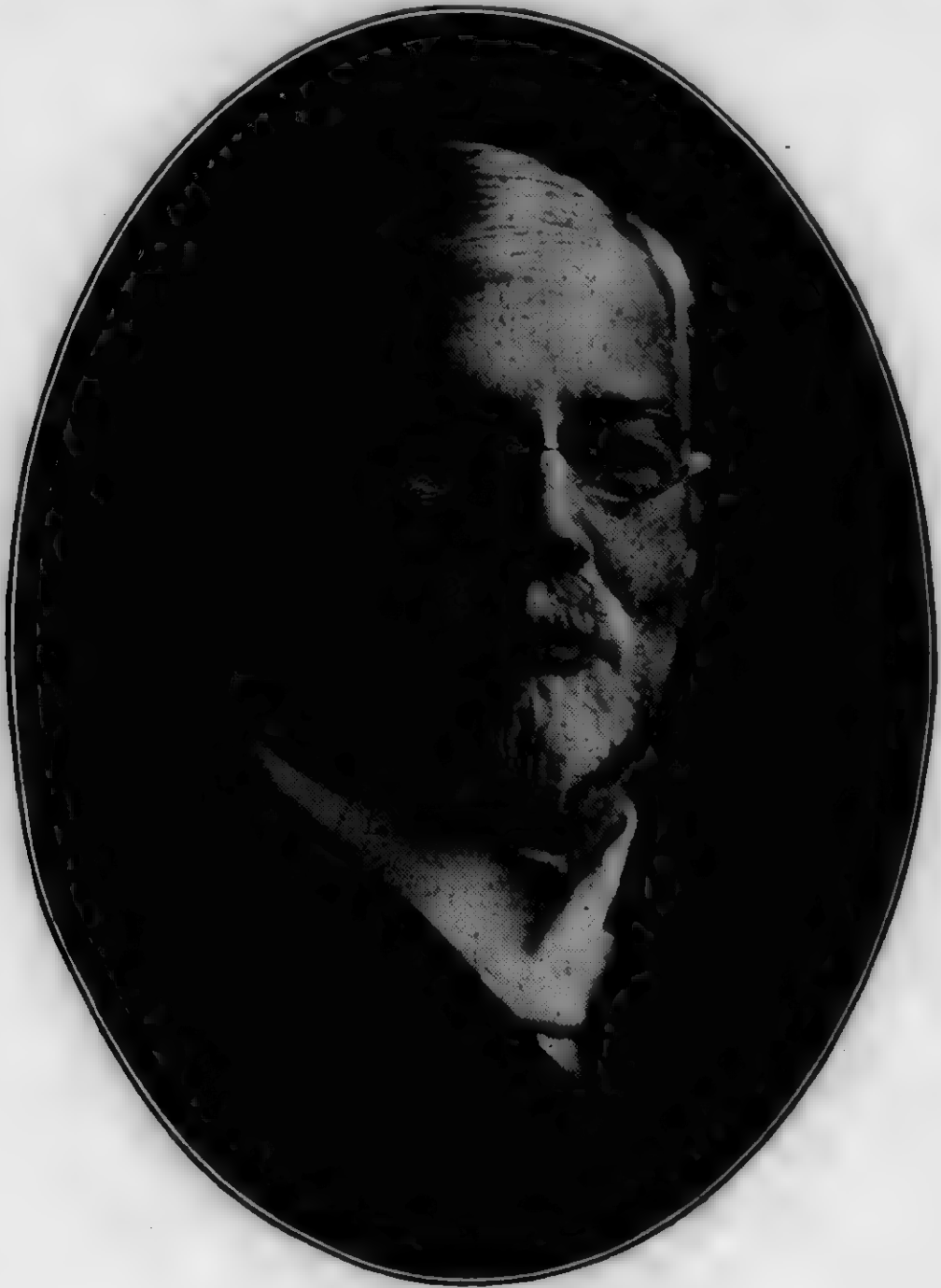
well to the whole period of this long and eventful pastorate. It was only when serious impairment of health compelled Rev. Grubb to relinquish the active pastorate that the congregation called another pastor and elected Rev. Grubb pastor emeritus, which position he still holds—a beautiful example of a father in Israel who is permitted to remain after his active life work is done, to enjoy the love and kindness of a grateful people.

During the long pastorate of Rev. Grubb, the church increased greatly in membership, organizations, activities and finances contributed and expended on its extensive work, congregational and denominational. Building up a great city church, amid city conditions, with the frequent removals of families to distant parts of the city and even to other cities and towns, is a task which those of us who live in rural communities can scarcely comprehend. Much of Rev.



First Mennonite Church and Sunday School Annex

Grubb's time and energy was devoted to the shepherding of this widely scattered flock. With all this, his church more than doubled twice in membership during his thirty-nine years' service. The Sunday school grew in numbers and developed all the departmental organizations and activities usually found in the larger city schools. A Senior and a Junior Chris-



REV. N. B. GRUBB

tian Endeavor has long been doing excellent work among the young people of the church. A Ladies' Aid Society has been maintained for many years and has been a blessing, both to the Christian women constituting the organization and the causes which they support. Financially, too, the church has a good record. Perhaps as much as \$350,000.00 has been contributed by this church for congregational expenses and benevolences from the time of its organization to the present. This is an extraordinary record and could only have been accomplished by a people among whom God dwells to direct and bless.

Upon the retirement of Rev. Grubb from the pastorate, the church faced a real and great crisis. An Elisha is not always found ready at hand upon whom the mantle of an Elijah can fall. But in the case of the First Church in Philadelphia, a worthy and successful successor to Rev. Grubb was found in Rev. Andrew J. Neuenschwander. The church council spent months in searching for a pastor who would be able to guide the destinies of the church for another generation of blessed service and usefulness. In the fall of 1920, two of the deacons of the church visited Rev. A. J. Neuenschwander at Trenton, Ohio, where he was pastor of the Mennonite church, and laid their call upon his heart in such a way that he recognized the voice of God in the call. In a few months, he was installed as pastor of the First Church. By way of preparation for this work, he had his early religious

experience and training in the Berne, Indiana, Mennonite Church, where he grew to manhood. Educationally, he received his preparation at Bluffton College and Witmarsum Theological Seminary. Upon graduating from the Seminary, he served the Mennonite church at Trenton, Ohio, as pastor for a period of three years. Rev. Neuenschwander is still a young man with such a fund of enthusiasm and energy that he is popularly known among his friends as "Speedy". He has thrown himself into his work with such devotion, sincerity and tact that the First Church is on a new tide of prosperity and effectiveness.

The work in the First Church is not done in a haphazard way. It is carefully and prayerfully planned and prayerfully and energetically done. Christian work in the First Church is WORK, PRAYER, FRIENDLINESS, AND MORE WORK. Last year, the pastor made 546 visits to members and 56 visits to homes outside the membership. By the opening of 1925, the Sunday school had grown to such an extent that it was necessary to provide more room to house the school. At an expense of \$12,000.00, a building adjoining the church was purchased and fitted to accommodate seventy children and nearly an equal number of adults in their Sunday school work. Besides this, the main auditorium, the whole of the first



REV. A. J. NEUENSCHWANDER

floor and the choir loft is used for Sunday school purposes. During 1926, the church and its organizations contributed \$11,874.14 for various purposes. Approximately \$7,000.00 of this sum was for congregational expenses and nearly \$5,000.00 for benevolences and causes outside the congregation. The duplex envelopes are used to raise the church finances. The benevolences are divided on the following basis: 40% for foreign missions; 15% for home missions; 3% for General Conference Executive Treasury; 2% for Board of Education; 5% for Emergency Relief Committee; 30% for the local conference budget; and 5%

for local charity uses. There are regular weekly meetings at the church each week and many special meetings during the year. Some of these meetings are purely religious, some of them are of an administrative or business nature related to the work of the church, and some of them are of a social nature. Once each year there is a special meeting, at which all the members of the church who have become members in the last five years are the guests of honor. Few meetings in the year are as important as this one in the life of the church. The First Church is a veritable bee hive of activities. It is all done for the honor of our Lord and the salvation of men.

The published statistics of the past year are exceedingly interesting. On January 1, 1926, there was 443 members of the church. On January 1, 1927, there were 483 members. This gain is all the more remarkable when one remembers that there were 26 lost from the membership through death, letters granted and removals. With all this, there was a net gain of forty members. The story of this increase is exceedingly interesting. In the autumn of 1926, in cooperation with a group of neighboring churches, a Personal Visitation Evangelistic Campaign was organized. The workers in each church were brought together in a union meeting, where the purpose and na-

ture of the work was carefully explained on successive nights for a week. Then these workers were sent out two by two into the homes of a carefully prepared list of prospective members of each church, homes with which the church had had some contact, however slight it may have been. The First Church sent out twenty-eight workers into these homes to present the claims of Christ to men, women and children of proper age. These visits were made night after night until the field was properly covered. Many of these groups of twos came back with the glad news that someone had accepted Christ. The interest in and results of this visitation evangelistic campaign was such that fifty members were added to the church. Among these fifty were many who have had wonderful religious experiences and are greatly rejoicing in their new found Savior. Many of these fifty have no Mennonite heritage and have had but slight contact with the Mennonite Church previous to this campaign. Eleven husbands and their wives came into the Christian life and the church with this band of fifty. The revival of interest and deeper consecration that resulted from this campaign even among the regular membership of the church is one of the greatest blessings that has ever come to the First Church. May God graciously bless the First Church in its great ministry of salvation and Christian fellowship.

Letter from Syria

Gerard Institute,
American Mission,
Sidon, Syria.

Dear Exponent Readers:

Very likely Syria is to many of you what it used to be to me before I became particularly interested in this country—a rather insignificant, little known and little heard-of country somewhere in the Near East, vaguely situated, in my mind, at some indefinite location in the neighborhood of Turkey and Palestine and the Mediterranean, which names we all heard so often during and since the War. One result of reading this letter may be your acquaintance with the fact that Syria is a very real place—and interesting, too, from several standpoints.

The country is about twice the size of Pennsylvania, and it is on the eastern shore of the Mediterranean, extending along more than half the length of the coast north and south. To the north of Syria is Turkey, to the south are Palestine and Arabia, and on the east boundary of the country is the river Euphrates, beyond which lies Mesopotamia.

This is a land of many religions. There are eight or nine in all, but the Mohammedans comprise four-fifths of the population. On coming from the lifelong influence of the Christian Church and home to a land in which Islam prevails one is indeed impressed by the emptiness and hopelessness and darkness of it

all. Herein lies the missionary challenge, and it's a real man's job to meet it. Just now we are in the Mohammedan month Ramadan, the month of fasting. Every evening at sunset and every morning at about 3 o'clock, on the old Crusader castle hill nearby, a thundering, jarring shot from an old cannon announces the time to begin and to stop eating. The time from sunset to 3 A. M. is spent in drinking and feasting. During the fasting time, from the above-mentioned early morning hour to sunset, not even a cigarette is smoked.

Our school here is one of several such in Syria under the Board of Foreign Missions of the Presbyterian Church in the U. S. A. These schools are of course in the Educational Department of the work of the Mission, and have the one predominant purpose of making Christ known to those who do not know Him. Most of the boys (schools among Mohammedans are not co-educational) belong to one or another branch of Moslems—Islam, like Protestantism, being divided into several "denominations". The rest of the boys are adherents of the Christian religions, such as the Greek Catholic, Greek Orthodox, Maronite, and Protestant. The problems and difficulties and other interesting situations arising in the administration of a school made up of these divers and diverse religions can be imagined.

Syria is in the Land of the Bible, and is therefore especially interesting to anyone who loves the Book. Many customs and methods have not changed

since Bible times, and the land—the mountains and valleys, plains, and rivers certainly are practically the same as in those times. To live here gives one a greater appreciation of the Bible and helps one to understand it as the Word of God. So it is indeed a rare privilege to be here. This Sidon is the same old Sidon of the Bible, some of its older houses being as old as the Christian Era; its arched, low, dark, streets being centuries old without ever having seen a ray of sunlight; its western side still being washed by the waters of the Mediterranean; its eastern side being faced by the beautiful Lebanons rising up against the very blue Syrian sky. You would be peculiarly struck, on passing through a quaint, antique bazaar of the city, by the strange contrast to the modern spirit and type of Western civilization and Christianity if by chance you would meet an occasional American missionary or a French soldier.

It was a great pleasure to be paid a short call in January by President and Mrs. S. K. Mosiman of Bluffton College, who are on a tour of the Mediterranean and the Holy Land. A few short hour's visit at Beirut last month with Mr. J. M. Smucker of Orrville, O., who passed through on a similar tour, was likewise appreciated by Miss Violet Bender and myself. Miss Bender, a Mennonite of Goshen, Ind., is Principal of the American Community School at Beirut. It should be mentioned here that another Mennonite, Mr. Eli Stoltzfus of Lima, O., is teaching on Mt. Lebanon in a sister school to ours in Sidon.

Sincerely,

Howard Liechty

Reflections of a Tourist in the Holy Land

J. M. Smucker, Orrville, Ohio

Sunday, February 13th, our cruise party of the Christian Herald, sailed into the harbor Hafia. Overlooking the bay, we could see Mt. Carmel, and to the back, stretching in the distance, the Esdrealon Valley.

In the afternoon, we were conveyed by automobile to the tops of the mountain, where services were held. I shall never forget these services, because of the many incidents associated with the place. Possibly on the very spot where this meeting was held, was where Elijah had that decisive victory over Baal. The crowd represented many Protestant denominations from the Atlantic to the Pacific, and not since this dramatic event was such an assembly of Christian people gathered together as was represented that Sunday afternoon.

The meeting was opened by Dr. Good, of Philadelphia, singing "Rock of Ages," and "Jesus Lover of My Soul." We were facing the blue Mediterranean,

our voices sounding out over the great sea, which, in the past ages has so much history connected with it. After prayer, Rev. Sheldon, author of "In His Steps", read the 18th Chapter of 1st Kings, where Elijah made that great challenge, with such implicit faith in God. No one can appreciate the situation of a famine such as was afflicting this country of Samaria at this time, after three and a half years, with a hot scorching sun of three summers burning all vegetation, and practically driven up all the streams. But the challenge came when Elijah, as God's representative, was sent to Ahab to tell him "I will send rain upon the earth." Elijah did the bidding of his Master, for there was sore famine in Samaria. Now Obadiah was a servant of Ahab, and he met Elijah and said, "Art thou Elijah?", and he answered, "I am". Now Obadiah feared God, and Ahab was seeking vengeance by trying to find Elijah to slay him. Obadiah told Ahab of Elijah's presence, and Ahab came to Elijah and said, "Art thou he that troubleth Israel?" Elijah told him, "Thou art the one, with thy father's house, because you have forgotten the commandments of the Lord, and followed Baal. Now, therefore, send and gather all Israel unto Mt. Carmel." Here came the decision of life, a challenge for or against, and Elijah said, "How long will ye halt between two opinions, a choice between life or death?" Baal represented wickedness; Jehovah, eternal life. It was the indifference that must be met. Read the story of the pathetic effort made by the prophets of Baal; how they cried in vain; how Elijah told them in their frenzy to use greater effort, but all to no avail.

There is no compromise with evil. These modern times of indifference will not bring the fire from heaven. The dinners, bazaars, dances and social evil will cease when the fire from Heaven comes down as it did on the day of Pentecost, or as it did when Elijah called fire from Heaven to devour the sacrifice on Mt. Carmel.

There is no limping between two opinions. When there was no result from the prophets of Baal, then comes Elijah in his implicit confidence in God, leaving no room for the enemy to feel that he was using deception in building the altar, and he said, "Hear me, O Lord, that this people may know that Thou art the Lord that hast turned their hearts back again."

Our decision must be made now. The day after the sacrifice may find us on the side of indifference as it did with the prophets of Baal, to be slain at the brook Kishon. The successful act of Elijah doing God's bidding, and the terrible calamity that ended the life of Jezebel, his wife, and her sons, only verify the fact that no man can serve two masters.

After prayer and singing "All Hail the Power of Jesus' Name", we returned to the boat, convinced that we must take a stand for higher ideals if our life is to have counted for anything in the sight of God.

THE SUNDAY SCHOOL LESSONS

By A. S. Rosenberger

May 15

PETER AT PENTECOST

Lesson: Acts 2:12,14; 32-41.

In the earliest history of Christianity, following the ascension of Christ, Peter is the outstanding figure. In our last lesson we saw him pledged to new love and service for his risen Master. In this lesson we find him boldly, courageously and successfully preaching the message of Jesus as the Christ and Messiah, to his fellow Jews. Peter had gained new hope and courage through his contact with the risen Lord. But the Master had asked that all the disciples tarry in Jerusalem till they should be endued with power from on high. On the day of Pentecost, this took place, and Peter and the other disciples of the Master went out to preach the Gospel with great force and power, and many were led to Christ. The power of the Holy Spirit has been from then on operating mightily in the Church of Jesus Christ and in the lives of Christian men and women.

The growth of the early church shows in a remarkable way the spiritual power that is supplied through the Holy Spirit. From a purely human standpoint, there was not much chance for a new religion to make headway, or to amount to anything. There were then so many religions that another might hardly have seemed necessary. The Jews, who were the most likely converts to the Christian religion, were scattered to all parts of the world. The main fact of this religion seemed to center around a crucified criminal. Those who were propagating the new faith were uneducated and generally of not very high social standing. A tremendous amount of persecution was soon encountered. Yet, in spite of all these things, Christianity won converts and started its movement triumphantly down the centuries. We can only account for such growth through the spiritual power given through the Holy Spirit.

This same spiritual power is greatly needed today in the lives of men and in the church. The coming of the Holy Spirit is not only a historic event, but a continuous process. There is much power of a certain type in the world today. That is, material power. Man has made great advance in scientific things. Think of the power he controls in machinery, automobiles, airplanes, electricity, etc. Much of this power is lodged in death-dealing instruments, such as bombs, poison gas, disease germs, etc. Here is power enough to destroy the world. What is needed is power to save it, which is spiritual power. We need more of spiritual power to enable us to rightly use other kinds of power. We need a power that will touch the very springs of action in the hearts of men to turn them to Christ and His standards. This can only be accomplished through the power that came at Pentecost, that of the Holy Spirit.

Rufus M. Jones helps us to understand better the reality of spiritual power in the following illustration. An old vessel was sunk in a harbor and it was necessary to remove it. But she was so fast in the mud at the bottom of the harbor that every effort of the engineers to lift her failed completely. Finally, the difficulty was solved when at low tide, a flat boat was fastened to the sunken vessel. As the tide came in, the flat boat was raised with the water, and this in turn raised the sunken vessel out of the mud. What artificial machinery could not do, nature did. Even so there is needed in the lives of men the power from above, that of the Holy Spirit, the fact of which is not a mere assertion, but an actual reality.

O Father, endue us with power from on high.

May 22

PETER HEALS THE LAME MAN

Lesson: Acts 3:1-10; 4:8-10.

At the time of this incident, the Christian and non-Christian Jews still associated together in temple worship. In addition to their own gatherings of a Christian nature, the apostles and disciples went to the temple to worship in the old way. On this particular day, as Peter and John went to the temple, they met a lame beggar at the gate Beautiful, and in answer to his request for alms, Peter healed his lameness. The excitement thus created gave Peter opportunity to again preach a Christian sermon, and ultimately this event led to persecution, which is probably the reason for which Luke records the incident in his narrative.

Beggars are very common today, we are told, in Oriental countries. It was nothing unusual, either, for Peter and John in that day to meet a beggar at the temple door. The hope and request of the beggar was for alms, expecting to receive money. Peter gave him a gift that was far better than money, that of health. What treatment should we give to beggars today? What is the place of organized charity?

A great question in human society is the use of money and its place in our lives. Some medium of exchange is absolutely necessary. In former times, goods themselves were directly exchanged. In our day, that which we call money is used. The question comes, just how far should we allow money to influence our lives? The love and desire for money completely dominates some people. The Christian recognizes that money can be used for good purposes, and can be consecrated to the Lord.

There are gifts that are far better than money. We can think of health, friendship, love, our homes. What more can you think of that should be added?

There was something that this beggar needed more than money. That was first of all to be made a man. He was only part of a man. His helpless legs prevented him from acting the part of a real man. When he got the use of his legs he was able to support himself and no longer needed to beg. No doubt, the incident also turned his attention to God as never before, and he was healed spiritually, as well as physically. What are the factors that enter into real manhood? Which of these can we supply ourselves and which does God need to supply?

The spirit of Christianity is the spirit of helpfulness. It is the spirit of the good Samaritan rather than that of the priest and the Levite. Christianity seeks to help the needy and minister to the whole needs of man. Our mission fields are perhaps more of an example of this than the homeland. We not only carry on direct evangelistic work, but have also our medical, educational and industrial missionary efforts. In this way the spiritual, mental and physical needs of men are being met. Even though we consider the spiritual the most important, we dare not minimize the importance of the others. Here at home we have some Christian enterprises directed toward this end. We have our schools, hospitals, homes for the aged, etc. It has been said of the Mennonites that they have never failed to provide for the needs of their own people. This is splendid as far as it goes, but may God grant that we shall not stop with our own little circle, but minister to the needs of all men insofar as we can and lead them into the Kingdom of God.

Peter used the opportunity that this incident gave to preach Christ. Are we using our opportunities to present to our fellow men the claims of Christ upon them?

May the spirit of Christ lead us to minister to the needs of mankind.

THE OPEN FORUM

(A page for our readers for the full and free discussion of religious questions.)

Deer Creek, Okla.
April 19, 1927.

Dear Editor:

I have greatly appreciated receiving The Christian Exponent through your kindness. The more I read The Christian Exponent, the more I am convinced that the paper has an important place to fill. Many of the editors of local papers have provincial or personal bias, or a group consciousness that often hinders them from dealing with certain vital issues in a broad-minded, tolerant way. The official organs of the denominations for certain reasons also avoid the discussion of one or the other of these issues that ought to be brought under the search-light. It is only through a fair, all-around presentation and discussion of the issues on which we do not agree that we can get to understand each other, and incidentally ourselves, better; and thus can effect a closer union and better co-operation. Christ is not interested in doctrinal formulas and theological questions. He who "confesses Me before men, him will I also confess before My Father, who is in heaven" is His verdict. Paul states very definitely, "if any man hath not the Spirit of Christ, he is none of His." (Rom. 8:9).

It sometimes fills one with disappointment and sadness to see men with mature minds, men whom one held in high esteem, cast reflection and suspicion on some of their co-laborers in the Kingdom of God, in that they take certain statements or certain addresses they made as possibly books they wrote and direct them with a prejudiced mind and sadly misinterpreted their statements. This tendency to suspicion everyone whose conceptions differ from ours or who expresses himself in a different way than we, can hardly be in harmony with the spirit of Christ. Such suspicioning and misinterpreting tends to disunite instead of binding together. Instead of building up, it tears down. Those who know better feel grieved while the less informed are filled with suspicion and prejudice against some of the most conscientious Christian workers. We should judge a person by his works and not hastily misinterpret his statements. We will never reach the place where the same word or expression will have exactly the same meaning for all of us. The contents or meaning of a word or expression will depend on the experiences of the individual and these differ often widely. We should not judge a brother rashly because of a word he uses or a

statement he makes. The meaning that we put into it may never even have occurred to him. "Judge not, that ye be not judged", is Jesus' advice. Jesus also once said: "By their fruit ye shall know them", and "A good tree cannot bring forth evil fruit". Why make the symbols by which we try to convey our thoughts a cause for condemnation and ill temper, where we are not competent to judge the thoughts back of them? The attitude of love and good will will usually enable us to tell out of what spirit and from what motive one brother's actions proceed. Christ's attitude was: "He who is not against us is for us" (Mark 9:40). We need union, not only among the Mennonites, but union and brotherly cooperation among all Christians, and The Christian Exponent can and will be a significant factor in our endeavor to reach that goal.

Gerhard Friesen.

COTTONWOOD AND CAT'S CLAW

(Continued from page 137)

cat-tail, the yucca plant, and the martynia, is that none is useful to man, nor will animals eat them. Yet of these humble materials drawn from her own environment, the Pima woman creates a form of imperishable beauty, instinct with life. And this form provides the one outlet for her idealism. It is the music and the poetry of her life.

As we drove along under the brilliant light of the stars with only the deep silences of the desert around us, there came to mind another story of long ago. It was the story of a certain youth, a shepherd lad who, equipped only with such weapons as were found in his own environment, slew an enemy twice his own size and strength. David building a life, and Rosario making her basket—both knew how to make use of environment in accomplishing their purpose.

And is this perhaps not the secret of the making of a masterpiece of any kind—be it a poem, a painting, a basket, or a life? Does so much depend upon the exceptional opportunity as we sometimes would like to think? Is it not rather the exceptional use of the average opportunity that in the end makes for success in any undertaking.

Classified Column

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The general catalog is just off the press. Send for one. Information gladly furnished. Address all inquiries to President John E. Hartzler, or Dean Paul E. Whitmer, Bluffton, O.

Notes from Here and There

Rev A. J. Neuenschwander of Philadelphia recently visited with Rev. A. W. Geigley of Iron Springs, Pa., and preached in the Mennonite church at Gettysburg.

J. M. Smucker of Orrville, Ohio, who recently made a tour in the Near East, will speak on his trip at the Salem Mennonite church, Dalton, Ohio, in the near future.

Eleven young people were baptized in the First Mennonite Church of Hillsboro, Kansas, on April 24.

On Easter Sunday six young people were baptized and received into membership in the Mennonite church at Topeka, Indiana.

The Young People's Bible Class of the Hebron church, Buhler, Kansas, has again organized under the leadership of Rev. P. E. Franz.

Rev H. E. Nunemaker will be officially installed as pastor of the Comins (Michigan) Mennonite church on May 1. Rev. Allen Yoder will have charge of the services. Communion services will be held the same day.

The Mennonite church at Tiskilwa, Ill., recently purchased the hymnal compiled by Augustine Smith, "The Hymns of the Living Age". Rev. Ernest Bohn, the pastor of the church, dedicated the hymnals in an impressive service.

Rev A. S. Rosenberger of the St. John's church near Pandora, Ohio, and Rev. J. M. Regier of the Grace church, in Pandora, exchanged pulpits on Sunday, May 1st. A splendid spirit of cooperation exists between the two churches.

Members of the Mahoning county (Ohio) Mennonite churches gave an Easter cantata at the North Lima Mennonite church on April 15th, and repeated the program at the Midway Mennonite church near Columbiana, Ohio, on Easter evening. The chorus was directed by Clark Mellinger.

Miss Dorothy Quiring, a senior in the Bluffton high school and daughter of Prof. and Mrs. Quiring, was awarded second place in the third annual extempore speaking contest held under the auspices of Ohio Wesleyan University at Delaware, Ohio, April 23. Twenty-seven high schools of the state had representatives participating in the contest.

Rev. W. H. Grubb, assisted by the choir of the Mennonite church at Normal, Il-

linois, conducted an Easter service at the Mennonite Hospital at Bloomington, Ill., on the afternoon of April 17th.

Rev. C. E. Krehbiel conducted meetings in the Bruderthal church of Hillsboro, Kansas, recently.

Dr. J. E. Hartzler delivered his lecture, "New Palaces for Old", before the state Y. M. C. A. Convention held at Lima, O., April 23.

On Easter Sunday sixteen members were received into the East White Oak Mennonite church of Carlock, Illinois, by baptism. Communion services were also observed.

Rev. E. A. Sommers preached at the Chapel Mennonite church, New Stark, O., on April 17 on the subject of "Prayer". He is also scheduled to speak on the "Shipwreck and Experiences" dealing with his work as a missionary to Africa.

The First Mennonite church, Philadelphia, will celebrate Mother's Day on May 8th, and on the following Thursday a Mother and Daughter Program will be given. Mrs. Griffith of the Philadelphia Federation will be the special speaker.

David Z. Haugk, who for many years resided in Philadelphia, died at the home of a daughter in Beatrice, Nebr., on April 4th. He was active in Sunday school affairs in the First Mennonite church, Philadelphia, and a teacher of the Truth Seeker's Class for twenty-four years.

The Goshen College Men's Chorus under the direction of Prof. B. F. Hartzler recently made a ten-day concert tour through Indiana and Illinois. The first appearance of the club was in Chicago, where they broadcasted a program from station WLS followed by a concert at the Chicago Home Mission. This is the first tour by a Goshen College club since 1923.

Rev. H. P. Krehbiel, editor of the Mennonite Weekly Review, and Mrs. Krehbiel left their home at Newton, Kansas, several weeks ago for a year's absence. They expect to spend the remainder of the year in touring Europe, visiting in England, France, Switzerland, Belgium, Austria, and Poland. Early next year they expect to start on a tour of the Orient.

The members of the senior class of Witmarsum Theological Seminary are occupying the pulpits of the Mennonite churches located near the seminary during the months preceding the close of the school year. Rev. Earl Salzman, Rev. van der Smitten, and Rev. Delbert Welty

preached to the St. John's congregation. Rev. Salzman also occupied the pulpit of the Grace church on Sunday evening, April 24th.

THE SUNDAY SCHOOL AND MISSION WORK

The opening paragraphs of the annual report of Rev. Stephen van R. Trowbridge, Sunday school secretary for Moslem Lands, show something of the organization in Egypt and its close relationship to the foreign mission work in that country.

The World's Sunday School Association work in Moslem Lands, since its commencement in 1915, has been guided by missionaries representative of the leading British and American societies in Egypt and Algeria. A closer relationship with the Evangelical Church of Egypt was created when the Synod of that Church appointed as Chairman of its Sabbath School Committee, Sheikh Metry S. Dewairy, who had already been serving under the World's Sunday School Association as Field Secretary for Egypt. In 1925, this Synod appointed Rev. Samuel Girgis and Sheikh Metry S. Dewairy as members of the World's Sunday School Association Committee for Moslem Lands. A further step in co-ordination will shortly be taken when a representative of Syria, Palestine and Transjordan will be chosen by the Union which directs the work in those three countries. The Synod Sabbath School Committee has undertaken larger responsibility than hitherto and is favorably considering the plan of establishing a Sunday School Union for Egypt and the Sudan. This Committee, composed entirely of Egyptians, is publishing weekly 13,600 lesson-helpers in Arabic; is studying the question of preparing indigenous courses; is investigating the Daily Vacation Bible School idea; is promoting plans for an Egyptian delegation to the Los Angeles Convention and is organizing eleven provincial conferences and one at the Capitol in 1926-27.

The Synod reports a gain of 29 Sabbath Schools and 2,627 scholars during the year, making the total for this denomination 303 schools and 25,495 enrollment. If we add the membership in the Church Missionary Society, the Holiness Mission, the Egypt General Mission and other societies, the Protestant enrollment comes to 29,900 and that in the Orthodox Coptic Church to 9,000. The offerings for the year in the Evangelical Church (United Presbyterian) Sabbath Schools were \$7,850.00. This is in addition to the 700 subscriptions for the Teacher's Guide, published quarterly, and the 1,180 for the weekly Sabbath school paper for children. Special gifts of about \$500 were also made for the work among the street children.

The CHRISTIAN EXPONENT

Gothen College Library X

A Bi-weekly Christian Journal

May 20, 1927

EDITORIAL

CHRISTIANITY IN INTER-CHURCH RELATIONS

THE COMING OF THE LORD

A. S. Rosenberger

THE PRACTICAL LOVE OF A LIVING PRINCE

Willis E. Rich

THE GREAT MENNONITE MIGRATION TO PARAGUAY

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The Editor's Chat

Dear Readers:

This is the last month of spring. A new season will soon be here. It is time now to plan for the summer. One should plan to do things which hitherto remained undone, to read a good book, to make a study of birds or plants or stones, to attend church regularly, or to pay debts promptly. The summer will mean most to those who plan for it.

I have come across a good book which I expect will help me more than once in time of trouble. I expect to lean heavily on it for my children's sermons during the year. This part of the service is difficult for many preachers and for that reason it is not very common in my own church. But now that I have purchased "The Portion for the Children," by Frank J. Scribner, I shall probably try to do more for the children than before. The author is a wonder. He sees the most interesting things in the Frozen Radiator, the Cherry Tree, Roller Skates, Flat Tires, in fact, any of the common experiences in life seem to be grist for his mill for children's sermons. I expect to use some of these sermons, subject matter, ideas, and to a large extent the phrases, just as they appear in the book. And I suspect that the congregation will find them more interesting than the more ambitious and more original sermons that I shall prepare for adults.

On page 153 of this issue will be found the article on "THE GREAT MENNONITE MIGRATION TO PARA-

GUAY." It is reprinted from one of the leading South American weeklies, "The American Weekly" of Buenos Aires. It was written by the editor of that paper. When he states that "within a very few years it is expected that more than a hundred thousand of these new colonists will come to Paraguay", he must be thinking of others than Mennonites or else he entertains an exaggerated idea regarding the extent of the "wanderlust" spirit among our brethren. The article as it appears in the American Weekly, is accompanied by several pages of pictures taken, evidently, in the "Promised Land of the Mennonites." There is also a photographic copy of the original charter granted by the Paraguayan government to the new colonists, translation of which appears within the article. Among the pictures is that of the government troops which are being reviewed previous to their dispatch to the Chaco, where they are to protect the non-resistant Mennonites. We make editorial comment elsewhere on this incongruity.

The article is lengthy and has crowded out a good deal of other interesting material that was planned for this issue. I hope that it will be read with interest by a large number of subscribers. I agree with the person who sent me the article that it contains matter of historic importance and that it would be fitting to preserve it in an all-Mennonite paper. To our knowledge, the charter has not been published in any other Mennonite paper.

We also print in this issue the oration by Willis Rich, a student in Bethel College, with which he won second place in

the peace contest held in the State of Kansas. It occurs to me that the plan for holding oratorical contests among the colleges originated with Mennonites. While teaching at Goshen College, N. E. Byers and C. Henry Smith conceived the idea and worked out the plans whereby the first contest was held. That was about twenty years ago. Since that time, a great many contests have been held in various States of the union and they have undoubtedly been an educational factor in the cause of world peace.

I have received a number of expressions from different subscribers expressing their appreciation of the series of doctrinal articles which are being published in The Exponent. One correspondent made a suggestion which I believe is worth while considering, viz., that the laymen be given an opportunity to express themselves on the great Christian doctrines. The articles have so far been written by ministers and professors. I hereby invite the laymen to contribute. There are no doubt some who have pretty well defined convictions concerning many of them and I shall be glad to hear from any such.

This is a very interesting time of the year for country folk and especially so for the fruit growers. The peaches and apples have at least partially survived the late frosts. The season is now here to use such weapons as lime sulphur and arsenical poisons to fight the army of insects that yearly invade the orchard. A tiny bit of poison put in the calyx cup for Mr. codling moth's first lunch will

(Continued on Page 160)

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The Christian Exponent is an unofficial journal seeking to promulgate the principles of Jesus, and to contribute something towards a united Mennonite Church. It is open to the free expression of responsible writers representing various points of view, each writer being responsible only for his own contribution.

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Some of these have not yet replied and changes may therefore be necessary.

EDITORIAL

LOAN AND WAR

Secretary of Commerce Herbert Hoover has recently urged the plan of limiting loans to foreign countries to productive purposes. He definitely opposed loans for war purposes as well as for other non-productive purposes. This would no doubt be a step in the right direction but it may be very difficult to carry it out in every case. If nations plan to go to war there ought to be some international agency to determine when the loans should cease and this should become effective for all nations at the same time. Hoover's suggestion probably looked to the lesser countries, for to make it effective for the larger nations would be extremely difficult with the present machinery to carry it out.

THE FUTILITY OF WAR IN SETTLING A REAL PROBLEM

When the World war was on the horizon in 1914 the British foreign office did not try to stop the Russian mobilization which was one of the steps that

preceded the conflagration. The argument in the foreign office was that Great Britain could not afford to offend Russia because the two countries both had interests in Asia which would be affected by a breach between them. So the foreign office permitted Russia to mobilize without trying to check this action. The war came and Britain like all the other countries suffered terribly in life and property. And with what result? Russia at this very moment seems to be threatening British interests in Asia, especially in China. Great Britain has tried to enlist the support of the United States on her side in China and seems to be offended because the United States has thus far not seen fit to make common cause with her. With troubles at home and the problems in Asia the British foreign office in 1927 would undoubtedly be willing to admit that if it had another chance to meet the issues of 1914 it might try to stay Russia's hand even if the Russians would be temporarily offended. And Great Britain was counted as among the victors in the war.

JUSTICE AND THE LAW COURTS; THE SACCO-VANZETTI CASE

April 15, 1920, at about three o'clock in the afternoon, a daring payroll robbery took place in a Massachusetts town. The paymaster and his guard were killed and the robbers made away with about \$16,000.00. The case has gone through the courts, and after over six years, sentence has been pronounced upon two Italians, Mr. Sacco and Mr. Vanzetti. This, it seemed to many people, would and should close the case, but it appears as though it must next be heard by the court of public opinion. One law professor wrote a book on the case, in which he makes it appear that the convicted men were convicted on circumstantial evidence and that they never would have been convicted but for two things: they are openly and admittedly radicals, draft-dodgers, and communists; the original trial was conducted when the prejudice against such people was at its worst. Prominent citizens of Massachusetts are asking the governor to appoint a commission to review the case or at least not to permit the men to be executed. Among the people interested in the case, Bishop Lawrence of the Episcopal Church is one.

This case is causing widespread discussion. One side holds that only by leaving the law courts carry out their function can they gain the respect of the

people. The other side insists that justice is the end and that when the lives of two human beings are at stake, we cannot afford to permit the law courts to have the last word if injustice would result. One man who claims to be a Christian remarked, "What a fuss about two ignorant Italians". Since another man has confessed that he belonged to the "gang" that committed the crime, some people are concerned that that gang be brought to justice. It has also been suggested that if communists are to be executed, they should be executed as communists, and not as murderers.

THE GREAT FLOODS OF 1927

This is the season for floods in the lower Mississippi basin, but the high water mark this year seems to be a century record breaker. Many of the unfortunate inhabitants of the flood plain have lost their lives and hundreds of thousands are, at least temporarily, homeless. The suffering will continue and grow worse from day to day until the country is awakened to the great needs. The specialist in the weather bureau informs us that he has been expecting the unusual floods for some months because of the great rainfall since last August. To the inhabitants of the flooded area it might have come as a bolt out of the clear blue. The Red Cross has called for \$5,000,000, but Herbert Hoover, who has made a personal investigation, seems to think that will be insufficient to meet the needs. One editor of a prominent national newspaper has been so bold as to suggest that "light-draft steamers now building in Shanghai for the United States for use as gunboats in Chinese waters would have a better chance of saving lives on the Mississippi than they are likely ever to have on the Yangtze..." To the ordinary citizen, it does seem as though a government which has plenty of money to police China and Nicaragua might appropriate a little money to help several hundred thousands of its own citizens. One must recognize the fact that Congress, which alone can appropriate the money, is not in session, but it seems the "marines" can be sent to China and other places by the President without asking Congress. And the President might call Congress because of the emergency. Meantime it is hoped the contributions to the Red Cross will show increases.

GOVERNMENT BY THE MAJORITY

When the flood came to Louisiana, it soon became evident that New Orleans would suffer severely. As was to be expected, the people of the city began to look about for some relief and it occurred to them that they could get such relief at the expense of the people who lived in the flood plain below the city. In time past, large dykes or levees have been built to keep the river from overflowing and the rich flood plain has thus been made habitable. But the number of people in New Orleans was great-

er than the number of those who lived in the flood plain below the city and so, when the test came, the dykes were dynamited, thus flooding the people who were in the minority to give relief to the majority. Thus far, it appears as though it has not occurred to the people of New Orleans that they should pay for the damage wrought by the blasting of the dykes. Suggestions have been made that the State or the nation pay this damage, but it would seem only reasonable that the people of the city of New Orleans should assure the sufferers that they will see that the damage is paid. The instinct of man to preserve himself always manifests itself in an emergency, but after sober thought, it is hoped the city of New Orleans will at least thank those who have given up their homes for its benefit.

—J. C. M.

CHRISTIANITY IN INTERCHURCH RELATIONS

There seems to be a growing feeling that the spirit of Jesus might well apply to interchurch as well as to international and inter-racial relations. The attitude which has too often been manifest in the past is well illustrated by the remark of a little girl who lived with her parents in a community where several churches had broken up into progressive and conservative factions. Some household goods were found missing and the family was discussing around the breakfast table as to who might have stolen them, when the little girl interrupted by saying, "Daddy, have you thought about the Orthodox?"

We are just now entering upon an era in which churches that one hundred or more years ago thought they had ample cause for division are beginning to practice Christian brotherhood. It is difficult for human beings to hold a grudge for more than a hundred years. This inevitably comes in to erase the bitterness and to create the spirit of toleration and even of appreciation, unless—and here is often the tragedy—unless the passing generation transmits the narrow doctrinaire prejudices on to the next to poison their minds before they have grown up.

It is with general rejoicing that the Congregationalist and Universalist churches are about to enter the closer fellowship of Christian unity. At their general conventions, each denomination appointed a commission which was to prepare the way and a few weeks ago they issued the following Joint Statement which will be acted upon by their forthcoming annual conferences with undoubted general acceptance:

"We believe that the basis of vital Christian unity is a common acceptance of Christianity as primarily a way of life. It is faith in Christ expressed in a supreme purpose to do the will of God as revealed in Him and to co-operate as servants of the kingdom for which He lived and died. Assent to an official creed is not essential. Within the circle of fellowship created by loyalty to the common Master there may exist differences of theological opinion. With that primary loyalty affirmed, such differences need not separate;

rather, indeed, if the mind of the Master controls, they may enrich the content of faith and experience; and, if it does not control, theological agreements will not advance the Christian cause. Religion today does not grow in the soil of creeds."

Many of the religious and secular press reports have hailed this step toward unity as one of the most significant episodes in the history of our day. Many believe that it marks the beginning of a general reunion throughout the Protestant churches, particularly of all those who are not ultra in their conservatism. These probably are incapable of making the adjustment in this life.

A careful reading of the above statement indicates that unity, if it can come at all, must come by regarding Christianity as a "way of life" and not upon general theological agreement. People everywhere are weary of labored doctrinal disputations. They know how utterly false and empty are the elaborate tests of belief and faith. They recite the Apostles' Creed (of which the apostles never heard) with fingers crossed and tongues in their cheeks. This does not mean that their faith in God and in Jesus Christ is less profound. It means that they are done with words, words, words, and with phrases whose meaning the church fathers try to prescribe.

When the Pilgrim fathers landed on the shores of the new world they bowed their heads and said, "In the name of God, Amen." These words were entirely inclusive and adequate for so stupendous an undertaking. The spirit which manifests itself in a way of life is the surest test of Christian character for churches as well as for individuals.

The time has come when the attempt to organize an American Dutch Reformed Church in China is as ridiculous as it is hopeless. In fact, it is precisely in the mission fields where creeds and sectarian forms have most nearly broken down and the mission board that still recruits on this basis might as well try to wipe up the Pacific ocean with a mop. Anyone who reads Stanley Jones' "Christ of the Indian Road" will see why narrow sectarianism cannot have a future. "We admire your Christ, but we don't want your Christianity", says Gandhi. And millions are saying it with him, not only in the Orient, but in every rural community, town or city in the west.

There is a place in the Christian church for great variety in beliefs, opinions and forms of worship. Closed communion sects, and sects within sects, and further divisions within subdivisions, have about run their shameful course in human history. The new cycle is beginning in which it may be hoped Christian love and toleration will be practiced even between and within "Christian" churches.

O. B. Gerig.

NON-RESISTANCE PROTECTED BY ARMED FORCE

On another page of this issue will be found an article on the Mennonite migration to Paraguay. The

journey to South America is a long one and doubtless involves many risks and hardships. Their life there will be surrounded with the difficulties which have always attended the pioneer. We have no desire to pre-judge or to criticise this group of brethren for the step that they have taken. But several points arise which deserve some consideration.

In the first place, what motives led these people to migrate to an obscure corner of the earth and accept a charter whereby they virtually become a state within a state? According to the articles of the charter, they are to receive a place to live by themselves, exemption from military service, the privilege of affirming instead of swearing in courts of justice, and the right to establish parochial schools and maintain the German language. Besides these, there are economic considerations. On the surface, it appears that the chief motive is the desire to be left alone. Had these Mennonites been willing to change their language from German to English, and to suffer for their religious conviction that war is wrong, they would doubtless have remained in Canada. The movement is very interesting and may prove to be very successful. But we should not deceive ourselves into thinking that it is essentially a religious movement. It is not an evidence of piety so much as an unwillingness to become assimilated in a new country. Jesus did not run away from Jerusalem to hide in an obscure place. He rather set His face steadfastly towards the city, denounced the evil in it, and suffered for His principles.

In the second place, one wonders with what power the principles of peace will be demonstrated by these Mennonites in view of the fact that they are under the protection of the Paraguayan military. Non-resistance which accepts the protection of armed force does not seem to have much kinship to the spirit of Him who said, "Put up thy sword, for all they that take the sword shall perish with the sword." The religion of Jesus always involves risk and many times it involves physical danger. Our trust must be in God, but God never exempts us from persecution and He never promised to keep His faithful ones out of trouble. Wm. Penn faced the Indians with nothing but good will; David Livingstone went into the wilds of Africa, came in contact with the most savage of people, but he never enjoyed the protection of another's guns. Hundreds of missionaries in China are today finding themselves in the midst of revolution and bloodshed, but they do not ask the protection of guns and they do not want it. They will suffer and die rather than to protect themselves with fire arms. These are true non-resistants.

Non-resistance is more than a convenient doctrine which will save one from the necessity of going to war. It is a practical faith that evil can best and permanently be overcome with good. It is a vital doctrine that survives, if it does survive, by its own inherent power and does not depend for its existence upon the protection of its very enemy.

The Coming of the Lord

A. S. Rosenberger

(Rev. Rosenberger is a graduate of Bluffton College and Witmarsum Seminary, and since 1923 the pastor of the St. John's Mennonite Church near Pandora, Ohio. Aside from his pastoral duties he teaches New Testament Greek at Witmarsum Seminary. He is on the contributing staff of the Exponent and regularly contributes the expositions of the Sunday school lessons. Editor)

This is the seventh of a series of articles on doctrinal subjects. The Divinity of Jesus, the Bible, the Atonement, the Church, Prayer, and the Kingdom of God were discussed in previous articles.



A. S. ROSENBERGER

When Jesus left this world after the period of about thirty-three years in which He lived here, He left with His followers the great conviction that He was to return again. When a human soul leaves this world, it is never to return. But when Jesus left, He definitely stated that He would come again.

There is a certain sense of immortality in the fact of the influence of a life which abides among men, sometimes throughout many generations. Very definitely the return of the Lord was to be more than such an influence. It is very definite in its nature, and Christian people of every generation have held the hope of the Coming of the Lord.

The writer would not undertake the task of an explanation of the return of the Lord. There have been so many explanations and interpretations advanced on the basis of the Bible teaching on this subject that it is very evident they cannot all be correct. Which one are we to accept? We can each one but go by the best light that we can get, and safely leave the future in the hands of God, who alone directs its destiny.

However there are very evidently a number of senses in which the Lord may come again. The resurrection was a return of Jesus. The disciples had been scattered, for their Master had been taken by His enemies and put to death on the cross. They were not expecting to see Him again and were greatly surprised when their risen Lord appeared unto them. In His last discourses he had spoken of presently returning. "A little while and ye behold Me no more, and again a little while and ye shall see Me." The little while passed and the disciples saw their Lord. Here was a real return which influenced the life of these men so that instead of being discouraged and bewildered they became mighty men of God. Without this coming of the Lord we could have no fellowship with Him, nor could His "Lo, I

am with you alway" be a source of genuine strength in our lives.

Jesus predicted a coming that would take place in the time of His generation. At the close of the discourse in Matthew twenty-four, He says "This generation shall not pass away till all these things be accomplished." When we find that this prophecy was fulfilled, as well as many of the events predicted in this chapter, we cannot but believe that connected with the destruction of Jerusalem was a coming of Christ in judgment.

Another suggestive statement that Jesus made in this connection is: "Verily I say, There are some here that stand by, who shall in no wise taste of death till they see the Kingdom of God come with power." Here again is a passage that must predict an event that occurred within the life time of those living when our Lord was here upon earth. Jesus had promised that He would send the Comforter, that He would pour out the Holy Spirit. With the Holy Spirit there would come power for world wide witnessing. This was fulfilled on the day of Pentecost. Every manifestation of power today in the lives of God's people means that Christ is pouring out His Holy Spirit, and in that way coming with power.

Still another coming of the Lord is to individuals at the time of death. "And if I go and prepare a place for you I come again, and will receive you unto myself; that where I am, there ye may be also." What a wealth of assurance and peace this hope brings with it in the face of that event which marks the close of this life.

However, the New Testament points forward in a definite way to a final coming of Christ. A study of its pages brings to our attention many passages that can hardly be explained otherwise. With this coming Christ will be triumphant and connected with it will be the last things as judgment and resurrection.

Why then do we believe in the coming of the Lord? It seems to me that the fact of His first coming should strengthen our faith in His coming again. For centuries the Hebrew people had cherished the hope of a promised Messiah. In the midst of oppression and captivity this hope ever comforted and sustained them. In the fulness of time this Messiah came. In a wonderful way in His coming he fulfilled many passages of the Old Testament. Among the Jews there were various conceptions of what the Messiah should be, and just exactly how far any of these hopes comprehended what Jesus was when He came we cannot tell. But in a remarkable way Jesus was the fulfillment of the expression of the hope of a Messianic King. This fact leads us to believe that the prophecy of His return will also be fulfilled, which however, may be in a different and more significant way than we can realize today.

The life that Jesus lived is also an aid to faith in His coming again. Never was there another such life. From His birth to His death and resurrection

His life was an extraordinary one. This is shown not only in the miracle that He did but in the type of life that He lived and in the teaching that He gave. Such a life could not be expected to end with death but its very nature aids faith in the resurrection, and return of the Lord.

Again we may believe in the coming of the Lord because of its definite teaching in the New Testament. The early Christians found this a great hope. They were expecting the return of the Lord at any time. When Paul speaks of those who have fallen asleep before the Lord's return, he very evidently includes Himself among those who shall be living. Whether some of the statements concerning His return are to be taken figuratively or literally is not easy to determine but in any case the hope of the early Christians as recorded in the New Testament points forward to His coming.

In a number of parables Jesus deals with the fact of His coming. The parable of the "Ten Virgins" teaches preparedness in view of this event. That of the "Ten Talents" teaches the place and necessity of faithfulness in view of a final accounting. That of the "Judgment" teaches the final separation of the good and the bad. There must be some event at which the teaching of these parables will be fulfilled and carried out. We may thus readily believe that there will be a time of judgment, a time of the triumph of Righteousness, a time of the acknowledgment of the Kingship and Lordship of our Christ.

Thus we see that in a way some of the phases of the coming of the Lord have been fulfilled but some are yet to be. We hold before us this hope of their complete fulfillment on the basis of the teaching of the Bible. There is much of that which is in the future that we cannot understand. These events are to a large degree veiled from us but we may trust God to adequately carry out His purposes and program with respect to all events concerning the Kingdom of God and this world, including the return of the Lord.

In connection with the coming of the Lord, we do well to remember that the challenge and duty of our lives lies in the present. Our Lord has left with us the "Great Commission." This presents a tremendous task, taxing all the resources of our lives. There is so much to be done in the interest of the great Kingdom of God. If we concern ourselves with the great task of the spreading of the Gospel in the hearts and lives of men, we may with entire confidence leave the future in the hands of God. Thus we watch for His coming.

That Christ comes again spiritually we cannot help but believe because of our daily fellowship with Him.

That Christ will come again in triumph, we believe because the truth of God's revelation is borne out by the certainty that His Kingdom and Righteousness must finally prevail.

The Practical Love of a Living Prince

Willis Everett Rich

(Willis E. Rich is a Junior at Bethel College, Newton, Kansas. He has made an enviable reputation as a debater and orator. He recently won second place with this oration in the annual state Peace Contest, there being seven other orations in the contest. Editor.)

The lamb, the lion, and the man. In each symbol we find a principle which a nation may use to determine its attitude toward war.

The lamb is the symbol of submission. With the attack of the wolf, the coyote, or the dog, the average sheep hardly utters a bleat. It is the easy prey of the carnivorous beast. The way of the sheep is the way of the "passivist." Should that be the attitude of a nation? Even the sympathetic Christ was an active positive personality, for he would not permit the desecration of God's temple at Jerusalem. Should we then consent to the slaughter of men? Friends, it is the ancient fallacy of the world to silently and complacently submit to war as a means of settling disputes.

The lion, as the symbol of force and as the principle of retaliation is the second choice. The reaction of the brute is the way of war; and more than that, it is the very essence of war. It is the result of blind passion; it is contrary to God's immutable laws;

"Whatsoever a man soweth, that shall he also reap."

"All they that take the sword shall perish by the sword."

History offers innumerable illustrations in proof of the fact that these laws have always functioned, that God has been consistent, that war has utterly failed.

Twenty-five centuries ago the fierce northern Assyrians conquered that wealthy and imperialistic empire, Babylon. Then in the sixth century B. C., Assyria reaped the harvest of the seeds she had sown. Egypt, India, China and Greece in turn took the sword; and, each perished by the self-same weapon. Even the organized government of mighty Rome submitted to the laws of God and fell into the hands of a barbarian chief. Spain rose and fell. Napoleon was humbled at the battle of Waterloo.

About thirteen years ago the civilized nations had a "brilliant" idea: why not banish the war beast from the face of the earth by one, huge sweeping blow? Why not have a successful war—one "magnanimous" conflict, followed by a thousand years of perfect peace? Essentially it was a universal program of force, the reaction of the lion. "A war to end war." What nobler purpose could man conceive? No sacrifice could be too great for its attainment. The result was the World War.

In ironic exposures of the horrors of that catas-

trophe, a German by the name of Ernst Friedrich has published a book containing authentic pictures taken during the World War. On one page is a picture of the Kaiser going out to inspect the battle field. It shows the board walk which was especially constructed so that his royal boots would not be splashed with human blood. Another picture is that of the German Crown Prince taking his afternoon stroll, with his greyhounds by his side, uttering to each passer-by his favorite expression, "We must keep hammering at it." Then we see a picture of the battle field where the men were "kept hammering at it." An enemy's soldier had nobly done his duty and as a result a dug-out was filled with dead men: three mangled bodies, a pool of filth and flesh and bones and blood. But, the Crown Prince was not there.

Let us not be unfair to one nation in our condemnation of the World War. Did you see the Asiatic cartoon representing China's conception of America's attitude? The picture was that of a huge giant standing on a battleship. His brawny arms were outstretched, and in one hand he held an American bomber, in the other a tank. Pouring forth from his mouth and nostrils were great volumes of poisonous gas, and in the cloud of deadly breath were these words, "IN GOD WE TRUST."

I have pointed out but two nations which were parties in that world conflagration, but there are sixteen others likewise guilty. Nor is that all; the entire world was made to suffer for that crime.

We are told that nine million men lost their lives during the World War; but that means little to most of us. Only when we picture to ourselves the suffering and the agony of each dying man can we grasp the magnitude of that statement. Imagine the stiffened, bloated body of a soldier in "No Man's Land." See that mixture of vermin, mud, and man; then try to remark, "How enviable, how beautiful, is the death of a soldier on the battle field."

"A war to end war." That was the most subtle slogan that the militarists of the world have ever conceived. The World War was the most complete failure recorded in the history of civilization.

The third and final principle is aggressive love. This is the attitude of neither the weakling nor the brute, but the reaction of man, of a peacemaker, of a child of God.

From whom and from whence cometh this love that can placate strife? It was ushered into the world with the birth of a lowly Nazarene. He lived a life of love and held high love's banner as a standard for men to follow. "He planted His cross in the midst of a mad and roaring current of selfishness, aggravated to malignity," and with an overwhelming pity for his own malefactors he uttered the mighty cry of brotherly love, "Father, forgive them for they know not what they do."

But, was Jesus Christ a practical man? Ladies

and gentlemen, as Professor Simkhovitch of Columbia University has ably pointed out, Christ too faced an actual war situation. The Jews were passionately longing for political freedom. Jesus' answer to the Jewish cry against Roman bondage was, "Love". Love? why that could only be the ironical cry of an idiot in such a critical hour! The Jews scorned his principle and in a passion of jeer and hate they crucified the dangerous dreamer. But, three days later He rose again. And, three centuries later, by this principle of aggressive good-will, although crushed by persecution and crushed in the arena, Christianity conquered Rome!

Friends, as E. Stanley Jones has written, Christ did not teach in the schoolroom manner how the weakest human material can be transformed and made to contribute to the welfare of the world; He called to Him a set of untrained men, as were the Galilean fishermen, transformed them and sent them out to begin the mightiest movement for uplift and redemption and brotherhood the world has ever seen.

We clearly see that Christ taught no abstract virtues; but, is it presumptuous to assert that in the minds of the majority, of even so-called Christians, there is a secret skepticism, if not doubt, as to the absolute practicability of Christian love and good-will in present-day international affairs?

Let us therefore consider how to actually apply Christ's practical love to the basic problem, a program for world peace. First, of course, each individual must accept the challenge of love in relation to his fellowmen, whatever race or creed or station in life. The Christian home, the broad educational program of the modern school, and the worldwide program of the Christian Churches furnish a great field for the application and growth in influence of that spirit of love. But after all, friends, we need something immediately and definitely effective to magnify and to stimulate the slow influence of the home, the church and the school.

We in this United States of America have based our constitution upon ethical principles of the lowly Nazarene. We have boasted that our nation is a Christian nation. It is therefore ours to make good that boast. Our government must do two things: first it must manifest its unqualified opposition to war; and second, it must establish and maintain a program of active good-will.

How should it do this? How may we accomplish the first of these two steps? Having realized that passive submission to war is cowardice, and being unequivocally convinced that bold resort to war is the way that leads to certain and horrible disaster, we must try the third method—that of aggressive love. Real love is not weakness, it is strength. It is not impotence, it is power. The United States government must make active this higher principle of brotherly love. It must work to outlaw war. This is the first step.

To attain the second principle, the establishment and maintenance of a program of constant good-will, it must: first, supervise an extensive program of peace education throughout the United States; and second, cultivate friendly relations with people of other nations. To do this, our government, posing as a Christian nation, must establish on an equal basis with the War Department and all other departments, a Department of Peace. There must be a Secretary of Peace as a regular member of the President's cabinet. Kirby Page has made an interesting outline of the activities of such a department.

But men cry out, "Away with your idealism. Nothing but a war program can satisfy strife." In direct reply we can hear the Apostle's warning, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." And today the Poet sings:

"Plant lilies, and lilies will grow,
Plant roses, and roses will bloom,
Plant hate, and hate to life will spring,
Plant love, and love to you will bring
The flowers of the seeds you sow."

A kind old lady once gave me a bit of crude, home-spun philosophy. She said: "Maybe I'm green and old-fashioned and don't know much; but just remember one thing, my boy—you prove to any man that you mean well by him and he'll take off his shirt, if need be, to protect you." Our national experiments in the application of love—returning the Boxer indemnity to China, aiding stricken Japan, and feeding the children of Europe—have demonstrated the success of such a policy. As soon as China, Germany, and Mexico are convinced that we aim to play fair, they will actually sacrifice, if need be, to protect us. The idea of establishing a Department of Peace on a par with the Department of War is both sound and expedient. It is obvious that its influence would be

tremendous.

Less than thirteen centuries ago the polygamous and murderous Mohammed died and was buried at Medina, where his body has returned to dust. About twenty-four hundred years ago Buddha lived and died from a common illness at the village Kusinara. Go to China, to the K'ung cemetery just outside the city Kiuh-fau, in the province of Shantung and there, amid temples, halls, and courts you will find the tomb wherein lie the crumbled bones of the idolized Chinese moralist, Confucius. But also go to the Holy Land; go to the tomb of Jesus of Nazareth. **It is empty.** "The world cannot bury Christ: the earth is not deep enough for His tomb. He ascended to the heavens, but the heavens alone could not contain Him." **He lives and His love is the most dependable and conquering power in all the world.** To the orthodox Brahman faith the love of Christ is more dangerous than the sword of Mohammed.

Love is not a brilliant speculation. It is not a mere illusion, impulse, disease, or frailty. It is not merely the way of peace, but is itself, the very essence of peace.

Friends, we therefore reject the principle of the lamb—it is the way of passive submission. May we outlaw the method of the lion—it is the way of the beast. But, let us take aggressive love, the way of man. Let us accept the great and only source of that love, Jesus Christ, not merely as the social reformer who walked the shores of the sea of Galilee nineteen hundred years ago, but as the living Prince of Peace; for, by His love He has blessed the cradle; He has exalted womanhood; He has immortalized man: and He is today enlisting multitudes into the program for peace by transforming the darkness of greed into the light of charity. What is this power? It is the **PRACTICAL LOVE OF A LIVING PRINCE.**

The Great Mennonite Migration to Paraguay*

By John W. White

As this is being written on a quiet, sunny afternoon, the little paddle-wheel steamboat Apipe is chugging its way slowly up the Parana and Paraguay rivers. Close at hand on either side of it are the high jungle-clad shores of the Argentine Chaco. Occasionally a jaguar comes down to the water's edge to drink. Perhaps once or twice in the day an Indian appears from the brush and watches the steamer pass. Overhead is a clear, blue sky. It is rare that any sound is heard. Everywhere is quiet and peace. For those on board, the Apipe is bound for The Promised Land. Its destination is a point 1,700 miles above Buenos Aires on the River Paraguay, and history may look back on this voyage as being every bit as important as the famous voyage of the

Mayflower, for the 309 passengers on the Apipe form the vanguard of the great Mennonite migration to Paraguay, and not since the Pilgrims boarded the Mayflower at Delft Haven and started their search for new homes where they could worship God according to the dictates of their own hearts has there been an ideal-impelled migration of people such as this Mennonite migration to Paraguay.

Another 400 Mennonites are arriving at Buenos Aires next week by the S. S. Western World and by the end of April, 2,000 of them will have been settled in Paraguay. After that they will continue to migrate as rapidly as arrangements can be made for

*From the American Weekly of Buenos Aires; Issue of January 1, 1927.

their transportation and within a very few years it is expected that more than a hundred thousand of these new colonists will come to Paraguay.

But the Mennonite migration is more important even than these figures indicate, for it is being watched by forty-two sects of non-combatant peoples in all parts of the world and several of these sects have already made plans to join the migration.

What is it that is impelling these people to break up their homes in all parts of the world to seek new homes in Paraguay? What great force is it that is inducing this land-loving people to abandon their lands and to face a voyage of five weeks to follow an ideal into a region that has never been explored by white man?

For 400 years, the Mennonites have been wandering over the face of the globe in search of a place where they can shut themselves in from the rest of the world and live in peace. They desire no intercourse with the rest of the world; they merely ask to be let alone. Several countries have made them welcome and guaranteed them the right to keep to themselves, but sooner or later the outside world comes to them, as it went to Japan, and demands that they mix in world affairs, and especially in the world's wars. The Mennonites are, above everything else, non-combatants; they believe that warfare is un-Christian and that belief is part of their religion. The present migration is an outcome of the World War, as will be explained later, and the progressive and far-seeing government of Paraguay has granted to the Mennonites the charter they have been seeking in many climes for four centuries.

The Mennonites take their name from Menno Simons, a contemporary of Luther, who, like Luther, was a Catholic priest and who drifted out of the Catholic Church about the same time as did Luther. Menno Simons was born in the year Columbus discovered the Americas and although he was not the originator, he was the chief exponent of the views which afterwards became known as Mennonite. The original home of these views was in Zurich, where, as early as 1525, Grebel and Manz founded a community having for its most distinctive mark baptism upon confession of faith. The main interest of the sect, however, lay not in dogma, but in discipline. Within the community evangelical life was reduced to a law of separation from the world, and this separation—enforced by a stringent use of excommunication and the prohibition of marriage beyond the brotherhood—involved not only abstinence from worldly vanities, but refusal of civic duties (the State being held to be un-Christian), refusal to take the oath or to use the sword.

The Mennonites soon became the objects of bitter persecution from Protestants as well as Catholics. But they had no desire to found a new theocracy in opposition to the anti-Christian State; they sought only to withdraw from what their conscience condemned, content to live as strangers upon earth and

devoting all their energy to preserving the purity of their own communities. Under continued persecution, the Mennonites began wandering over the civilized world. Large numbers of them migrated into southern Russia upon the invitation of Catherine the Great in 1783 and these communities in Russia later sent many emigrants to North America. Today there are 175,000 Mennonites in the United States and 25,000 in Canada, but there are hundreds of thousands of other non-combatant peoples in all parts of the world who have branched out from the original Zurich community and who are practicing the same principles as the Mennonites under various other names. The one outstanding principle that marks these 42 sects of non-combatant peoples is their belief that war is against the will of God and the teachings of Christ. And it is the common practice of that religious belief that has caused these 42 sects to turn their eyes toward Paraguay. For Paraguay has granted them and their descendants for all time complete immunity from military duty both in times of peace and in war, as well as exemption from participation in warfare even as non-combatants.

As already stated, the present migration of the Mennonites is an outgrowth of the World War. Non-combatant peoples were persecuted in all the belligerent countries and the persecution became particularly active in Canada after the armistice when the returning soldiers found large communities of these non-combatant people speaking German. So nine years ago agents started out again to tour the world in search of new homes for the Canadian Mennonites. Seven years ago, one of these agents went into Paraguay and there on the eastern Andean slope he discovered a natural paradise. Negotiations were begun with the Paraguayan government and five years ago that government granted a charter such as no government has ever issued to a foreign people. That charter and the glowing reports of the territory that have been made by investigating committees which were sent there from Canada have made Paraguay the Land of Promise for all the non-combatant people of the world. The Mennonites who arrived at Buenos Aires last week by the S. S. Vasari and who are now on board the *Apipe* were from Canada, as are those who are arriving next week, but many members of the Mennonite communities in the United States are already planning to join the migration and are expected to begin moving next year.

The Mennonites are to be settled on three million acres of fertile land in the upper Paraguayan Chaco and five years of preliminary work has been done in preparing the way for them. There are many things about this migration which parallel the colonization of North America by the Puritans and those who followed them. Like the American colonists, they will build their first town on the shore and, like the colonists, they will work westward into an unknown land, but, unlike the American pioneers, they will not have to fight the Indians as they move west-

ward, for the Paraguayan government has sent troops into the territory ahead of them to build fortifications and do their fighting for them.

When the passengers of the Apipe reach their destination, they will not find "a stern and rock-bound coast." They will find three of the four essentials to their success—a wonderfully fertile soil, plentiful sunshine, and abundant water. Only one essential is wanting and that one they will supply, for it is labor. Think it over. What is necessary for the success of any colonization project? Fertile land, sunshine, water, and labor. Transportation suggests itself as a desirable adjunct and it has been included in the carefully laid plans on which the preparatory work has been done. But this work cannot be described until Mr. Fred Engen has been introduced. It was he who found this paradise in the Paraguayan Chaco, 1,700 miles above Buenos Aires, and it is he who is leading the Mennonites into The Promised Land. It was he who negotiated the Great Charter with the Paraguayan government and it has been he who has made all the preparations for the reception of the first Mennonites. He came down to Buenos Aires to meet them and accompany them on their trip up the river and the last thing he did before leaving Paraguay was to call on President Ayala and obtain his promise to board the Apipe at Asuncion and welcome the Mennonites in their own language—German.

Mr. Engen came to South America seven years ago with the idea of looking for colonization lands in Bolivia, but the political conditions in Bolivia at that time were not favorable for the initiation of negotiations. Mr. Engen had heard of the great Paraguayan Chaco, so decided to have a look at it. He entered the Chaco at Puerto Casado and crossed a territory that had never been visited by white man. When he returned to Puerto Casado, he declared the land to be the most beautiful he had seen anywhere in the world. And he has spent his entire life seeking new lands for colonization.

The territory in which the Mennonites are settling belongs to the Carlos Casado family. They own seven million acres of this wonderfully fertile land between the River Paraguay and the eastern range of the Andes and have set aside four million acres out of which the company which is financing the migration of the Mennonites is to purchase three million acres.

Having found this land, Mr. Engen cabled to Canada for authorized representatives of the Mennonites to come to Paraguay to inspect it. They were as well pleased with it as was Mr. Engen and negotiations were begun with the Paraguayan government for a charter. This charter was eventually granted and it virtually gives the Mennonites the privilege of creating a State within a State. The charter grants them everything demanded by their religious beliefs—freedom from military service, exemption from the oath, the privilege of conducting their

own churches and schools—and places the administration of the communities in the committees of trustees under which Mennonite communities are administered. Mennonite leaders say the charter granted to them by the government of Paraguay is the sort of charter they have been seeking for 400 years. Following is a translation of it:

The Senate and Chamber of Deputies of the Paraguayan Nation, assembled in Congress, sanction with the force of

LAW:

Art. 1 Members of the community known as Mennonites who come to the country as components of a colonization enterprise, and their descendants, shall enjoy the following rights and privileges:

1. To practice their religion and to worship with absolute liberty without any restriction and, consequently, to make affirmations by simple "yes" or "no" in courts of justice instead of by oath; and to be exempt from obligatory military service either as combatants or non-combatants both in times of peace and during war;

2. To establish, maintain, and administer schools and establishments of learning, and to teach and learn their religion and their language, which is German, without any restriction;

3. To administer inheritances and especially the properties of widows and orphans by means of their special system of trust committees known as "Waisenamt" and in accordance with the particular rules of the community without any kind of restriction;

4. Administrate the mutual insurance against fire which is established in the colonies.

Art. 2. The sale of alcoholic or intoxicating beverages is prohibited within a zone of five kilometers from the properties belonging to the Mennonite colonies unless the competent authorities of those colonies request the government to permit such sale and the government accedes to the request.

Art. 3. The following concessions are granted to the Mennonite colonies for the period of ten years from the arrival of the first colonist:

1. The free entry of furniture, machinery, utensils, drugs, seeds, animals, implements, and, in general, of everything that may be necessary for the installation and development of the colonies;

2. Exemption from all classes of national and municipal taxes.

Art. 4. No immigration law, or law of any other character, existing or that may be passed in future, shall impede the entrance of Mennonite immigrants into the country because of their age, or physical or mental incapacity.

Art. 5. The concession referred to in Paragraph 3 of Article 1 is to be understood as not affecting the rights of persons capable of administering their own property. In the case of persons incapable of administering their own property, the judges, as soon as

it is proved that the person or persons belong to one of the Mennonite communities, shall appoint the trust committee of the respective community to act as guardian of the person in question. Such guardianship shall be exercised in accordance with the rules of the trust committees.

Art. 6. The colonization company in charge of the Mennonite colonization or the recognized authorities of the colonists must communicate to the Executive Power:

1. The lands to be colonized by the Mennonites;
2. The persons or corporations which represent the colonists;
3. The names, authorities, and regulations of the trust committees (Waisenamt) in order that these may be approved by Congress.

Art. 7. The privileges and concessions granted by this law shall extend also to individuals of the Mennonite community who may arrive in the country singly, once their identity as Mennonites is certified by the competent authorities of the community.

Art. 8. Notify the Executive Power.

Given in the Hall of Sessions of the Honorable Legislative Congress this twenty-second day of July in the year one thousand nine hundred and twenty-one.

Felix Paiva, President of the Senate.

Juan de D. Arevalo, Secretary.

Enrique Bordenave, President of the Chamber of Deputies.

Manuel Gimenez, Secretary.

Asuncion, July 26, 1921.

Let it be Law, enforce it, publish it, and file it with the Official Registrar.

Gondra

Jose P. Guggiari, Minister of the Interior.

Ramon Lara Castro, Minister of Foreign Relations.

Eligio Ayala, Minister of Finance.

Rogelio Ibarra, Minister of Justice, Worship, and Public Instruction.

Adolfo Chirife, Minister of War and Marine.

This is a certified copy of the original which is filed in the Secretariat General of the government, Section "Registro Oficial."

The charter, as enacted into Paraguayan law, extends the foregoing privileges only to the Mennonites, but in view of the interest that is being taken in the movement by all other non-combatant peoples, the Paraguayan Congress now has before it an amendment to the charter which will extend these privileges to all the non-combatant peoples of the world. The people of these 42 sects are to be welcomed to Paraguay and guaranteed the liberty to practice their own religious beliefs in their own way with the added guarantee that they and their children may live in peace during all coming generations without having to partake in warfare of any kind.

As soon as the charter was granted, arrangements were begun for getting things into shape for the colonists. A base has been established at Puerto Casado on the Paraguay River. A hotel and several substantial community houses have been built for the housing of the first colonists. A pumping station has been installed to provide all the fresh, sweet water the colonists can use. The two parties of colonists now en route will be housed temporarily in the community houses, lands will be allotted to them, fences built, and agriculture begun. As soon as they have built their own houses, they will vacate the community houses to make room for other newcomers. With the preparations that have been made, it is expected that the first arrivals will be self-supporting within eight months. By that time enough colonists will have been settled at Puerto Casado to make a sizeable base for future operations. About a year after the first landing it is planned to send a hundred families about 100 kilometers inland to explore the country and pick out the best locality for another colony. Transport communication between this party and the base will be maintained with motor trucks and bullock carts which will carry them supplies and bring back their produce for sale at the port. After this second colony has been firmly established, the colonists will work further inland, establishing new communities. The plan calls for practically a repetition of the westward movement of the American pioneers into Ohio, Illinois, and Kansas, with the very material difference that the pioneers had to fight their way as they went, whereas the Mennonites are migrating under the paternal care of a government that is welcoming them into the territory and is using the national army to push back the Indians and protect the colonists from marauders.

As already stated, other non-combatant peoples are interested in this migration of the Mennonites and last year one of these sects sent four delegates to go over the territory which has been set aside for the Mennonites. Mr. Engen organized an expedition of six bullock carts with 24 men and 100 oxen and they spent three weeks exploring the territory. Their report to headquarters states that the land looks like a large park, that they dug into the soil and found it 12 feet deep, and that they found oranges, lemons, bananas and cotton growing wild, in addition to many valuable trees. The land, they reported, "is covered with grass."

This Promised Land of the world's non-combatant people is described as follows in the official report which this delegation submitted to the authorities of their sect:

"Large, beautiful trees of great value and of various kinds, such as quebracho and other wood, are luxuriously scattered over the extensive openings of the Upper Chaco, giving the appearance of an extremely large and beautiful park, with green and bushy leaves of all colors and shades. Looking at all this with a sense of admiration, one seems to real-

ize that he at last has found the land of his dreams, and not being able to keep from expressing his thoughts, murmurs to himself with a sigh of relief: 'It is beautiful, it is wonderful.'

"The many valuable trees can be turned into a source of wealth production, and much more so when utilized for manufacturing purposes, for the making of all sorts of furniture, wagons and many other useful articles for husbandry.

"We saw bushes of wild cotton growing on the prairies of the Chaco.

"There are endless opportunities awaiting the skillful and industrious man and there is not a place on earth except Paraguay that offers such attractions with so few obstacles to overcome. Beautiful nature in the Chaco seems to say to those endowed with vision and foresight, 'I am yours, come and exploit me; take all that you are capable of taking, as I am inexhaustible in resources.'

"Riches lie dormant awaiting men of energy, thrift and skill, to turn the immense, wild, uncultured prairies and meadows into a paradise. There are all resources for wealth creating, coupled with the most wonderful climate which can be found anywhere on the Globe. The sacred silence in the Chaco inspires one to high and noble aims and the solitude and atmosphere purifies the soul and fills it with wonderful dreams of a life sublime and beautiful. I do not wish to convey that the paradise is already there; it has to be made from the material which lies dormant, awaiting men with brains and muscle.

"Not all are endowed with the vision of seeing and dreaming of the practical ideals which are close at hand. The world today begins to question the usefulness of institutions long deemed wise and more and more voices are heard proclaiming truths spoken by sages of all times—that happiness is not to be found in the turmoil of the money-mad world. Discontent and social unrest daily become greater and it requires no prophet to foretell the outcome of the conditions of the world today. In order to avoid the inevitable, men of vision must begin to build and direct the current into a new channel, from the destructive to the constructive. 'Back to the Land' should be the slogan of all who seek to establish peace on earth, good will toward men, in place of continual combat."

Fred Engen, who found this paradise for the Mennonites and is leading them into it this week, is worth a story in himself, but it cannot be told here. One of the reports sent back by investigating committees said of him:

"Mr. Engen made every effort to accommodate the delegates and he was always willing to impart his experience in pioneer life to the expedition. His sign language with the Indians is simply wonderful and they seem to understand him quite well. On several occasions we saw them manifest their eagerness

to do anything in the shape of work that they were asked, and though they are evidently of a mild and kind disposition by nature, yet the spirit which they displayed on every occasion in working for Mr. Engen was remarkable, which undoubtedly indicates his sincere and truthful attitude toward the Indians, who are like children, hard to deceive; they feel the heart of the man near them and accordingly they look with suspicion at one who shows no sympathy for them, but they are real, devoted friends to the others.

"We shall always, under any conditions of life, remember the creative and inexhaustible energy which has been so generously used by Mr. Engen during the entire two months of our inspection of the Chaco and when one thinks that such energy and ability is used in furthering the great cause of establishing colonies of industrious and peaceful people in the wonderful prairies and meadows of the silent, soul-inspiring inland of the Chaco, then, and only then, the wonderful character of such men stands out alone and unique."

Another report says of him:

"Fred Engen was responsible for the harmony during the trip. As a devoted general of faithful soldiers, he was all attention and sympathy and many times during our travel we were all looking at him with wonder and admiration. He was always attentive, active, energetic and of joyful spirit, with strong will power and determination. And when such qualities are at work, the most difficult task must be accomplished. Knowing his cherished dream of establishing a state of non-combatant people in the great and fertile meadows in the solitudes of the upper Paraguayan Chaco, one who knows Engen will feel proud to be a co-partner in this work."

Book Review

THE TRIAL OF JESUS, By John Masefield; Macmillan Co., 1925, pp. 116.

This little book is unique in that the account of the trial of our Savior is dramatized. It is interesting to notice here and there the new touch of local color and the familiar and the unfamiliar details which were peculiar to the ancients in trials by court. It is evident that the author must have acquainted himself with some of the obsolete legal procedures of the first century. The play can be read at one sitting and, to my mind, is a means of developing a little more appreciation for all that is good and holy. The author has divided the play into three acts, using a cast of twenty-six characters and a mixed chorus. To those who love drama, I would heartily recommend this book. It is available at most public libraries or can be ordered through The Exponent.

—H. Clay Miller.

THE SUNDAY SCHOOL LESSONS

By A. S. Rosenberger

May 29

PETER UNDAUNTED BY PERSECUTION

Lesson: Acts 5:27-35; 38-42.

How Peter has changed since the time when he was afraid to acknowledge himself a follower of Jesus. Now we see him boldly preaching the message of Christ, and even going so far as to place before the leaders of the Jews their guilt in putting his Master to death. When persecution comes he is undaunted by it and counts it a privilege to suffer for the cause of Christ. We can see from his life that as one grows in loyalty and devotion to a cause he also becomes more willing to suffer for it. A recent speaker in presenting a series of messages on Jesus' Way of Life emphasized the necessity of being willing to pay the price of following Him. As we become more earnest followers of this Way, we shall also grow in willingness to suffer for it. How can we explain such growth of courage? What is the source of Christian courage?

Peter emphasized the fact that he and the other apostles could not do otherwise than obey God rather than man. What a rocklike firmness this statement showed. Man's will must give way before God's will. But the will of man and the will of God do not always coincide. How then can we determine what is God's will? Henry Drummond inscribed on the flyleaf of his Bible the following points: Pray, Think, Talk to wise people, Beware of but do not fear your own will; Meantime do the next thing, When decision and action are necessary, go ahead, never reconsider the decision when it is finally acted upon. What is your reaction to these points?

Little groups proceeding according to the will of God have often won out over majorities that were against His will. What should be our procedure if we feel a ruling of men to be in conflict with the will of God? To what do men give their approval today, of which you feel God does not approve?

What do you think of the advice of Gamaliel to let these men alone and see how their cause would prosper? The writer feels that considering all things it was as good advice as could have been expected, for it applied the test of time to the movement. Time is not the only test but it is a very discerning one. Nothing that is false will long endure. It is wonderful to see how the Christian Church has throughout her history purged herself of false doctrines. Science is doing the same thing for theories that are proven false. It is no use to get excited over falsities, for if they are given time, they will sooner or later die of themselves. How has the Christian religion met the test of time? If we apply this test to some of the things of our modern life, what value do they have? How about some of the songs we sing, the literature we read, the thoughts we think, the life we live? Are we interested in the things that endure?

After the Apostles had boldly stood for the truth of God, they were scourged. Persecution began to come their way. What has been the effect of persecution on the Church? What method is better than that of persecution? The history of the Christian Church is one of growth in spite of persecution. The history of the Anabaptists and Mennonites is also one of faithfulness in spite of persecution. As Christians and Mennonites we have a glorious heritage. Let us even so lose ourselves today in devotion to the cause of Christ be the cost what it may.

We must obey God rather than men.

June 5

PETER PREACHING TO THE GENTILES

Acts 10:34-48

One of the great problems of early Christianity was that of the relationship of Jews and Gentiles in the Christian Church. This problem was very keen, and was only settled after a long period of controversy. With its settlement the Apostle Paul had much to do. But as we see in the lesson of today Peter also played a part in the bringing of the Gospel to the Gentiles.

The Jews believed that it was necessary for the Gentiles to submit to the rites of the Law in order to become a Christian. The more liberal Christians contended that faith in Christ was the only requirement for either Jew or Gentile. Had not this latter position won out, Christianity would have been so fettered that it could never have become a universal religion.

Before his vision and this incident Peter shared with the rest of the Jews the view that there was a wide difference between the two groups. But after the vision that he had, and his preaching to the Gentiles in the home of Cornelius he saw unmistakable signs of repentance and the evidence of the out-pouring of the Holy Spirit. From then on his attitude was different. He saw that God was no respecter of persons.

God of course respects the inner moral condition of men. Their outer condition, however, makes no difference with him. Birth and blood, ancestry and heredity, race and rank and wealth and social standing, fashion and fame, creed and church, are not matters that determine God's relation and dealing with His people. Ought these things to make any difference with men? Do they?

One of the great problems of our day is the race problem. We have a great deal of race prejudice. What is this? Why does it exist? Is there any warrant for it?

The race problem of the world centers around the white and colored races. For hundreds of years the white man has ruled the yellow, brown and black peoples. As a result they have suffered much from injustice, slavery and oppression. This policy has also had a bad effect upon the white man in giving him a sense of superiority and taking his right to rule for granted. How can we account for this domination? Which groups, the white or colored, has suffered most?

In our own country there are three outstanding race problems. The first of these concerns the European immigrants who have settled in our country. What do you find to be the common attitude toward this class of people?

The second problem concerns the negro. There are more than ten million Negroes in the United States. In theory they are equal citizens with any in our country. Yet really they are denied fair opportunities, although they have made a splendid record of progress since the days of slavery. What place should the negro have in American life?

The third race problem in this country is the Japanese question. This exists principally on the Pacific coast and yet in view of the anti-Japanese legislation affects the whole nation. In the passage of the Japanese Exclusion Act that nation has been needlessly insulted. We have discriminated against Japan and offended her. What should be our attitude toward this oriental country?

What things are necessary to make for better understanding between the races of the earth?

Help us, our Father, to take a brotherly attitude toward all men.

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

RULES OF DISCIPLINE DISTURB THE PEACE

The peace and unity of a large congregation of Mennonites in Fulton County, Ohio, was jeopardized when the rules of discipline printed below were introduced by the bishop of the district and acceptance of the same made a test of church fellowship. The document is reported to have been written by Daniel Kauffman, influential bishop in the Conference of Old Mennonites and editor of the Gospel Herald. A considerable number of members refused to become signatories to these rules and were consequently "set back" from communion. One of the members of the congregation reports that the situation is beyond repair and that a breach in the church seems to be inevitable. The district is in charge of Bishop Eli Frey. It comprises three churches with a combined membership of 1,171, and belongs to the Eastern Amish Mennonite Conference. One of the principal items of dissatisfaction in the rules is the one pertaining to musical instruments. The prohibition of musical instruments on the part of this congregation is an exception among the churches of the Eastern A. M. Conference. Unless the writer is in error, all of the remaining eighteen churches in the Conference tolerate musical instruments and in many of them they are found in the homes of ministers and bishops. This fact is calling forth severe censure on the part of a few conservative ministers in other Conference districts. While the document printed below was written by one outside of the community concerned, it evidently reflects the religious life and convictions of a considerable group of Mennonites and is therefore interesting to any student of present-day Mennonitism. Incidentally, it suggests interesting light on how the Scriptures may be used.

Lester Hostetler.

OUR POSITION ON NON-CONFORMITY

We, the members of the congregations worshipping in the Central, Lockport, and Clinton churches, conscious of the present general drift toward worldliness and desiring to stand unitedly in support of Bible teaching on non-conformity to the world, agree to the following as our attitude on the question: We recognize that no profession of faith will avail anything unless it is accompanied by a living faith in God, a real experience of salvation, a walking in newness of life, an obedience in all things whatsoever our Lord commanded. That in obedience to the Bible doctrine of the Christian's separation from the world is vital to our Christian experience is evident from the following Scriptures: Psa. 1:1; Luke 16:15; John 17:14-16; Rom. 12:1,2; II Cor. 6:14-18; Tit. 2:14; Jas. 1:27; and 4:4; I Pet. 1:14; 2:9; 4:3, 4; I John 2:15-17. Therefore, be it resolved,

1. That the ministry endeavor to stand, in all things as examples to the flock; that they give faithful teaching in all things pertaining to the spiritual welfare of the congregations; that in the line of dress they wear the regulation plain coat; avoid all outward ornamentations, and encourage similar standards on the part of the brotherhood; and that they exercise faithfulness in discipline according to the Word of God and the discipline of the Eastern A. M. Conference.

2. That all our members, both brethren and sisters, work unitedly with the ministry in maintaining the Gospel standard of simplicity and non-conformity; that they refrain from the wearing of jewelry, immodest apparel, and conforming to latest fashions in clothing and hair combing. (I Tim. 2:9, 10; I Pet. 3:3, 4; Isa. 3:16-24; Rom. 12:2; I John 2:15.)

The brethren avoiding such things as ornamental chains, rings, stick pins, etc.; the sisters avoiding costly silks, laces or embroideries on coats or dresses, as well as such things as gold rings, bracelets, wristwatches, broaches, pins, etc. And since hats for women and immodest apparel have become an alluring means of temptation for some sisters it is understood that our sisters abstain from the wearing of hats (or anything that can be reasonably mistaken for a hat), from the wearing of the low-necked or slouched dresses without belt or waist line, or where the waist line is not where God placed it, from dresses with extra trimmings, extra buttons, short sleeves, short skirts, transparent fabrics, from the wearing of bobbed hair, (the hair to be combed modestly, in keeping with the spirit of I Tim. 2:9 and I Pet. 3:3). The plain bonnet or hood being the church approved head gear for women, our conception of the "plain bonnet" or "plain hood" is that it should be without trimmings or ornamentations, large enough for comfort and practical service, and so shaped that it may be consistently tied, suitable for wearing in connection with the devotional covering. That all members refrain from patronizing places of worldly amusements, such as theaters, movies, circuses, fairs, expositions, pool rooms, etc. That we continue to maintain our position on the question of musical instruments in the home, as heretofore. That members who persist in violating any of these regulations after all due efforts shall have been made to win them, shall be dealt with as transgressors, according to the established usage of the church.

Furthermore, we shall endeavor, by example and by precept to encourage all members to live a consistent life, we urge our sisters to part their hair in the middle and to keep them free from puffs or other touches of worldly conformity, and that our brethren likewise keep their hair trimmed and combed in a manner which is in keeping with the Scripture teaching. We discourage the wearing of neckties and superfluities generally, we endorse the testimony of our conference against the use of tobacco. We encourage all members to live the submissive life, to follow the leadership of those who are set over them in the Lord as they that must give account, to live a quiet and peaceable life, to make a diligent study of God's Word, and to maintain a family altar in every home. We encourage such activities among our young people as Bible meetings, mission study, correspondence work, and every work that strengthens the Christian character and adds to their loyalty and serviceableness for God and the church. May we so live as to promote the spirit of love and unity, in example upholding the standard of the Gospel, in all things being a light to the world, that we may be recognized as strangers and pilgrims here, seeking a city whose Builder and Maker is God.

Classified Column

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Notes from Here and There

The chorus of the Hebron church, Buhler, Kansas, entertained a large audience May 1 with a musical program.

A meeting of the Mennonite Central Committee for relief work is scheduled to meet in Scottdale, Pa., on May 7.

Alvin J. Miller, who for a number of years was director of the Mennonite relief work in Russia, is scheduled to arrive in New York on May 1.

An interesting meeting was held on Sunday evening, May 1, at the Salem Mennonite church near Dalton, Ohio, when ten student volunteers of Bluffton College had charge of the services.

A. J. Miller, who has been in Russia in relief work for eight years, arrived in New York on May 6. He spoke in the First Church, Philadelphia, concerning his experience in Russia on the following Sunday.

Dr. J. E. Hartzler of Witmarsum Theological Seminary is scheduled to deliver the baccalaureate sermon at the West Liberty high school auditorium, Sunday evening, May 15. His subject will be, "The Immortality of Service."

Rev. Petter, senior Mennonite missionary to the Cheyenne Indians in Montana, has been taken to the hospital at Miles City, Montana, for a serious operation. Missionary Petter has translated "Pilgrims' Progress" into Cheyenne and has compiled a Cheyenne-English dictionary, as well as portions of the Bible. The task at which he has been working the last few years is the translating of the entire Bible into the Cheyenne language.

The thirteenth annual commencement of Witmarsum Theological Seminary will be held on the evening of May 27. Rev. S. M. Grubb of Philadelphia, Pennsylvania, the editor of *The Mennonite*, will give the commencement address. Rev. Grubb's subject will be, "Is there a Future in the Mennonite Ministry?" There will be three graduates to receive degrees at that time. Other events of commencement week will be the baccalaureate service on Sunday afternoon, May 22d, at which President Hartzler will preach; a Communion service for the Seminary students, faculty and alumni at the Seminary chapel immediately after the baccalaureate service conducted by Rev. A. S. Rosenberger, an alumnus of the Seminary; and the Alumni Dinner and Business Meeting immediately before the commencement exercises on Friday evening, May 27.

Communion services were held at the Maple Grove Mennonite church, near Topeka, Indiana, on Sunday, May 8. Rev. P. E. Whitmer assisted in the services.

Missionary Sam Goering preached for the congregation of the Hebron church, Buhler, Kansas, May 8. Following the sermon, J. J. Buhler was installed as deacon.

The young people of the Oak Grove church, West Liberty, Ohio, recently gave a program at the Lima Mennonite mission.

Members of a committee representing the Warren Street Mennonite church, Middlebury, Indiana, met with representatives of the other churches to plan for a Daily Vacation Bible School.

Rev. B. B. Janz, leader of the Russian Mennonite migration into Canada, spoke in the Hereford Mennonite church of Bally, Pennsylvania, recently. He spoke on the conditions prevailing in Russia before and after the world war.

Rev. I. W. Royer of the Orrville (Ohio) Mennonite church spent Easter Sunday in Chicago, where he attended a Christian Life Conference. Rev. I. J. Buckwalter had charge of the morning services of the Orrville church and Rev. J. A. Liechty the evening services.

The Christian Endeavor executive committee of the Central Illinois Conference met in Bloomington recently to formulate the program for the annual rally. The rally will be held at the Calvary Mennonite church of Washington, Ill., on Sunday, June 19.

Among the services which members of the Berne Mennonite church enjoyed on Easter Sunday were a Sunrise meeting, an Easter sermon by Rev. Alfred Habegger, and a musical program in the evening by the Senior and Intermediate Christian Endeavor societies. A musical praise service was also given the following Wednesday evening.

The American Mennonite Mission in India is working seriously on the problem of making the evangelistic work of the station more effective. One of the plans is the correlation of the work of the district schools with the district evangelistic work. The village schools of the mission have been placed under the head of evangelistic work. The work of the Bible Training School conducted by the mission and that of the Normal Training School will also be coordinated so that the teacher will receive the necessary Bible training and other Christian workers the necessary normal training.

The Men's Glee Club of Bethel College gave concerts at Fortuna, Missouri, and at Bethel church on April 27 to large audiences.

On Sunday, April 24, the Mennonite church at Aurora, Nebraska, held an all-day mission service. Mrs. Jenny Starky of Aurora gave the principal address.

At the annual meeting of the Eastern District Mennonite Conferences, held at Souderton, Pennsylvania, April 29 to May 1, Rev. S. M. Rosenberger of Quakertown was elected president.

The annual commencement of the Mennonite Sanitarium of Bloomington, Illinois, will be held on May 13 at the First Presbyterian church of that place. There are ten in the class who will receive their degrees at that time. Dr. Robinson of McCormick Theological Seminary will give the address.

On Sunday evening, May 8, the young people of the East White Oak Mennonite church of Carlock, Illinois, presented a songalogue in honor of their mothers. Mr. Clarence King directed the singing.

A group of teachers and students from Goshen College visited the Mennonite churches, South Union and Oak Grove, near West Liberty, Ohio, May 7 and 8. Rev. Irwin E. Burkhardt and Milton Vogt, recently appointed missionary to India, spoke in the churches. The college quartet furnished music for the meetings.

At the annual meeting of the Mennonite Board of Missions and Charities, held at Milford, Nebraska, recently, the following officers were elected: President, D. D. Miller; vice-president, Levi Mumaw; secretary, S. C. Yoder; treasurer, V. E. Reiff. Milton Vogt, Esther Kulp and Mary Good were appointed missionaries to India, the latter returning to her work after a furlough.

THE EDITOR'S CHAT

(Continued from Page 146)

save the apple from the humiliation of having a hole bored through him in the middle of the summer and thrown on to the cull heap at harvest time. Fruit raising is a pleasure, that is, for the people who like that sort of thing. And fruit picking is something akin to bliss. But there are fruits which do not grow in orchards. We cannot all grow peaches and apples. But we should all grow what Paul calls "the fruits of the spirit." Some of these fruits are not abundant in our character. They need continual cultivation, and a constant vigilance lest the enemy destroy them.

Sincerely yours,
Lester Hostetler.

The
**CHRISTIAN
EXPONENT**

Harold S Bender
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A Bi-weekly Christian Journal

June 3, 1927

EDITORIAL
ALL-INCLUSIVE ARBITRATION
O. B. Gerig

THE RUSSIAN IMMIGRATION
David Toews

THE SPIRIT OF FEARLESSNESS
W. W. Oesch

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The Editor's Chat

Dear Readers:—

I can say nothing more important than to announce the series of articles by Dean P. E. Whitmer of Witmarsum Seminary who, by the time this goes into print, will be on his way to the Holy Land. He confided to me that he will take full notes of his observations, and that he will write a complete report of them for the Exponent. This is good news. Dean Whitmer is a keen observer and a facile writer. Why not send the Exponent as a gift to your friends and have them share with you this rare treat?

Sincerely yours,

The Editor.

P. S.—The blank below is for your convenience. If it happens that the person whose name you are sending is already a subscriber, we will notify you so that you can send in another name.

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Some of these have not yet replied and changes may therefore be necessary.

EDITORIAL

INTERNATIONAL LEADERSHIP SCHOOLS

From July 25 to August 6 will be held a leadership school at Lake Geneva, Wisconsin, which offers an opportunity for those who are able to attend. The roster of leaders is made up of outstanding authorities in the field of religious education. A wide variety of courses will be given including Beginners' Methods, Primary Methods, and Administration, Young People's Methods, Bible, Worship, Pageantry, Vacation Church Schools, Missionary Education, Church History, and Psychology. The church which will send one or two of her best leaders to this school will enrich her own life and work. For complete information write to The International Council of Religious Education, 5 South Wabash Avenue, Chicago, Ill.

THE YOUNG PEOPLE'S RETREATS

Retreats for study and meditation and discussion of religion and religious questions are serving a useful

purpose and are apparently becoming increasingly popular. A number of such meetings are again planned for the summer. They afford inspiration and fellowship which are wholesome. Plan now to attend one of them.

NEIGHBORS ACROSS THE SEA

The world is rapidly growing smaller, not in physical dimensions, but in point of time that it requires to cover it. Charles A. Lindbergh, accomplished a non-stop flight from New York to Paris, a distance of 3600 miles, in 33 hours and 29 minutes. He is for the time being the most popular hero in the western half of the world and has actually succeeded in crowding murder stories from the front pages of the newspapers for a few days. With four sandwiches, two canteens of water, and with 451 gallons of gasoline in his monoplane he started his perilous journey. "When I enter the cockpit," he said, "it's like going into the death chamber. When I step out at Paris it will be like getting a pardon from the governor."

Lindbergh, who is the son of a former Congressman from the state of Minnesota, is only twenty-five years old. The engineer, Donald Hall, who designed his plane is twenty-seven. And thus youth is making the world a neighborhood. Will the new generation also make a step in advance in their social thinking and learn the world over how to live together as neighbors? So great a challenge to adventure and high thinking never presented itself to the young people of any age.

WHAT AILS OUR YOUTH?

A great educator, Dr. George A. Coe, wrote a book on this subject. He suggests that the thing that ails youth most is their elders. The young people today were born into a world that was torn asunder by war. But the elders are to be blamed for the war and not the young people. A group of ministers, from a town of two thousand recently were discussing their problems. "What can be done to keep the young people in church?" asked one of them. "What can I do to keep the older ones there?" another swiftly rejoined. "I have forty men in the Bible class and

only about 15 remain for the church service." This suggests an easy solution for the young people's problem. The young see their elders leave after Sunday School and they follow their example.

At the center of our worries about the young people must be the young people themselves. There is much stewing about the fact in many places that the Christian Endeavor meetings and the church services are not attended by the young people. It is time to consider whether our religious services are so conducted that they really offer something that is good for young people to have. Man is not made for the institutions of religion; the institutions are made for man.

MISSIONARY FURLOUGH CLUB ADDRESSES KELLOGG

The Missionary Furlough Club of the University of Chicago was organized last fall with Ed. G. Kaufman, Mennonite missionary to China, on furlough, as secretary. After long deliberation and debate the letter printed below was finally adopted by an almost unanimous vote of the club and forwarded to the secretary of state. It expresses the view of an intelligent group of men who have had experience in foreign lands and who are in position, by first hand knowledge, to understand the present unrest in the Far East. It is, therefore, a significant document.

Chicago, Illinois,
May 17, 1927.

Hon. Frank Kellogg,
Secretary of State,
Washington, D. C.

Sir:

We, The Missionary Furlough Club of The University of Chicago, with a membership of eighty missionaries from twelve different countries and eleven denominations, respectfully submit the following resolutions as expressing our attitude toward the policy of the United States Government in China:

1. We heartily endorse and commend our government's policy of dealing with China independently of other powers, and urge the continuance of this policy.

2. We recommend: (a) the relinquishment of all special treaty rights, including extraterritoriality, tariff control, foreign concessions, and all other special privileges which interfere with the complete sovereignty of the Chinese people; and (b) that new treaties to this end be negotiated with China on an equal and reciprocal basis.

3. During the period of civil strife and pending the negotiations of such treaties, we favor: (a) a frank policy of friendship and cooperation with the Chinese people in their endeavor to attain national, political

and economic autonomy; and (b) that the government immediately set a date for the early withdrawal of all American armed force.

Yours very truly,
Robert H. Hannum (Chairman)
Ed G. Kaufman (Secretary)

ALL-INCLUSIVE ARBITRATION

The progress of world peace in its practical aspects is very largely through international treaties in which the signatories agree to submit certain types of cases to arbitration. The number of types of disputes which could be so settled was thought to be very small a hundred years ago. Gradually, however, the kinds of disputes which were made arbitrable became more and more inclusive until today we are seeing the formation of what are known as "all-inclusive arbitration treaties". This means that the signatories agree to submit each and every dispute, even those involving national honor and vital interest, to arbitration. Such treaties have already been entered into by Sweden, Switzerland and Denmark.

Last month the Foreign Minister of France, M. Briand, proposed to the American people that these two countries enter into such an agreement. It was one of the most significant pronouncements recently made by a great power. Strange to say the American press hardly gave it any space until Nicholas Murray Butler raised the question in an open letter. What shall we say if our country refuses to accept the offer of France to mutually outlaw war? Or why should the United States be so timid as to reject a similar proposal by Switzerland? Yet if the government would be friendly toward such action could it depend upon the popular approval of the people? Here is a very practical project upon which there should be no division among the peace forces. It is the capstone of all the arbitration treaties.—O. B. G.

THE ALBANIAN TROUBLE

Albania is a small country with a population of not more than a million but the dispute which has arisen between Italy and Jugo-Slavia over Albania may yet have great and serious consequences. A glance at the map showing Italy and Jugo-Slavia on the two sides of the Adriatic with Albania at the foot of the Adriatic and opposite from Italy gives the clue to the whole story. Italy wants sufficient control over Albania to control the Strait of Otranto. But Jugo-Slavia claims that this will turn the Adriatic into an Italian lake and will jeopardize her outlet to the Mediterranean. It is again the old story of national rivalries and opposing ambitions.

All three of these countries are members of the

League before which such a dispute should come. But the Council of Ambassadors in 1922 gave Italy the right "to preserve the territorial integrity of Albania against invasion" and the Italo-Albanian treaty of 1926 expressly recognizes by treaty Italy's protectorate over Albania. It was this treaty which was so popularly disapproved in Jugo-Slavia that the cabinet had to resign for failing to act. England is a signatory to this business. So is France. Here is a case that should and undoubtedly will come before the League in September and it will be interesting to see how England and France will explain their positions in this controversy.—O. B. G.

Why I Believe in Missions

J. W. Kliever*

First, I believe in missions because Christ believed in missions. Out of the large number of disciples that followed Him He selected twelve who were to be His apostles. This is the name by which we know them because the New Testament was written in Greek. Had the New Testament been written in Latin very likely instead of the word apostles there would have been the word missionaries because that is the Latin equivalent of the word apostles, both meaning the one sent. So, if Christ selected missionaries He must have believed in missions. I cannot well claim to be a good follower of Christ unless I also believe in missions.

Second, I believe in missions because I detect the missionary plan to have been God's plan even in the Old Testament dispensation. When He sent Abraham out of his home land into a land in which he was to be a stranger and a sojourner He had missionary purposes in mind because He told Abraham that it was His intention to bless him for the purpose of making him a blessing unto others. Undoubtedly, the proper interpretation of this statement is that through Christ a blessing should come to the nations of the world, and bringing Christ to the nations of the world is the missionary program.

Third, I believe in missions because that same faith in somebody else centuries ago prompted someone to come to my pagan ancestors and the arrival of this someone ushered civilization into the lives of my ancestors. I cannot repay this debt of gratitude to the ones that rendered the service to my ancestors but I can pay some of this debt by rendering the same kind of service to people who are now in the same condition of need.

Fourth, I believe in missions because I have observed on four different continents what a change comes into the life of an individual when that which the missionary has to bring, namely Christ, enters into such an individual. I could not well claim to be interested in the welfare of human beings and be indifferent to this one thing that makes more for happiness than any other one thing that could be given man.

Fifth, I believe in missions because a glance at the world's map and a thought about the conditions in the different parts of the world convinces me that the introduction of Christianity has enhanced progress and civilization everywhere. If I add to these temporal blessings the hope for eternal life which comes through that change the missionary brings them, again I must say, if at all interested in the welfare of human beings, I must be interested in missions.

Sixth, I believe in missions because I know that with the introduction merely of civilization new power that is given people by the introduction of science will be put into the hands of those people that are today living in the mission fields. But this new power will become an instrument for destruction unless at the same time that it is put into hands of men love is also put into their hearts. And love is the essence of that which the missionary brings to the non-Christian lands; love to God and love to man.

Seventh, I believe in missions because among the missionaries one can find the men and women most to be admired for their heroism. Whether one studies the life of Livingstone in Africa, or Carey in India, or Martyn in the Mohammedan lands, or Morrison in China, or Chalmers in New Guinea, or Paton in the New Hebrides, everywhere one finds this more admirable heroism because it had to be exercised in lonely places with no one to cheer the hero on. One can scarcely explain such heroism without seeing the power of God in the lives of men. I cannot help but believe in the life that calls forth this heroism.

Eighth, I believe in missions because this great work seems to have been Christ's last concern. It is the last subject about which He spoke to His disciples. I could not myself be a true follower of Christ and be indifferent to the thing that was the center of His interest to the very last.

Ninth, I believe in missions because God loved the world and not only one people in it. If I went to be a true follower of Christ I too must have a world program for the exercise of my love.

Tenth, I believe in missions because I want many to be made glad and happy by the good tidings of God's saving love as it expressed itself in Christ Jesus. It would be selfish of me to enjoy this love without feeling prompted to pass its results on to others.

* President of Bethel College, Newton, Kansas, and chairman of the Board of Foreign Missions of the General Conference of Mennonites.

This is the eighth of a series of articles on doctrinal subjects. Next issue: "A Layman's View of the Bible."

Regarding the Immigration of Russian Mennonites to Canada

David Toews

(Rev. David Toews of Rosthern, Saskatchewan, is the Chairman of the Canadian Mennonite Board of Colonization and has probably done more than any other one person in helping Russian refugees to find homes in Canada. Editor)

Relative to the reasons why so many of our brethren in Russia consider it necessary on behalf of their children to emigrate from that country, I am willing to accept their word and the fact that they are coming to a foreign country as sufficient reason to induce us to do all we can to help them to get a new start in life.

The total number of immigrants who have come to Canada out of Russia up to the present date is 17,547. We may not have on record all those who first went to Mexico hoping to find conditions there congenial, and afterwards came to Canada, but I think we have on record all those who came from Russia direct.

For this year we have arranged a full program of work, the C. P. R. has kindly consented to give us a further credit for the bringing over of 7,500 souls on full credit and 2,500 on half credit. There seem to be difficulties in the way for our people to come out of Russia. The C. P. R. doctors for a while did not get the visa into Russia, but Dr. Drury has lately received his visa and is now examining people in Russia who are anxious to come to Canada. He has strict orders not to allow any doubtful cases to proceed because those who are afflicted with contagious diseases, especially with trachoma and tuberculosis, are certain to be detained at Southampton or Liverpool, or even at Quebec. It is cheaper and better for our prospective immigrants to be cured in Russia before proceeding on their way.

Our sorest point in the immigration work at present is Atlantic Park. In 1923 and 1924 we had the Lechfeld in Germany where those who were rejected by our health officers went for cure. For a while we had as many as 700 on the Lechfeld. Of those who were detained there, all except 20 have come forward. 9 of the 20 are in Hamburg at present and 11 in Atlantic Park, Southampton. There were great numbers of rejects in 1926 particularly and we have had as many as 300 and over in Atlantic Park at a time. At present, I think, we have about 180 there. It costs about \$1.00 a day for lodging, board and medical treatment, and since our immigrants are not in the position to pay these charges, our Board becomes responsible for them, and ways and means will have to be provided to make up for these charges. Brother B. H. Unruh of Karlsruhe, Germany, has followed the call to represent our detained people at Atlantic Park and he is there at present doing very efficient work.

A great problem with us is also the taking care and providing for those who are getting sick. Hospital expenses in many cases are charged to us and we have to try to provide. During some months our hospital expenses run as high as \$900.00. Kind friends in the United States and Canada are helping us in the way of donations. We have also received large shipments of second hand clothing which has helped us very materially in assisting our immigrants in getting a start. It is with a certain amount of pride that we can point out that none of our immigrants so far have become a public charge and none of our immigrants have been found in the bread line.

Of the people who have come to Canada we have settled about 75% on equipped farms. Practically no money has been paid down. We have a fifteen year half crop payment plan under which many large farms in Saskatchewan, Alberta and Manitoba have been purchased for our immigrants. And although it is hard for them in the beginning yet they are doing quite well as a rule.

The children of our immigrants of course are attending the public school and are making good progress in learning the English language. Young people who had a good education in Russia are attending high school and about 20 of them have passed teachers' examinations in Canada. As far as I know there are something like 12 young people who are at present attending the University of Manitoba and Saskatchewan and it is surprising how our immigrants adapt themselves to the new conditions in the new country. We believe that our efforts on behalf of our bereaved brethren are worth our while and with the help of God we expect to be able to continue the work on their behalf. And if at any time and at any place there are willing hearts who wish to give us a helping hand this will always be appreciated.

Eastern District Conference

A. J. Neuenschwander

The 129th Session of the Eastern District Conference convened, in Zion Mennonite Church, Souderston, April 28th-May 1st. The weather was favorable and the attendance was encouraging at all the sessions. Delegates represented all the churches except two of the smaller Mission Stations.

The Conference opened on Thursday evening by a sermon by the Conference President, Rev. V. B. Boyer, Allentown, Penna. He brought a forceful message that was helpful and challenging. On the same evening, Rev. Emanuel Troyer, Carlock, Illinois, opened his series of Bible lectures, with an inspiring message on, "The Power of Prayer." The Bible Lec-

tures are not an old institution in our Conference, but already the Conference feels that this phase of the gathering is making large and worth-while contributions to the value of the Conference session. A few years ago it was the practice to have a big opening Sunday celebration, and then on Monday and Tuesday the business would be transacted by a relatively small number of delegates. Now we open on Thursday evening with a large inspirational meeting, and continue until Sunday afternoon. The special lecturer brings messages during the conference period and in connection with auxiliary meetings.

In the business sessions the various subjects that received time and discussion were: Home Mission, Education, Home for Aged, Publication and Historical work.

Entire Budget Raised

For a number of years the Conference has been working on the Budget plan. Some years the sum was not quite reached, but there was much satisfaction expressed that the entire Budget of \$4,000.00 was raised, thus each department of Conference could finish the work undertaken. It might be said that this sum is solely for Eastern District Conference work, and the churches contribute largely to the General Conference Home and Foreign Mission Boards. The Budget committee for this session made its report and the amount asked for was such that from the Conference floor \$500.00 was added to it. The churches show a "mind to work" when they willingly add to the amount suggested by the Committee.

An outstanding feature of the Conference was the showing of the Historical Lantern Slides. These slides were ordered by Conference in a previous session and during the past year a large number were completed and shown at the Friday evening session. The Slides give the historical development of the Mennonite Church, in Europe and America. Many rare and very valuable historical facts are thus preserved, in picture or prints from rare old books that could not be shown to large numbers in any other way than in slides. The Conference approved the work and ordered the historical material to be written up so that the slides might be made up into sets that Pastors or Schools might use these and show and explain the history connected with them. The slides are not complete as yet, but they already cover fairly well the History of the Mennonite Church in its beginning in Holland, in Colonial America, and in Russia.

On Saturday afternoon the Women's organizations held their annual meeting. Reports were made of the work as carried on by the ladies in each local church. The reports showed the sisters busy in all the churches. A report from the General Conference Woman's work was made and in this way linked each church with the larger work. Rev. Troyer spoke on, "The Sphere of Woman's Work in Relation to Life". His message, we are sure, will long be remem-

bered, since it contained many helpful thoughts and suggestions.

Men's Brotherhood

The Men's Brotherhood of the Conference held its meeting on Saturday evening. The large church was filled for this meeting, as every one wanted to hear a direct word from our brethren who suffered so much in Russia. Rev. Benjamin Jantz, now from Winnipeg, spoke and related some of the conditions that made it almost impossible for them to remain in Russia. He made special reference to a speech made by an official of Soviet Russia, in which lecture the official tried to show the ideals for which Russia is striving. Such ideals!!! No wonder famine, war, plundering and atheism stalk unhampered in that country. Every one present was deeply moved when Mr. Jantz related of the heroic struggles of the Mennonites to maintain the Church and her institutions, and how finally they had to take everything into a few small bundles and go to a new country. Rev. Troyer followed with "An Appeal to Men". The two subjects could not have fit together in a better manner.

Conference Communion, a sweet hour of fellowship, was observed on Sunday morning. Rev. G. T. Soldner, pastor of the Zion Church, but also a member of the Foreign Mission Board gave a brief report of the work and invited the conference to participate in a great Welcome Home on May 29th for Rev. and Mrs. S. T. Moyer, returning Missionaries from India. Rev. Troyer spoke on "The Fundamental Christian Motive and Message" and thus prepared every heart and soul for the celebration of the Lord's Supper. All the Conference Ministers and Licentiates were asked to participate in distributing the elements.

Conference closed with a rousing rally of the C. E. and Sunday School Associations. These Associations have their annual meetings later in the year, but Conference would not be complete without a definite part for the Young People. The meeting was filled with good things, one of which was the report that the Sunday Schools and C. E. societies have already gathered more than \$4,000 of the \$5,000 needed to build the Bungalow for Dr. and Mrs. Harvey Bauman in India. Mr. Maxwell H. Kratz spoke in his usual earnestness, and Rev. Troyer brought the closing message on the theme: "What Is Your Life?"

Thus came to a close a session of Conference that marked definite things achieved and plans laid for more work in the Master's Kingdom.

Resolution

We cannot close without letting you read one of the resolutions that was read and unanimously adopted:

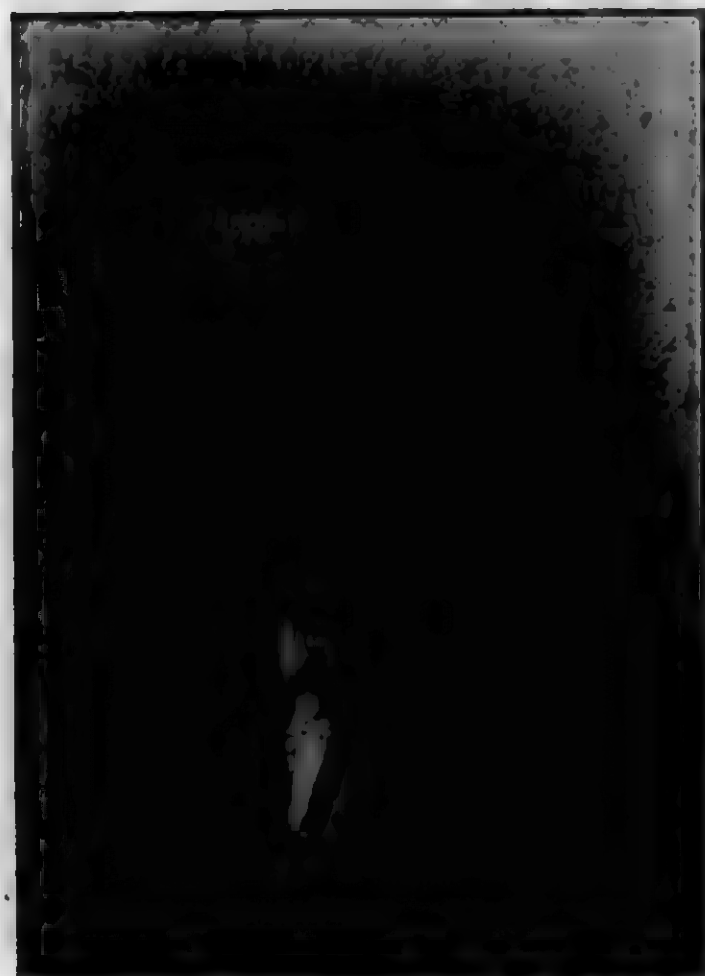
The Mennonite Church has for more than four hundred years held the Bible as the one and valid rule of life. One of those Biblical principles laid down by our fore-fathers, which we sincerely believe, is that of the New Testament teaching concerning peace,

(Continued on page 169)

• OUR BI-WEEKLY SERMON

The Spirit of Fearlessness

W. W. Oesch



REV. W. W. OESCH

(Rev. W. W. Oesch, Mennonite minister, is pastor of the church at Mottville, Indiana, where three denominations, Mennonites, Brethren, and Methodists, cooperate in building up a community church. Rev. Oesch was one of five ministers, who, on account of their liberal views on church rules, were excluded a few years ago from the Indiana-Michigan (Old) Conference of Mennonites. Since that time his congregation has united with the Central Conference of Mennonites. Editor.)

Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Phil. 4:6,7.

God wants His children to be without fear. Fear is the arch-enemy of all worth-while spiritual achievement. It paralyzes initiative, renders the soul shortsighted, and robs it of inward peace and power. No true estimate of life's resources can be taken while fear reigns. The young man with Elijah at Dothan could see nothing but the chariots of the enemy, while fear possessed his soul. But when his eyes were opened, he beheld the mountains full of horses and chariots of God.

All accounts of primitive man reveal the fact that he was the hapless victim of evil forebodings, and lived in almost constant apprehension of powers about him which he little understood. St. Paul tells of those in his day, who through fear, were in bondage all their lives. The Bishop of London in a recent sermon states that after many years of close contact with many souls, he is convinced that fear has a powerful grip on the lives of many. It is a matter of common observation by those dealing with the spiritual fortunes of men, that we have many in our churches who are in varying degrees victims of some form of fear; and who apparently deal with it with no greater success than those outside the Church.

Just in the degree as we come to understand that God is in sympathy with our deepest needs; and as we come to terms with Him; and learn to live our lives with Him, do we move into that realm where confidence and assurance take the place of apprehension

and fear. To know Him as He is revealed in Christ—and there is no higher revelation of Him—is to love Him. This love casts out fear.

Our Master was very explicit in His command that we should put anxiety from our souls. By precept, by parable, by every device known to the Master Teacher, He sought to implant in us such trust in our Father that no earthly care would be permitted to weigh us down. It is but natural, He said, for the Gentile—who knows not God—to be full of care about outward things; but the disciple must not permit them to bulk so large. He bade us learn from the lilies of the field. They strike their roots into the warm soil and raise their tender petals into the hazards of day and night, of storm and calm.

There is something inspiring in the way he moved amid the circumstances of life—though they bore for Him the greatest tragedies—so fearless, so calm, so steady in His step. He knew that there was nothing to fear, for this was His Father's world and He accepted each event as the unfolding of His Father's plan. The tragedy of many is that they go about this life as though this were a Godless world; as though there were none who understood, none who cared, none to guide. Small wonder that they are prone to be overborne with anxiety.

For many of us, perhaps at times all of us, life is literally encompassed by a multitude of legitimate cares and concerns. Some of these may easily—and quite unconsciously to us—become anxieties. But it is our high privilege, as disciples of Him who came that men might have fullness of Life, to find our Faith an effective way of dealing with them. It was to assist the believers at Phillippi to find this happy consummation of Faith that the Apostle wrote the above words. Let us consider their meaning.

The Apostle is not content merely to tell his hearers not to be anxious. No one is so as a matter of choice. If we are entangled in the underbrush of anxiety and fear, it is because we have lost our way. Nor does he resort to platitudes about the enslaving power of fear, for one so possessed knows full well its power to blight. But he proceeds at once to point out a very practical way of escape. A way that is as effective as it is simple. We have access to God through prayer.

The way "to be anxious about nothing" is to be prayerful about everything. The religion of Jesus is supremely a religion of prayer. He himself taught men to pray. Prayer, when it is in the Spirit of Jesus is both a wonderfully simple and wonderfully effective thing. But the prayer which is to afford release from cares and anxious forebodings, must—as the Apostle conceives it—not consist merely of supplications for our own needs, but be accompanied with thanksgiving. We must not allow the consciousness

of present needs obliterate from our minds the fact that we owe very much to God. It is the thankful soul alone—conscious of the goodness of God shown in past blessings—that is in a proper state to approach Him in prayer.

It is hardly fitting here that we should attempt to specify the limitation within which prayer will always afford a means of conquest over our anxieties. Nor does the Apostle attempt to do this. Suffice it to say that the Apostle could hardly mean that all our requests would be granted, all our whims indulged. Paul's own experience would readily disprove this. The thorn remained, notwithstanding his thrice-repeated prayer that it be removed. But we may be sure that its presence in his life was no longer a source of anxiety to him. No one who knows the limitations of knowledge and experience with which every one of us are set about, would for a moment demand that all his requests of God be granted. For He to whom we pray is not only kind but He is also wise. It is more than possible that that which seems good to us may seem evil to Him.

We may be sure of this, that though our requests are not always granted, nowhere will they receive a kindlier hearing. Of all the teachings of Jesus on the subject of prayer, there is none more direct or explicit than this: Men ought always to pray and not to faint.

We may safely conclude then, that whatever be the care or anxiety that weighs upon our souls, whatever its nature or the source from which it comes,—if it threatens to bear us down, if it would rob us of inward Peace—it is a concern of our Father, and may very appropriately be made a matter of prayer. Whether or not our requests are granted the source of anxiety will quite surely be removed, if God and prayer mean to us what they meant to Archbishop French when he wrote the noble sonnet:

Lord, what a change within us one short hour
Spent in Thy presence will avail to make!
What heavy burdens from our bosoms take
What parched grounds refresh, as with a shower!
We kneel, and all around us seems to lower;
We rise, and all the distant and the near
Stands forth in sunny outline, brave and clear!
We kneel, how weak! We rise, how full of power!
Why therefore, should we do ourselves this wrong,
Or others, that we are not always strong;
That we are overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courages are with thee?

But the freedom from anxiety which the Apostle enjoins upon his hearers must not be confused with that care-free attitude of many, which is merely an indication of lack of forethought or incapacity for responsibility. There are some souls who are simply insensible to the tragic possibilities of life. They are

either unwilling or incapable of assuming any responsibility in the struggle for moral order in the world. Life for them is not a struggle, it is a drift; it's not a battle, it's a surrender. They are beneath anxiety rather than above it. Calmness of mind is no more a virtue for them, than silence is for a deaf mute.

The freedom from anxiety which the Apostle here teaches is something very different from that. We may assume that his teaching on this theme is an outgrowth of his own experience. He simply prescribes the course that had proven so efficacious in enabling him to bear the huge responsibilities and arduous labors of his life. Let us reflect a moment how large these burdens were. At the time when this letter was written, he was a prisoner in Rome. The well-being of the many churches he established were a continual burden on his soul. The tidings which were from time to time brought to him were frequently such as to disturb his soul. Now comes the news of moral lapses from one quarter. Another messenger brings news of dissensions from the household of Chloe. The unfaithfulness of the Demases and Alexander's, the petty bickerings of the Euodias and Syntyche's, these and more, constantly preyed upon his peace of mind. But though burdened, he was never overborne with care. He had found in prayer a solace, sufficient for every grief, a means of strength, ample for every trial.

It is out of the fullness of his wonderfully rich experience that the Apostle utters these words, "In nothing be anxious."

The natural consequence of this trustful relationship with the Father is, that the "Peace of God which passeth all understanding shall guard your hearts and thoughts in Christ Jesus." Thus we have release not only from the fears of the present but we are permitted to dwell in an atmosphere where fears cannot take root and grow.

EASTERN DISTRICT CONFERENCE

(Continued from page 167)

by which we mean International differences be settled by arbitration and not by arms. We therefore reaffirm our firm conviction that peace ought to be striven for in the lives of individuals and the life of nations. We rejoice in the many treaties which our nation has made in the past, looking to the cultivation of amity and good-will among nations, and have confidence that in our present situation the Administration will put forth every effort to settle the difficulties with our neighbors to the South, and in China, by arbitration. Thus keeping the friendship and good will of these peoples, saving life, and building the national policies on the Jesus' interpretation of the way of life.

Be it further resolved that a copy of this resolution be sent to the President of the United States, the Secretary of State, and the Senators and Representatives from Pennsylvania.

In a Mormon Temple

Samuel Burkhard

(Samuel Burkhard, formerly from Nebraska, is a graduate of Goshen College and Columbia University. He has taught at Bluffton and Bethel Colleges. He is at present professor of Education at the State Normal College at Tempe, Arizona, which position he has held for over five years. During the summer months he will teach courses in Psychology at Tucson in the University of Arizona. Editor.)

A few weeks ago the Congregational churches of West Texas, New Mexico, and Arizona held their annual conference in Tempe, Arizona. Usually Congregational churches are under the leadership of men who have had a great deal of preparation for their work and as a rule these men are quite liberal in their theology, that is, they are liberal enough to provide a place in their churches for many divergent theological interpretations. The above conference was characteristic of the general theory of Congregationalism. The fellowship was based on a common loyalty to the religion of Jesus rather than loyalty to fixed creeds, dogmas and theology.

Among the delegates to this conference there was a wide range of training and ability. Some of the delegates were Mexicans and ministers of their churches in various parts of this section of the country. Their training and language assets were quite limited. Others of the delegates were men of exceptional power and insight and with great ability interpreted the perplexing social and religious problems of the present. Probably the most gifted interpreter of life, science and religion at the conference was Dr. Raymond Brooks, Professor of Religious Education in Pomona College of California. The whole conference did a great deal toward giving those present a theology that would take into account a wider range of facts, but at the same time the general and dominant note of the conference was the insistence that the standard of life as lived by Jesus is the only effective solution to our perplexing social problems. Theologies and creeds are of importance but they can never be final statements pertaining to the whole of complex living, hence they become secondary in importance for making satisfactory social adjustments. The life of Jesus furnishes the pattern for the life of the man who strives to be Christian.

The above statements are made for the purpose of giving a proper setting to what follows. One afternoon of the conference was given to a tour of the Salt River Valley to show the delegates points of interest. One point in the tour was to visit the new Mormon Temple in Mesa, Arizona, which is nearing completion. This structure when completed will cost \$750,000.00. The temple has been open for some time to the public and will continue to be until it is dedicated which will be some time this fall. After its dedication it will be closed for all time to all except mem-

bers in good standing in the Mormon church. Any Mormons who swear, smoke or chew tobacco, or drink tea or coffee cannot enter this structure after it is dedicated. The crowds visiting this temple for the past year have been enormous.

When the delegation arrived in the temple they were met by Senator Jones of the Arizona State Legislature. The crowd assembled in a small room and was given some preliminary instruction so as to insure getting the most out of the trip through the temple. Mr. Jones is a very modest man. His education is quite limited. He made his apology and stated his timidity in showing such a group of specialists in religion through the temple because he felt they knew their Bibles better than he. He explained to the group that he had been elected to the Arizona Legislature simply because no one else could be found to run. It might be added here that Mr. Jones has served his county and state well in several legislatures. He further stated that he came to Arizona from Utah 50 years ago and knew only hard work as a farmer in trying to subdue the desert.

After a few preliminary remarks about the Mormon religion Senator Jones took the delegation through the temple. The first room visited was the baptismal room. In it there was a large tank for water. This tank was resting on the backs of twelve life size oxen. The twelve oxen are suggested by the twelve tribes of Israel. On the wall of this room is painted a scene showing John the Baptist as having come and baptized Joseph Smith. Religion is concerned with security and good fortune. Baptism is essential to securing good fortune. Some men may have neglected to attend to the matter of baptism in this life, or, they may never have had the chance, hence their friends who are now living can perform for them, if they will, the rite of baptism by proxy. This baptism will give the dead the same advantages in the future that they might have had if they had been baptised in their own life time. Only worthy people can enter this baptismal room and be baptised for the dead. The idea seems to be that if some one now living will attend to these matters and be baptised for their dead friends or ancestors this act will change the future fortunes of the dead. The dead are then given a new opportunity for progression.

From the baptismal room the delegation was next shown into a room arranged with seats and a desk much as an ordinary class room in a college. When the temple is in operation there will be an instructor in this room. The walls of this room are so painted by artists as to show the idea of the creation of the world. The artist has endeavored to show the world as coming out of darkness into light. The Genesis account is woven into the art on the walls. Senator Jones explained that the Mormon church does not believe that the world was created in six days of 24 hours but rather in six periods of time. The doctrine of evolution is objectionable if it should be interpreted

to mean that things come into being as the result of chance or mechanism. The creative force in the universe is God. This is the lesson to be taught to all of the people who came into this room in the temple.

Upon leaving the baptismal room there were several steps that had to be made upward to get into the room dealing with the creation account. From this room in turn there were a few steps upward leading into the room dealing with the Garden of Eden. Here the art on the wall tried to portray all of the fine conditions in the Garden of Eden. The Mormon doctrine teaches that life is a series of progressions, hence this very idea is built into the temple. As one goes from one room to the next he goes a few steps higher each time. The Garden of Eden room is a very fine room. In it one will find the equipment for class instruction. Man did fall and as a result he was cast out of the Garden. But it seems to have been fortunate for the rest of mankind that Adam and Eve did fal, because, if they had not, the command to go forth and subdue the earth, to multiply and replenish it would never have been given. Hence we would not be here now. The interpretation was to the effect that the fall of man was the result of disobedience, but the fall has been greatly beneficial to mankind.

The next room just outside the Garden of Eden room was entered by making several steps upward. The art on the walls of this room meant to convey the idea of a desert with its wild and predatory life. The living conditions were shown to be hard in contrast with the life in the Garden of Eden. But it seemed to present life as it really is. One can survive only if he will work and toil. Even though life was pictured as being more difficult in this room, one had to make several steps upward to get into it. Apparently man fell upward. Man is what he is because he has to work.

The next room into which the delegation was shown was again a few steps higher up. There was no symbolic art on the walls of this room. When one has mastered life on the plane of the desert he is ushered through the veil into a most beautiful room, symbolic of heaven itself. It was in the last room in the temple the Senator Jones explained another of

the doctrines of the Mormon faith. It is in this room where Mormon marriages may be performed, and if they are performed here the ties will last through all eternity. Mr. Jones explained that in his own case he came to Arizona and was married. Being unable to return to the temple in Salt City and having his marriage sealed in the temple at the time of his marriage he had to wait many years until such time as he could return. Later he took his wife and six children overland in a wagon drawn by mules to Salt Lake City. He went to a room in the temple there similar to the one he was showing to the group and had the ceremony performed that sealed his marriage for all eternity. By this act the children also were sealed to this union for all time to come. Apparently to remain unmarried is a handicap in the future because the same opportunities for progression are not open to unmarried people as to married people.

Here the tour of the temple ended. Some of the members of the delegation seemed at times to want to argue points of doctrine with Mr. Jones, but he always avoided controversy except to explain the doctrines of the Mormon church more fully. He would frequently say in effect: "This is the way we Mormons believe". He said it in such a way that there seemed to be an assumption in his mind that there might be other ways of looking at life and trying to explain it. He also seemed to assume that there might be other ways of looking at life and that people with other views might be worthy people. The theological explanations given by Mr. Jones were in the main rather unsatisfactory to the minds of the visitors, but they had to admit that he showed all of the admirable qualities of character they had been insisting on in their own conference as the measure of a religious man. As the visitors left the temple they spoke to Mr. Jones expressing their sincere appreciation for the fine spirit he had exhibited and for his explanation of the symbolism in the temple. Mr. Jones answered the words of appreciation by saying in substance: "All men are my brothers" and virtually stated that all human endeavor must be carried forward on the level of ethical conduct. What brand of theology is it that saves men? One of the visitors said upon leaving: "Isn't life after all very complex?"

The Moon of Ramazan

H. H. Kreider
Constantinople, Turkey

Having been kept awake more than a few hours at night recently by religious celebrations, I finally determined to see these much-heard-of-sights for myself,—I mean the sights of the nights of Ramazan, the month of fasting. During this month all good orthodox Moslems eat and drink nothing from sunrise until sunset every day, but are allowed to eat

as much as they please during the night. At the end of the month of Ramazan is a period of about a week of celebrations, called Bairam, which means holiday, or feasting. But even during the month of fasting, each night is a miniature Bairam, and very little sleeping is done, as I have already intimated.

So last evening we started out with a young man

whose parents have been missionaries here for a long time, and who consequently knows Turkish pretty well. About 8:30 we turned off the main street and down a short, dark alley, at the other end of which we found a rather highly decorated tent, pretty well filled with people except for a circular space in the center perhaps twenty feet in diameter. Apparently we entered during a sort of recess, but we had no more than taken the seats they brought us, in the form of straight-backed, crude reed chairs, when about a dozen men worked their way into the open space in the center and, clasping hands, formed an incomplete circle.

A simple but large drum, very obviously not manufactured by either Conn or Wurlitzer, rode in majestically on the bulge of a husky villagers "tummy", somewhat steadied by a huge drumstick held in one hand and a sort of short baton in the other. Meanwhile a short, very much bronzed old man was giving the final personal inspection to a short wooden pipe, also very much darkened from many years of service. Into the small end of the pipe he screwed a metal tube about two inches long, over which was slipped a disk like a tin washer.

Finally he brought the simple little instrument to his mouth, anchored it in place by jamming the tin washer tightly against his fat lips, and filling his cheeks round full of air began to produce a sort of weird, squawking music that reminded me more of a bag-pipe than anything I have ever heard. Simultaneously the proud drummer cautiously began to beat a slow rhythm, and the dance began.

At first there was not a great deal of noticeable action to it, and it almost seemed that the feet of the dancers were wriggling around about as much inside their shoes as their bodies moved above. Gradually, however, the movement speeded up while the drummer heightened the effect of his service by introducing a sort of secondary movement effected by striking his light baton on the wooden hoop of the drum. Almost before we realized it the piper had also moved into a faster tempo, and the circle of men began to whirl around the little open space. We almost grew uncertain of the kindness of the usher who had escorted us to front-row seats, as the dancers on the ends were being whipped around with their flying heels describing wide curves rather uncomfortably near our noses.

I had assumed that these were men specially selected and hired to entertain the audience, but was surprised to find that when they had done their inning there was a very brief intermission, then others from various places in the audience came forward and clasped hands. I also observed that the drum was moving around under the motive power of a new man. Only two persons seemed able to stand the strain of continuous participation,—the bulging-cheeked piper and a little child about two years old, who was car-

ried through all the dances on the right arm of one after another of the men. The little one seemed to have entered into the spirit of the game, as he waved aloft a red handkerchief and smiled beamingly from his glistening dark-brown eyes.

The men who did the dancing, as well as most of the people in the audience, were Kurds, simple country people whose native haunts are the little villages hidden among the rugged hills of Asia Minor. While they are in the metropolis, of course, they wear European clothing, but back in their native heath you would find them in their tassled leather trousers, gaily figured blouses, and a glaring crimson sash around the waist where the blouse and trousers meet. Strolling along their mountain trails you would know them by their distinctive headdress which consists of rope-like strands of brown and striped cloth wrapped spirally around a bullet-shaped skull-cap made of coarse felt. And while it was very interesting to watch them enjoying themselves last night I could not help wishing that we could be magically carried off to some one of their far-off villages to watch them doing the same dances in their original atmosphere and especially in their most picturesque costumes.

After we had sat there enveloped in blue smoke for about an hour we made our way out onto the main street again and walked for perhaps a half hour through one of the most characteristically Turkish sections of the city. Here we saw **Ramazan**, 100%. Although the street was wide it was crowded from curb to curb with people of all ages just walking, walking, and visiting. Women, young and old, who are even in these modern days still somewhat isolated, thronged the streets in hundreds. Somewhere along in the history of Islam some kind-hearted person seems to have started the tradition that during the nights of Ramazan the women were to be permitted to get out to see a bit of the world, and judging by appearances they make up for a good deal of lost time.

Only one who knows something of the age-long isolation of woman in Islam can imagine with what awe and surprise these naive ladies brush along on the Great White Way during Ramazan. No sooner have they entered this street of the Shah Zade than their attention is attracted to the lurid flashing of an electric sign that points like an arrow to the entrance of the largest moving picture theatre of the district. But they are still a long way from this house of magic, and there are many introductory wonders along the way. Across the street, for example, they see a crowd filling the sidewalk and half the street in front of a tumbledown shack which has been propped up just enough to stand through the important three or four weeks. At the far end of the well-lighted interior are all sorts of life-size cartoons cut out of heavy tin, realistically colored. Just underneath each of these is a small bull's-eye target at which men are shooting

with air rifles. Now and then some lucky person scores a hit, and presto! a little boy falls out of an apple tree, the dog barks energetically, rising up on his hind legs with each bark, the woman of the family beats him with a stick, and the man of the house proceeds to scold everybody, shaking a menacing fist, —all this to advertise to the world that Moustafa Ali, ticket collector on a Bosphorus ferry-boat, has hit the mark!

And so they move on from one mystery to another, through the whole gamut of humbugs that constitute a carnival, even like those that enterprising business men occasionally haul in from the outside to interrupt the funeral of an American small town that is dead anyway and ought to be buried without delay.

We leave our awe-struck friends in the middle of the street trying to decide whether to attend the show that flashes the most insistent electric sign, or to patronize the one on the opposite side where a poster that once did duty in Germany holds up for their consideration a sketch of one Harold Lloyd, appearing in "Mädchen Scheu". Having already made our acquaintance with this gentleman we move on to patronize a distinctively Turkish performance.

We arrived late, but something had happened to make the show late too, so, paradoxically, even though late we were early. After some minutes of waiting, we were entertained briefly by a Russian family consisting of three persons doing acrobatic feats, some of them quite skillfully executed.

But the main show was the "Pehlivans." Of course, from the formidable name you will know at once that it had some connection with fighting or wrestling, but since there are a few special features I shall explain briefly.

Three pairs of men appear in the large ring,—this tent being much larger than the one we visited earlier in the evening. These fellows are dressed in nothing but a pair of black leather trousers that reach from the waist to their knees, something like knickers except that they fit more closely. Each candidate first greases himself thoroughly, arms, legs, chest, back, trousers and all, with a liberal quantity of olive oil. Then the referee lines them up and announces how they will be paired off, as three pairs are in the ring at a time in this kind of a bout. The antagonists shake hands, swing pompously to opposite sides of the ring, noisily slapping their shining leather trousers as they go. After a few theatrical flourishes, such as eating dirt from the floor, passing their hands piously backward over their heads, etc. they clinch and do not much of anything for the first few minutes. There is a good deal of stalling for a time, since there is no time limit, but every now and then they go at it very energetically for some minutes. Occasionally one indicates by a gesture that he gives up, and there-

by forfeits his match, but usually it goes to a finish. The man is "down" when his opponent succeeds in either lifting him clear of the floor, or turning his chest straight upward, regardless of whether or not both shoulders are on the floor.

As fast as one pair reached a decision, a fresh pair would run in, and so it went on for hours. We watched this greasy, slippery, sweaty business until 11:30, then decided to go home as soon as the two famous men that they had just brought in would finish their match. But they were too evenly matched, and played too much for time, so even when we left at midnight they were still both on their feet.

So much for last night. During this month also the little balconies on the minarets of the principal mosques are beautifully lighted up, and the evening call to prayer is especially long drawn out and musical. Some evenings they get the effect of writing in the sky by stringing a cable from one minaret to another and hanging small oil lights from this cable at just the right points. The original custom seems to have been to use texts from the Koran, but the other night when I saw it the admonition read, "Help the Red Crescent". (This is the Turkish affiliation of the International Red Cross). Thus has the pious given way to the practical here within the last few years.

But let me not leave you under the impression that Ramazan is a month of license, frivolity, entertainment, and only that. On the contrary it is the one specially sacred season of the whole year,—the one in which that portion of mankind that we know as Moslem makes more actual sacrifice for its faith than in all the other eleven moons of its calendar year. One can only imagine the hardship willingly undergone by the laboring people who deny themselves the satisfaction of even so much as a bite of bread or a cup of water from the break of day until the shot of a cannon on the square of the city announces to the waiting world that the sun has set. Then when they have partaken of this meal which breaks the long fast, hundreds of men and scores of women repair to the nearest mosque where an unusually long and impressive service is held. Row after row of persons, kneeling and rising in unison, fill the vast interior of the mosque to the doors.

Thus, despite all its glaring incongruities, we cannot quite escape the feeling that for at least a remnant of the Moslem world, Ramazan is still what the Prophet of Mecca intended it to be, namely an annual season of religious revival.

A true friend will never needlessly hurt, but also will never slip occasions through cowardice. To speak the truth in love takes off the edge of unpleasantness, which so often is found in truth speaking. And, however, the wound may smart, in the end we are thankful for the faithfulness which caused it.—Hugh Black.

THE SUNDAY SCHOOL LESSONS

By A. S. Rosenberger

June 12

PETER DELIVERED FROM PRISON

Acts 12:5-17.

Herod Agrippa I who was responsible for the persecution of the Christians at the time when Peter was delivered from prison, died in 44 A. D. This gives us a historical date by which we can reckon, and we see that now for a period of more than ten years Christianity had been growing, and more and more making its influence felt. Herod's object in persecuting the Christian leaders at this time was to gain favor with the Jews. He put to death James, the brother of John, and put Peter in prison. The plan was undoubtedly to keep Peter in prison until after the Passover, when he too would have been put to death. But several factors entered into the carrying out of this plan upon which Herod had had not figured. These were the prayers of the Christians and the deliverance that God effected.

The fact of prayer and the fact of the power of God to deliver are both great realities. They are just as much realities as the plan of Herod to persecute the leaders of this growing Christian movement. Yet because prayer and the fact of God's deliverance are in the realm of the spiritual and intangible men oftentimes do not allow these things to have the place of reality that the more easily understood things of human plans do.

While Peter was in prison, we find that the Church was earnestly praying. This was the only thing the Church could do. These Christians had no influence with the officials and their only hope was that God would save the life of their beloved leader. Since they had no other hope, they resorted the more earnestly to prayer. There is a power in prayer. "More things are wrought by prayer than this world dreams of." What is this power of prayer? We must conclude that it is easier to experience its effect than it is to offer an adequate explanation. The writer has heard the existence of both Bluffton College and Witmarsum Seminary attributed to prayer. The same is true of Christian missions and many other Christian enterprises. The best explanation of the power of prayer is found in our experience of that power.

Yet a remarkable thing resulted when the prayer of the Church was answered, and Peter knocked at the door. Neither the maid nor the Church believe that it was Peter. They had evidently not expected their prayer to be answered, or at least not so soon. Is that not often the way with us? "When our cargo arrives, we are not at the wharf to receive it." Let us believe that our prayers will be answered.

But when we see that there have been many others who have not been released from prisons in spite of prayers, the question comes, does God always answer prayer? Or does He answer but not in our way? Why have some, even as James, met death in spite of prayers for safety? What is God's method of answering prayer?

This lesson emphasizes the value of united and intercessory prayer. How does this type of prayer help others? Does intercessory prayer also help those who pray? Prayer for missions or education, or some Christian cause cannot help but make us more interested in these things. We have also heard missionaries and others say that they were strengthened because they felt someone was praying for them. Let this be an encouragement to us to continue in united and intercessory prayer for Christian causes.

Our Father, help us to use the power of united prayer.

June 19

PETER TEACHES GOOD CITIZENSHIP

I Peter 2:11-17; 4:1-5.

Our lesson passage for today is taken from the epistle which Peter himself wrote. Toward the close of his life he wrote this letter to some of his fellow Christians in order to encourage them in the midst of some great trials through which they were passing. This letter was very likely written from Rome, although the text says Babylon. Babylon was the name given to Rome by the Christians after the Neronian persecution because they did not dare to refer to Rome directly in any unfavorable sense.

This letter was sent to Christians dwelling in Asia Minor who were in the midst of cruel hardships and temptations. They were not suffering from a persecution instituted by the state, but from social ostracism, and the enmity of fanatical Jews and hostile pagans. They were compelled to endure slander, violence, hatred, suspicion, loss of goods, worldly ruin. To those in distress and trials so bitter and fiery, Peter writes to give counsel and comfort, to strengthen faith and inspire courage.

Thus we see Peter not only as a great preacher but a great writer. It would be well to read his whole epistle in connection with this lesson.

One problem with which Peter dealt was that of good citizenship. The early Christians were not considered to be good citizens. One reason for this was that they detached themselves from life and society, both political and social. This life they found to be pagan and corrupt. They were not powerful enough to exert any influence to remedy conditions and so the only thing left was for them to withdraw.

Peter wrote that Christians should be very careful to live rightly so that their lives would refute the charges made against them. He also told them that they should submit to the rule of the government.

This brings up the problem of good citizenship in our day, and our relation as Christians to the government. Why do we have government? Which would be worse, poor government, or no government? What is the best form of government? What has been the Mennonite attitude toward government? What do you think of this attitude?

Some real problems of citizenship exist today. Which do you think is the greatest? Undoubtedly the greatest problem centers around the matter of law enforcement, especially with respect to the 18th amendment. However, we should remember in connection with Prohibition not only the necessity of law enforcement but the harmful effects of alcohol. The way out of the present situation is to emphasize both of these in connection with the battle against alcohol and the booze interests. What is the duty of a Christian citizen with respect to this problem?

Peter encourages His fellow Christians in their sufferings by calling to mind the sufferings of Christ. He wants them to have the mind that Christ had, and to be armed for these experiences as good soldiers of Christ. The key to Christian citizenship and all right living is the mind of Christ. Would a Christ-minded man or woman live in fleshly lusts, break the laws, encourage evil-doing or patronize bootleggers? Getting a Christian mind established is slow work. But it is the only hope for Christian citizenship and a high-minded type of life.

Arm yourselves with the mind of Christ.

Book Notes

RELIGION IN THE MAKING, by Alfred North Whitehead; The Macmillan Co. Price \$1.50.

The author of this book is professor of philosophy at Harvard University and a fellow of Trinity College, University of Cambridge. The book itself consists of four lectures on religion, the Lowell lectures of 1926. In the author's own words, "The aim of the lectures was . . . more especially to direct attention to the foundation of religion on our apprehension of those permanent elements by reason of which there is a stable order in the world, permanent elements apart from which there could be no changing world." The titles of the four lectures are: "Religion in History"; "Religion and Dogma"; "Body and Spirit"; "Truth and Criticism." Professor Whitehead insists at the outset that, "Religion is what the individual does with his own solitariness." Thus, he directly denies the theory that religion is primarily a social fact. It is social secondarily. This seems essentially sound. Naturally, the viewpoint throughout is philosophic. Hence, it is religion in general rather than one in particular that is treated. The author analyzes fundamental religious values, ascertains how they are achieved and maintained and indicates their relationship to man, the world and God. The second and fourth lectures are particularly stimulating. Let me quote briefly from the second: "Religions commit suicide when they find their inspirations in their dogmas. The inspiration of religion lies in the history of religion. By this I mean that it is to be found in the primary expressions of the intuitions of the finest types of religious lives." But dogmas are necessary and valuable, as he points out in analyzing their fundamental natures. His views on the nature of God, in the fourth lecture, will also be found interesting and vital. The analyses are keen and the thought fundamental. All who are interested in the philosophical approach to and basis of religion will find the book valuable. Those who have no taste for philosophy will not care to open its pages.

—J. B. C.

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

Rev. Lester Hostetler,
Editor "The Christian Exponent",
Dear Sir:

The current number of the Christian Exponent contains an article in which you severely criticize the Mennonites who have recently settled in Paraguay, for the reason—well, for the reason that the government of Paraguay has built certain forts for the protection of a part of that country against warlike Indians. But are these Mennonites responsible for such actions of the government of that land?

I may have misunderstood you but your article seems to defend the opinion that the civil government should be established on the principle of non-resistance. Is this really your view?

I should like to see this question answered in the Christian Exponent.

A Reader of the Christian Exponent.

Scottsdale, Pa.

May 23, 1927

A careful reading of what we wrote regarding the Mennonites who settled in Paraguay will show that not a syllable pertained to "certain forts". In the editor's chat of the last issue we mentioned the fact that the article which we reprinted from the American Weekly of Buenos Aires was accompanied by a picture of armed government troops which were sent into the Chaco to protect the Mennonites. That a non-resistant people should accept the protection of armed soldiers seems to us to be incongruous. We suggested in an editorial that these people are not demonstrating any great faith in non-resistance. We see no great virtue in a profession of non-resistance which hides behind a troop of soldiers, who are prepared to resist evil with gunpowder. Non-resistance offers no difficulty when there is nothing to resist. We called attention to exemplars of this doctrine, Livingstone and others, who believed in it and risked their lives for it.

Whether or not the civil government should act upon the principle of non-resistance is another question entirely and was nowhere touched upon in the articles in question. Civil governments cannot act upon the principle of non-resistance now because they are not now committed to the Christian ideal of government. A Christian civil government, we believe, should be established on the principle of non-resistance.

If we are in error we invite our reader to correct us. If he will kindly sign his name, it will be all the more appreciated.—Editor.

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Notes from Here and There

In observance of National Music Week, the Ladies' Chorus of the Zion Mennonite church, Donnellson, Iowa splendidly rendered the cantata, "The Light of the Tomb", by Wilson.

Rev. W. A. Stolzhus, missionary on furlough from Syria, is at present taking advanced work at the University of Chicago. His brother, Eli, is carrying on his work on the field.

The annual meeting of the Ohio Mennonite Mission Board will be held at Smithville, Ohio, on June second followed on the third by a meeting of Ohio Women's Missionary Society. One of the principal speakers will be Anna Stalter, missionary on furlough from India.

Bishop S. E. Allgyer of West Liberty, Ohio, held a series of meetings at Mat-tawana, Pa., recently. On June 5th he is scheduled to begin a series at Marion, Pa.

Zion Mennonite Church, Souderton, Pa., held a Welcome Home Service on May 29 for their missionary pastor, Rev. S. T. Moyer and Mrs. Moyer, who have recently returned from their first term of service in India. Members of the Eastern District Conference were invited to share the afternoon services.

Robert P. Wilder, general secretary of the Student Volunteer movement, will deliver the class address at the twenty-ninth annual commencement of Goshen College, to be held June 15. The baccalaureate sermon will be preached by Dean Noah Oyer.

Mr. and Mrs. Charles Shoemaker of Scottdale, Pa., recently visited friends and relatives in Ohio. They spent several days with Mr. and Mrs. Vernon Smucker at Wooster, Prof. and Mrs. Kreider at Bluffton, and Mr. and Mrs. Swartzendruber of the Orphans' Home at West Liberty.

The sixth annual Mothers' Day Musical was held at the Hereford Mennonite church of Bally, Pennsylvania, on the afternoon of May 8, under the auspices of the Christian Endeavor society. At this service, which was a community tribute to motherhood, the choirs of five neighboring churches, gave selections. The Bally Juniors also contributed two numbers. On Monday evening, May 9, a Mothers' Day sing was held. The singing of old folk songs was especially enjoyed by all present. An increasing interest in these music festivals is being manifested each year.

Alvin Thiessen of Langham, Saskatchewan, had the honor of graduating with great distinction from the University of Saskatchewan recently.

Rev. and Mrs. Homer Moser, returned missionaries from South America, recently gave interesting talks at the Zion Church, Goodland, Indiana.

The Student Volunteer Band of Bluffton College gave a very interesting program at the Grace Church, Pandora, O., on Sunday evening, May 22.

Rev. D. Toews of Rosthern, Saskatchewan, who lost his home and all his household goods by fire last winter, has begun the construction of a new home on the site of his former home.

The members of the Missionary Societies of the West Market Church, Napanee and the Warren Street Church, Middlebury, will be entertained by the Missionary Society of the Maple Grove Church, Topeka, Indiana, at the church on June 2.

Prof. Dietrich Neufeld, formerly a member of the faculty of Bluffton College, was obliged to resign his duties as professor at Antioch College to take medical treatment in a hospital in New York City.

Dean Byers of Bluffton College is scheduled to deliver the class address at the Commencement at Bethel College. Dean and Mrs. Byers will spend the summer in the northwest touring in Oregon and Washington.

The Pacific Conference Annual Young People's Retreat will be held at Upland, California, June 17-24. Dr. Kliwer, of Bethel, Dr. Hartzler of Bluffton, Rev. M. J. Galle and Rev. D. D. King will be the instructors in charge.

Rev. L. L. Miller, who served as pastor of the Mennonite Church at Wadsworth, Ohio, during the last five years, resigned this spring and is at present studying at the Boston School of Religious Education under Prof. Walter S. Athearn.

Rev. S. M. Grubb of Philadelphia, editor of the Mennonite, delivered the class address at the thirteenth annual commencement of Witmarsum Theological Seminary on May 27. He spoke on the subject, "The Future of the Mennonite Ministry". On the preceding evening he showed the historical lantern slides giving the historical development of the Mennonite Church in Europe and America. Rev. N. B. Grubb accompanied his son to Bluffton.

The Men's Chorus of Goshen College is planning to tour through Ohio during the first week in June, giving programs in a number of the Mennonite churches.

Rev. W. B. Weaver, pastor of the North Danvers (Ill.) Church, preached the convention sermon at the annual meeting of the McLean County Sunday School Convention held at Gridley, Ill., May 15.

Because of bad roads the concert of the Goshen College Glee Club was given in the Tiskilwa (Ill.) Mennonite Church instead of in the Willow Springs Church as had been scheduled. Their program showed splendid training and skilled leadership.

Dean Paul E. Whitmer of Witmarsum Theological Seminary will sail from New York on June 4 for a three months' tour of Europe. His itinerary includes visits to London, Paris, Egypt, the Holy Land, Italy, Switzerland, and the Rhine region. He expects to return in September.

The Eastern Amish Mennonite Conference was held at the Beech Church, near Louisville, Ohio, on May 25. The Ohio Mennonite Conference met at the Martins Church near Orrville on the same day. On May 26 and 27 joint sessions were held at the Beech Church, at which time a merger of the two conferences was effected.

A Summer School of Theology is to be conducted at Winona Lake (Indiana) from July 1-August 18 to supplement the work of other seminaries which are closed during this period. The instructors for the 1927 session are Mr. C. E. Sawrelle, President; Rev. W. E. Biedewolf, Director; Dr. J. A. Huffman, Dean.

Rev. W. S. Shelly, a recent graduate of Witmarsum Theological Seminary, was ordained to the ministry at the First Church, Bluffton, on May 22, by Rev. S. M. Musselman. Rev. Paul E. Whitmer preached the sermon. Rev. Shelly will be installed as pastor of the Mennonite Church at Wadsworth, Ohio, on June 12 by Rev. A. R. Keiser of Dalton, Ohio, and Rev. Lester Hostetler.

Among the officers of the annual convention Institute of the Allen County Council of Religious Education are Rev. S. M. Musselman of the First Church, Bluffton, and Dean Byers of Bluffton College. The latter was one of the speakers at a recent meeting of the council. Prof. A. E. Kreider of Witmarsum Seminary, also addressed the gathering on the subject of the Adult Bible Class.

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

June 17, 1927

GETTING STARTED

Paul E. Whitmer

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The Editor's Chat

Dear Readers:

On this page occurs the first installment of Prof. Whitmer's articles who will write regularly while on his trip to the Holy Land. I am personally looking forward with much interest to this series of articles. It will cost you only one dollar to send the Exponent to any of your friends for one year and have them share with you these articles written directly from the most historically famous country in the world.

Mrs. Mary Y. Burkhard was formerly a missionary at Dhamtari, India. Her husband, Jacob Burkhard, is buried there

"under the Mango tree." During the events within recent years whereby a number of congregations and individuals were excluded from the old conference of Mennonites in northern Indiana, she affiliated with the Central Conference of Mennonites and is now working with the mission of the General Conference of Mennonites. Her support comes from the Eighth Street church of Goshen, Indiana, and the four Mennonite churches at Nappanee, Topeka, Middlebury and Bristol who were excluded from the old conference. Her present work therefore represents a happy breaking down of Mennonite walls of partition and we are glad to have her act as one of our foreign correspondents. Her first article appears on another page.

The article by Granville Hicks is one of a number of articles by the same author secured for us by O. B. Gerig. They are unusually well written and we count ourselves fortunate in obtaining the right to publish them.

A faithful reader of the CHRISTIAN EXPONENT suggested to me recently that the Open Forum should keep up a flow of lively material. The editor is more than willing that this should be so. We are grateful to those who have contributed to the Forum during the past. Now that you have a chance to have your say, have you anything to say? Let me hear from you. The Open Forum is

The Editor
wide open. Sincerely yours,

Getting Started

Paul E. Whitmer

Our genial editor reminds one of a life insurance agent. He is persistent. I had planned to be an unusual traveler this summer by quietly taking my trip without saying anything to anyone about it and not bothering the public by observations, impressions, interpretations, opinions, and judgments of mine by the way. It was my original plan to travel and study for the benefit of myself and my work as a teacher at Witmarsum Theological Seminary.

Why then this change of plans? The editor, is the one and only answer. Once I resisted him. A second time I escaped him. The third time I readily agreed to do his bidding for he told me that my going abroad is not an ordinary trip abroad but that I am somewhat of a public character and that people would be glad to read what I have to say about my trip. Vanity was the magic sentiment appealed to and it was a successful appeal. At least I am writing this first installment on "Getting Started".

I am here in New York on board our steamer ready for a three months' trip to Europe and Near East. Throngs are coming and going. In some cases it requires a dozen friends to see off one lone passenger, with profuse kisses, tears, and smiles. In other cases a lone passenger boards the steamer all alone, unattended, without good-byes, without smiles and if there are any tears they must be his own. Everything is bustle and hurry for soon we sail.

We shall leave New York harbor at 12:10 a. m. (June 4th), ten minutes after midnight for the first stage of our journey to Southampton, England. To drive away any stray lonesomeness that may come our way in the two hours between now and sailing time,

let us take a look at the ship on which we shall make the trip. It is the S. S. "Majestic", known as "The World's Largest Steamer". By all appearance the designation is deserved. Her length is nine hundred and fifty feet, her width one hundred feet. Can you picture in your mind the length of this ocean liner in terms of feet? If not, let me say she is nearly sixty rods long. If that is not intelligible, let me put it in another form by saying that this ship is more than one-sixth of a mile in length. I have not yet learned how many passengers are on board, nor how many the S. S. "Majestic" can accommodate but she can surely carry thousands of passengers on one trip across the Atlantic.

The speed too of this ship is extraordinary. In five and one-half days if all goes well, we shall land at Southampton, England. This is a distance of about three thousand miles. Deducting delays in getting in and out of harbors, taking on and discharging pilots, medical inspection, etc., etc., the S. S. "Majestic" must make an average speed of thirty miles per hour, hour after hour, day and night, throughout the entire voyage.

It may be of some interest to give a brief outline of my itinerary. From Southampton we go immediately to London, where we shall spend several days visiting places of interest both in the city and the regions nearby, including a trip to Shakespeare's country and Oxford University. Then we go to Paris for a similar stay in the city and its environs. From here our journey takes us by rail from Paris to Marseilles, nearly the whole length of France, where we embark for a cruise around the Mediterranean Sea.

Among the places of interest that we shall see on our Mediterranean cruise are Corsica, Sardinia, Messina, Mt. Etna, the Island of Crete, Alexandria, and

(Continued on page 192)

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Some of these have not yet replied and changes may therefore be necessary.

EDITORIAL

THE PRESBYTERIAN ASSEMBLY

Early reports of the work of the Presbyterian General Assembly indicate that the church is meeting some of its problems. The committee of laymen reported the completion of the \$15,000,000 pension fund for aged and disabled ministers. The election of Robert E. Speer as moderator should lend confidence in the work of the assembly. He represents the best in western Christianity and has the much needed international outlook. His answer to the question, "Who is my neighbor", has not been the narrow nationalist one. Probably the most important problem before the assembly is the Princeton Theological Seminary controversy. The faculty of that institution is divided into two camps, both fundamentalistic. One group stands for toleration while the other feels that peace with progressives or modernists is neither possible nor desirable. This latter group favors the rooting out of the tares. It appears as though the tolerationist gained the advantage in the committee that studied the problem and the re-

port of the committee will likely be adopted. It is suggested that some resignations may be called for in order to settle the issue. The assembly also took into consideration the divorce question.

MAN'S STRUGGLE WITH THE ELEMENTS

According to the latest reports of Herbert Hoover there are some seven hundred thousand people homeless in the lower Mississippi valley due to the floods. He suggests two lines of action for those who are able and willing to help; the Red Cross relief fund needs more money to meet the immediate needs but he also suggests a loan fund to be furnished by bankers and business interests to help these people get a start when the water recedes. It is hoped that the bankers and business interests will be willing to furnish the money at a low rate of interest. There are still those who criticise the administration for not calling congress to appropriate money to meet the needs. It has been suggested that he might at least have sent messages to the governors of the states concerned expressing his sympathy.

While the people of the lower Mississippi valley are making desperate efforts to keep from drowning there is a fight going on in California to get water. Some years ago the city of Los Angeles built an aqueduct to supply the city with water. Almost immediately the ranchers were in arms against this water steal as it seemed to them. They needed the water for their farms. Recently two dynamite explosions seriously damaged the aqueduct and threatened to cause a water shortage in the city. The city has sent out expert riflemen with order to "shoot to kill" any suspicious persons who might be loitering near the water course. Apparently science has not mastered all the problems of floods and irrigation.

THE CHRISTIAN ENDEAVOR CONVENTION

Those who have been looking forward to the International Christian Endeavor Convention to be held in Cleveland, Ohio, during the first week in July will be grieved to learn of the death of Dr. Francis E. Clark, founder of the society. He spent more than thirty years in the interests of the society. In that time he traveled around the world five times.

The convention will represent 80,000 societies with a membership of 4,000,000 in seventy-two countries. Few people have done more for the religious life of the young people of this generation.

PARENTAL LOVE

Charles F. Brush, Jr., died at his home in Cleveland Heights, Ohio, recently, at the age of thirty-three. He was the son of the noted inventor of the arc light and was president of the Brush Laboratories Company but was not widely known at the time of his death. The circumstances of his death were unusual. His six-year-old daughter fell ill with pneumonia and the father gave of his blood twice in the effort to save her life by transfusion. The daughter died and after her death the father also fell ill with the disease which brought his death. While the child was ill the elder Charles F. Brush contributed \$50,000 to the fund for the new Lakeside Hospital and the Medical Center in Cleveland.

NEW YORK TO PARIS IN 33 HOURS

When Columbus discovered America it took him about five weeks to cross the Atlantic. Charles A. Lindbergh crossed it in thirty-three hours thus making the trip in approximately the same number of hours as Columbus took days for his trip. What will be the result of this annihilation of time and distance? It has already been suggested that France will likely spend more for defense now that the United States has been brought within attacking distance by air. On the other hand many think Lindbergh has done more to bring about friendship between nations than the diplomats. If the flight will mean better understanding the aviator will have accomplished a feat which should make him one of the greatest men of the age. If on the other hand the only result will be increased international rivalry in armament the world will be little better off for the accomplishment.

PROHIBITION AND THE PARTIES

The old political parties are finding it more and more difficult to adjust themselves to the prohibition issue. Some few people are convinced that a wet would have the advantage in a national election but no political party is willing to accept that view at present. The anti-saloon league and several women's organizations have voiced their sentiment in the issue. If one can draw conclusions from their statements it seems likely that the next election will see many people voting for the "dry" candidate regardless of party. This is a specter that scares the hundred per cent. party man. He knows that scratching the ticket means less spoils for the organization man. He also knows that this disregard for party lines makes it exceedingly difficult to manipulate affairs in state and national politics.

RUSSIA AND WORLD AFFAIRS

Since the World war and the Russian Revolution the Russian government has been considered an outcast among nations. The reason is not far to seek. The Russians hold that the other nations are ruled by a capitalistic group while these other nations insist that Russia is dominated by a minority group of communists. This calling each other names has been going on for some years with both sides recognizing that they had something to gain and something to lose by associating. The European states have had diplomatic and trade relations with Russia but the United States has limited its relations with Russia to trade relations alone. But it needs no lengthy argument to demonstrate that Europe cannot be reorganized economically and politically with Russia left out so there have been many efforts made to get Russia to cooperate. Finally these efforts seemed to bear fruit and the Russian government sent a delegation to the economic conference which is being held at Geneva. But before much could be accomplished at Geneva a new turn came in another region. The British government made a raid on the offices of the Russian trade delegation in London and it reports that evidence was found that the Russian government was using the offices of the trade delegation for propagandist purposes. The British are dismissing the Russian representative and breaking diplomatic relations. While this may not mean war immediately it will likely postpone the economic restoration of Europe for an indefinite time. It seems Great Britain can ill afford to raise this issue at this time when the Chinese and the Hindus are not friendly to the British government. Only the future can reveal the effects of the British action.

—J. C. M.

LINDBERGH'S "BOLSHEVIK" FATHER

According to the *Nation*, Lindbergh's father was accused of being seditious, Bolshevik, pacifist, unpatriotic. This was during the war. He had been a Republican member of Congress from Minnesota since 1907, and when the war came he opposed it. He said: "We have been dragged into the war by the intrigue of the speculators." This was unpopular talk ten years ago, but the father evidently cared little for the opinion of the majority. He refused to be swept off his feet by the yells of the crowd.

The son is apparently showing the same trait of character. His record has already been surpassed by Chamberlin and Levine, who made a non-stop flight to Germany. But Lindbergh was the first one to venture. He is young, modest, clear-headed, and clean-lived. He smokes no cigarettes and uses no opiates. Best of all he lives above the yell of the crowd. The movie and the vaudeville have offered him fabulous sums of money but he has refused and remained unspoiled. By such courage and character the progress

of the world is achieved. We need Lindberghs also in the realm of human relations—men who in the fields of politics and sociology and religion will intelligently and courageously fly ahead of the majority.

THE GREAT FLOOD CONTINUES

The Father of Waters has been taken off the front page of the newspapers not because the flood is over, but because the spectacular flights have furnished more interesting reading for the time being. Records of calamity cannot long be kept before people's minds effectively. The facts seem to be that the water is only slowly receding, in some places having gone down a foot, but in other places rising again on account of recent rains. Over half a million people are reported homeless and hundreds of thousands of domestic and wild animals are floating dead upon the water. It is the greatest single calamity recorded in America. Will it happen again? The nation that could build the Panama canal will doubtless possess the resources by which another such calamity can be averted. Meanwhile the Red Cross is asking for more money to rehabilitate the flood victims.

India

GOING APART TO REST AND TO LEARN

Mary Burkhard

Ootacamund in the Nilgiris

Last year I had the pleasure of spending a month in the mountains of South India at the hill station of Ootacamund noted for its Eucalyptus trees and beautiful roads where motors are used all over. Many Indian Princes have homes there. I had room and board with Rev. and Mrs. Janzen and their boys of Mountain Lake, Minnesota, missionaries of the Mennonite Brethren Mission in Hyderabad, Deccan, South India. In one of the cottages owned by the Mission lived the Janzens and in the other Rev. and Mrs. Bergthold with their two boys and two girls, of the same Mission. It was a great pleasure to learn to know these people. Miss Warkentin also stayed at the Janzens and Rev. and Mrs. Balzer who stayed at Coonoor several miles lower down the mountain, also came for a day, so I got to meet them. The Penners and Unruhs, Mennonites from Russia, who are working with the Baptists, were also at Ootacamund.

Landour, Mussoori, in the Himalayas

This year finds me on my vacation at this place, truly a hilly place, with fine climate. A cart road leads to Mussoori, 1000 feet lower than Landour, where the shops are and also many residences and schools. But only animals and man can go up the

steep sides to Landour, so I was carried up ten miles in a Dandy—which is not at all “dandy”, by six men. It is too steep even for rickshaws. It is said that Landour is sometimes called “Saints’ Rest” while Mussoori is called “Sinners’ Paradise”. If missionaries are all saints there are a good many saints in Landour; as to the “Sinners’ Paradise”, the days I have been through a part of Mussoori have been delightful to me for beautiful scenery and a chance to see shops (“stores” in America) once again.

Language School

Here in Landour is the Language School for students of Hindi and Urdu. In rooms of the Kellogg Memorial Church built in memory of Samuel H. Kellogg, author, scholar, theologian and missionary, who lost his life instantly in a fall down the sides of one of these steep hills, struggle the first and second year new missionaries with the difficulties of a new tongue aided by the pandits, missionaries, and books prepared by missionaries preceding them.

Woodstock College

On several hills are the buildings of Woodstock College, School and Hostel for European children from Kindergarten on up. The American School started at Naini Tal has been united with this school so bringing many more people here this year. Language School and Woodstock College bring many missionaries here besides those who come simply for health and recuperation.

Meeting Friends

On returning from the mail-box one morning whom should I meet coming from “Prospect Lodge”, the house owned by the Brethren (Dunkard) Mission, but Miss Eliza Miller of that Mission, who was one of our party of six missionaries who traveled together in 1900. With her were Rev. and Mrs. J. M. Blough and Mrs. Blickenstaff and her boys all enroute for a day in the hills and to the Botanical Gardens. It was too much to refuse to spend the day with them, for I had not seen Miss Miller for nineteen years and Mrs. Blough hails from the Kishacoquillas valley, Belleville, Pa., and her grandmother was none other than my own grandmother's sister. We both like the hills of India, but decided that if we were looking only for a place to live Belleville and Goshen (Indiana) would satisfy us quite well.

Dhamtari Friends

Returning in the late afternoon I left these friends at the foot of Landour Hills and stopped at Willow Lodge to see Mrs. P. A. Friesen and Mrs. J. N. Kaufman, who are staying a part of the year with their children who are in school.

About ten minutes' walk from my room is a yellow cottage called “Cosy Nook” where I called one afternoon to see Mrs. Dr. Esch with her fine family of six, also the Grabers and Mr. and Mrs. Kniss. On top of the hill at “Bellevue” are the Misses Kanagy and Hartzler and the Bears.

(To be concluded.)

Why I Believe in the Bible

A Layman's View

By N. G. Fankhauser

Writer's Note:—The following article was sent to The Exponent as a contribution by the writer before he was aware that an article on "Why I Believe the Bible" was to appear in The Exponent from the pen of Dr. Huffman. The article was, therefore, properly postponed until this issue. If it were not for the fact that it is befitting that laymen, as well as men professional, should have an opportunity for expression on such vital questions the writer would not consent to its publication after the scholarly treatment of the same question by Dr. Huffman. But for the above fact I am willing it should appear, in order to further stimulate to expression by other laymen as well.

Although written some sixteen years ago the article still reflects faithfully the writer's positive views of the Bible, although not including any negation of certain claims made for the Bible which he does not hold. N. G. F.

The above question once constituted the subject of a Christian Endeavor topic. The subject is, however, of too profound import that it may be thoroughly discussed in an extempore meeting. Its adequate discussion requires the most strenuous concentration of thought and a most devout frame of mind. Nor does the writer presume to exhaust the subject. He can only answer the question from a layman's point of view. But however profound the question is, it is a challenge for an answer from every professing believer in the sacred Writ.

Why do I believe in the Bible? Before attempting an answer to this question, let us ask, in the first place, what constitutes a belief in the Bible? In its simplest and fundamental form, belief implies acceptance of a statement as fact or truth. A belief in the Bible, then, implies, first of all, an acceptance of it, in substance of its messages, as of a statement of facts or of truth. This belief though fundamental and essential, is nevertheless far from sufficient for a professing Christian. The general acceptance alone of the Bible as truth, or statement of facts, is purely intellectual, and a religious belief goes beneath the human intellect, it penetrates the innermost being, the very "heart."

We are enjoined in the great commandment to "love the Lord with all our mind and heart and soul and might." The same commandment may be applied to our belief, our faith in the Word. Now what does this imply? We are told in psychology that man as a soul (psyche) is constituted with three principal characteristics, or powers; viz., intellect, sensibility and will. With the intellect we perceive, remember, think and believe, with the sensibilities we feel, sympathize, love and hate; with our will we decide to act or not to act, according as our intellect and sensibilities prompt us.

Now a true believer's belief consists not only in giving intellectual assent to the statement of the Bible—he does not only believe the Bible—we are told the demons do this and tremble—but he believes in the Bible. To believe in anything is not

only to believe that the thing exists, it not only involves the assent of our intellect but it engages our sensibilities to sympathy, admiration and love, and through these agencies it will engage our will power and urge us to action. To illustrate: All intelligent people are acquainted with the story of the lives of George Washington and Abraham Lincoln. Any well informed person in the world, whether American are not, will readily believe the biographies of these two men to be true, but only a true American can believe in the lives and achievements of these two great men as being examples for emulation. He will sympathize with these men in their great trials; he will love and cherish their memories and thereby he is incited to do the best he can for his country. Europeans may believe American history to be true, but only Americans can truly believe in America and its history.

Similarly only a Christian believes in the Bible. Non-Christians may believe the correctness of the Bible narrative, but only a Christian believes in the principles set forth in its teachings, and therefore loves and reveres the Author of its inspired messages and shapes his life and conduct in conformity with its teachings. It is this characteristic which distinguishes the faith of the Christian from the mere head-belief of the worldling. The latter may be "orthodox" but is lacking the vitalizing element of the former manifesting itself in the regeneration of his motives and aspirations and in the reformation of his conduct.

But aside from the above distinctions between belief and belief on a subjective basis, there may be, and are, all shades of objective differences to be made between belief and belief; namely this: The Bible as a whole, or in its component parts is believed either more or less literally or symbolically. Two equally fervent and devout Christians may put quite different interpretations on the same passage; one may interpret it strictly literally, the other figuratively, symbolically or allegorically; and neither of the two has a right to condemn or ridicule the belief of the other, provided both accept the passage or narrative as divinely intended to teach a spiritual truth for your edification. Both believe the passage, though differing in their conception of it as to its literary form, but agreeing on it as to its inspired purpose.

So, to answer the question, Why do I believe in the Bible, I must answer the question: What do I believe. I believe, first of all, in an infinite design and order in the universe, as against an accidental order of things. This belief in a design necessarily presumes an infinite designer or Creator. The Bible wonderfully accounts for this universal design in its story of the creation. In its first sentence it makes the authoritative statement: In the beginning God created the heavens and the earth. What follows is simply an account of the manner in which this Creation was performed. The all-overshadowing moment in

the entire account is the universal truth that GOD CREATED heaven and earth.

1. I believe in the Bible, therefore, first because it gives me the most reasonable account of the beginning of things. Compared with it the Chaldean, Egyptian, Greek, Roman or any other pagan account of creation are ridiculous tales, notwithstanding the fact that the Biblical account is probably as ancient as any of them and in part related to some of them. Although the Biblical account of creation is far from being an "exact scientific" statement, for which it was never intended, it nevertheless comes vastly nearer in accordance with exact science than any other of the ancient accounts. This goes to show that, however humble and primitive the scientific knowledge of the writer may have been (and may I also add, whoever this "Elohistic" or "Jehovistic" writer may have been) the account was not only found worthy by a designing Providence to be given the exalted position of the introductory chapter of our Bible, but, as I verily believe, somehow, and to some extent at least, there was a divine guidance of the hand that wrote this wonderful story.

2. I believe in the Bible because it gives me the reasonable conception of God. The only reasonable conception of God is that He is infinite. No pagan system of religion teaches the infinity of God as the Bible does. They may claim certain attributes of infinity of their deities, but they fall vastly short of the infinity of God taught by the Bible. The Bible teaches that God is infinite in wisdom. He is almighty. Pagan religions betray very finite conceptions of their deities. The Bible teaches that God is infinitely good. Pagan deities are claimed to be possessed of all the passions and vices of man. And the Bible alone teaches that God is love, while the most conspicuous attributes of infinity ascribed to the God of the Bible constitute the only reasonable conception of God.

3. I believe in the Bible because it gives me the only reasonable view of a guiding hand of God in the affairs of men and the history of nations; or, in the words of Lessing: "Die Erziehung des Menschengeschlechtes." The goal of the divine leadings in the affairs of men and nations as told by the Bible is happiness through righteousness. This is shown throughout the Old Testament narrative, in the story of the Patriarchs and the history of the children of Israel. The sum total of the law, "Love God above all and thy neighbor as thyself," is the guiding rule to this goal, and the proverb, "Righteousness exalteth a nation but sin is a reproach to any people," is the reason for this rule and the incentive to reach the goal.

4. I believe in the Bible because it teaches me concerning the true condition of man and his relation to God. The true relation of man to God is that of the child to a loving and righteous Father. Man has universally fallen into a condition of guilt

before God. All pagan religions vaguely teach this truth, but mostly in a caricatured, unreasonable form. They teach, not the guilt of man in his heart before a righteous, loving Father, but the angering of a capricious deity through man's actions. Furthermore, the Bible is absolutely the only sacred book which teaches guilty man a reasonable way back to the father-heart of a loving, righteous God, through repentance of his heart, rather than through outward penitence. This leads me to the fifth and greatest reason I shall state why I believe in the Bible.

5. I believe in the Bible because it teaches me that God loves man. I have already named love as one of the infinite attributes of the God of the Bible. However unique and overwhelming all the other reasons for my belief in the Bible are, this one transcends them all. The Bible is absolutely the only source for this belief that has come to humanity in its fulness. True enough, there is reason enough to believe that God is love when we look into nature about us for:

"To him who, in the love of nature, holds
Communion with her visible forms, she speaks
A various language: For his gayer hours
She has a voice of gladness, and a smile
And eloquence of beauty; and she glides
Into his darker musings with a mild
And healing sympathy that steals away
Their sharpness ere he is aware."

Beautiful and true as this thought of the poet is concerning the love of God as revealed in nature in its providence for the wants of man, it is but a hazy moonlight compared with the bright and glorious sunlight of divine love as revealed in the coming of His Son into this sin-cursed world, that "Who-soever believeth on him shall not perish but have everlasting life." The transcendent character of the Bible culminates in the story of this sending of the "Light, Life and Truth" in Jesus Christ into the midst of a humanity lost in darkness, error and death, to "show us the Father." The Old Testament teaches us, not only the omnipotence, justice and holiness of God, but also His mercy and compassion over His erring children, but only the New Testament reveals Him to us as a real Father who goes to the extent of **supreme sacrifice** and humiliation in order to save His erring children from an unhappy life of selfishness. Without the knowledge of the life and sacrifice and glorious resurrection of Jesus Christ, the world would know nothing of a life of sacrificing love for others, would know nothing of the love of the Heavenly Father, and would be still hopelessly groping in the dark as to its destiny.

6. To the foregoing five reasons given for my belief in the Bible I shall only add a sixth, not as coordinate with the other five but conditioned by them; namely the unique and transcendent regenerating power the Bible exerts over the lives of men. No other book, nor all the other books combined, have exerted such power over men. No book except

it have based its precepts on the teachings of the Bible has ever made a good man out of a bad one; a loving husband or father out of a brute; a sober man out of a drunkard; a man of God out of a murderer and libertine.

For these reasons, as well as for many others not mentioned, I believe in the Bible in a way as I can not believe in any other book; namely that the Bible is not the mere product of the human intellect. Truly it is that, whatever the intellectual limitations and the imperfections of the writer's knowledge may have been,—but it is vastly more. The conclusion is overwhelming that somehow God has had His hand in the production and preservation

of the book, notwithstanding the mysteries and problems connected with the authorship of the different books of the Bible. Whether Moses be the author of the Pentateuch or a half dozen of other mysterious writers, whether there may have been one or two Isaiahs or whatever else the controversies of historical or "higher" criticism may be, is after all of secondary importance in view of the foregoing conclusions. The evidence is overwhelming: "Godly men have spoken" and written, "inspired by the Holy Spirit" and, "God having of old time spoken unto the fathers in the prophets in divers portions and in divers manners hath at the end of these days spoken unto us in His Son.

Missionaries in the Chinese Church

By Ting-Chiu Fan

(This is an address which was given at a meeting of the Missionary Furlough Club of Chicago University. Mr. Fan is a graduate of Nanking Theological Seminary, and was a pupil of the late Dr. Williams, Vice-President of the University, who was shot recently. Mr. Fan expects to return to China, where he will take his place as a Christian leader among his people. The manuscript of this address was secured for publication in The Exponent by Missionary Ed. Kaufman, who is secretary of the Furlough Club. Editor.)

Mr. Chairman, Ladies, and Gentlemen:

It is no small privilege and no light responsibility for me to talk before a gathering as this about a subject of such importance as "Missionaries in the Chinese Church". The very term "missionaries" has never failed to fill my heart with sentiments, inspiring, and pious. To be linked, in even some simple way, with the spirit of this gathering is an honor to be prized. If in return for the honor you do me, I can contribute any increased emphasis to the splendid impulse which stirs you to be missionaries, my mission to you shall have been accomplished. One cannot live within the atmosphere of such a gathering even for a second without feeling his heart beat faster with human sympathy and human hope.

First of all I want to express my deepest appreciation for the services you, as representatives of Jesus Christ, have rendered to my country. Although some individuals, I am very sorry to say, have, perhaps unconsciously, misrepresented their Divine Master, missionaries as a class have done China incalculable good in the past. Human beings are human beings after all. None is perfect in this world. But, for the sake of our Teacher and His Ideal Society, if there is anything which we could improve, we must do it. There is always that heavenly voice coming to our ears: "Be thou as perfect as thy Heavenly Father."

I am here tonight not to speak to you as an outsider of the church. In fact I have been a member of the Presbyterian Church and have enjoyed the most intimate friendship of the Rev. Mr. A. R. Kepler and

Dr. F. J. Tooker, two of the outstanding leaders of that church in China, for a number of years. If you care to consider me as an outsider, I shall take the liberty to regard myself as an insider. Please also do not take me merely as a Chinese, but take me as one of the followers of our Savior whom we all adore. Only being a member of the church and a follower of our mutual Friend, I dare to say a few words to you on the subject "Missionaries in the Chinese Church" as frankly as I can without any reservation. I am here to make a plea before you, and beg you to come and reason together.

You know things are changing, radically changing, in China in these days. From time to time, the Chicago Tribune, the Chicago Daily News, and even the New York Times have reported, among a thousand other things, that "Christian missions are being abandoned in China," or these papers say, "Missionaries are forced to flee for life." Let us not be discouraged. Things in China are not as bad as that! Many of you have told me that many a missionary left their stations in China against their own will. They were ordered to leave by consuls. At this critical moment of the history of China one of the deepest tragedies is in the press. The press reports many things which may be so, but it misleads by leaving out other things which must be known if one wishes to know the truth. Newspapers are too poor a medium of revelation of the noblest in the heart and mind of a nation. It is a megaphone. To attract attention it shouts everything loud.

So far as I know, perhaps you know better than I do, all the missions in China are still continuing their normal routine in a heroic way under the most trying situation. Some of them are entirely under Chinese leadership and some are expecting the missionaries to return. On the one hand traditions in China emphasize religious freedom. And on the other, the Chinese are always true to their faith. Chinese

church, to me, has a brighter future than one is able to imagine. The Chinese public used to have an attitude of indifference toward the church, but now they are beginning to study Christianity, to analyze its institutions and to make criticisms. Their criticisms are sometimes not sound or justified. But the fact that they do criticize shows their interest in what they are criticizing. It seems to me that even an adverse criticism is far better than an attitude of indifference. If the criticism is properly met, it will eventually lead to more efficient work through better understanding and hence a more intelligent appreciation of the work of the missionaries in China.

The one spiritual reality most needed at the present time in China is the same spirit of Jesus Christ—fear nothing but God, save nothing but loyalty. For the missionaries as well as for all others who love China, the call for service is louder and the opportunity greater than perhaps ever before. Not only the Chinese have no desire to fight against the church as a church, but they do hope that the church will become an influential institution in China for character building. Not only the Chinese have no fault to find with the missionaries as a class, but they do pray that every individual missionary will prove a real friend to China, a friend in need. Of course the Chinese do resent—strongly resent—the imperialists who grow fat by exploitation or by virtue of treaty rights, but they leave a room for the missionaries to stay with them as long as the latter prove to be worthy friends.

Therefore, permit me to define the position of the missionaries in the Chinese church—if there are missionaries in a Chinese church at all. I think there are three possible positions for the missionaries to take. First, the missionaries may regard themselves as members of their mother churches in this country or in any other country who are loaned for temporary services in China. Secondly, they may regard themselves as independent helpers in the Chinese church without any affiliation with any church either in China or in their native lands. Thirdly, they may regard themselves as members of the Chinese church. Which of these possible positions a missionary is going to take that will make his services most appreciative deserves our careful consideration.

When a missionary takes himself as a "loan" to the Chinese church, it will be no wonder that he be always suspected as an outsider, one "that is not of this fold". When a missionary goes to China as an independent envoy of Jesus Christ, his spirit of service is, and ought to be, highly praised. But for practical purpose of an organization, he is bound to be treated as an alien to the Chinese church. His position in, and his relation with, the Chinese church is in no sense more advantageous than the "loaned" missionary. The most desirable position for a missionary to take, I believe, is to be a genuine member of the Chinese church, i. e., to be a part of that organic institution in China. The spirit of fellowship seems to

declare emphatically in favor of this course.

For the last few years I have learned from authoritative sources that most of the roll-call books of the churches in China do not contain the names of the missionaries who are in charge of those churches. This is a strange thing and a tragedy as well. Who desires a stranger to manage the affairs of his own home? Perhaps you are conscious of the fact that ninety-nine out of one hundred missionaries sent to China have found themselves appointed as pastors over the churches which had not been consulted as to whether they desired these pastors to minister to them in that relation or not. They go there as "aliens", and you know aliens are always subject to deportation. In order to create a more cordial and a more natural relation between the missionaries and the churches they serve, I earnestly hope that the missionaries will take the initiative to enlist them as members of the Chinese church. Any ministry they may wield should be drawn from the congregation of which they are members.

In this connection I wish to point out that the main difficulty of enrolling missionaries in the Chinese church as members of the near future will be the "dissolution" of denominationalism. The Chinese Christians are today trying to re-discover the Jesus Christ regardless of the denominational creeds or formalities. It is not too much to say that many intelligent Chinese church members regard the Western denominationalism as a curse. The Chinese are united in the one conviction that the Chinese church must be a church founded on the teachings of Jesus Christ as we may find out from the Gospels and the church must be one in faith, in hope and in love. I hope that our missionary friends will thoroughly understand this conviction. The time seems to come when we must recognize that division within the church constitutes not only a sin against economy and efficiency, but must be labeled as nothing less than treason against Jesus Christ and His Kingdom. There is no problem facing the Chinese church today, as far as I can visualize, quite as pressing as Christian unity. We do not want competition between the Baptists and Congregationalists in China. Chinese traditional thinking cannot stand for that. The church has lifted its voice, as commanded by her Head, with the message of love and mutual understanding. But the tragedy is that the voice has often been drowned by the voices of meaningless controversies among the Christians themselves.

Ladies and gentlemen, I must state that I have never felt so gloomy as I do today in regard to the church in China. For me it is not the anti-mission movement that will weaken our church. That movement will eventually prove the church to be a helpful organization. I do not feel hopeless. No, not at all. But, frankly, I do feel that we are heading for the rocks. I do not wish to fill the office of a prophet of disaster, but I feel that it is my duty to call your at-

tention to the statement that a strong emphasis upon denominationalism is one of the gravest perils to the cause of Jesus Christ in that country. There is now a very influential anti-mission movement in China. And unfortunately, there is also a controversy between the so-called fundamentalists and the China National Christian Council. Just imagine what good will this controversy do! Our church in China will never become a vital force in the life of the Chinese public if we disregard the fundamental principles of Fatherhood of God and Brotherhood of Man, but, instead, put undue emphasis upon theological opinions. It is my earnest prayer that denominationalism will never take a hold in China and the Chinese church will forever be one, founded solely on her Founder and never on anything else.

There is another point which we need to stress. That is the urgent need of cooperation between missionaries and the Chinese church leaders. I think this ought to be a subject upon which little difference of opinion should exist. In the past there has been too much justification for the common opinion among the Chinese that the missionaries do not really welcome Chinese leaders to share the responsibility of running church affairs. Missionaries have their own meetings which the Chinese leaders have never been asked to participate. Policies are decided only by the missionaries. If missionaries are to assume the sole right to determine what system is to be applied and what rules and discipline are necessary to make it effective, no profound knowledge of human nature is required to realize that Chinese leaders, under such

circumstances, cannot give their fullest cooperation.

The Chinese church should be a cooperative institution. The relation of the missionaries and the Chinese leaders is not one of employer and employee. The relation is more close than that. The basis for any successful enterprise is cooperation. In the Chinese church, we do not want the Chinese leaders to take their missionary co-workers as employees, or vice versa. Church activities in China have not been carried on as economically and as effectively as they might have been, one prominent reason being the lack of confidence which has existed on the part of the missionaries toward the Chinese leaders and on the part of the Chinese leaders toward the missionaries. Chinese church leaders are today all too few. May I say that this paucity is largely the fault of missionaries? How many missionaries in China have been quick to discern and ready to recognize and follow Chinese leaders when they appear?

China needs missionaries. China needs the missionaries who have the spirit of brotherhood, who are open-minded, and who will not flatter themselves too much. It may be stated without any attempt at sensationalism and without danger of contradiction that the Chinese church is today facing the most complex, dangerous, and difficult situation. It is the time, whenever necessary, to readjust the condition of the church in the light of the aspirations of Jesus Christ, the Founder of the church. If we take time to do this, we shall proceed with wisdom from on High. If we do not do this, we shall invite disaster.

A Spokesman for the Fundamentalists

An Interview with Hilyer Hawthorne Straton

Granville Hicks

Waiting outside the door of the Straton home in New York, I found myself a little dismayed. With the people I had hitherto interviewed I had felt that I had a great deal in common, but I did not know about young Straton. I looked forward to the interview, and yet I felt it would be difficult.

He welcomed me cordially in a voice that has a distinctly Southern accent. He looks young, and he is young, this son of the famous John Roach Straton who is himself on the road to fame, but he is mature and self-assured in his bearing. He asked me to sit down and prepared to answer my questions.

First, I asked about himself. "I did my work at Mercer University in Macon, Georgia," he replied. "I took my A. B. and A. M. there. Last summer I did some work at Columbia summer school. Now I'm in my first year at the Eastern Baptist Theological Seminary in Philadelphia. And I'm also pastor of the New Berean Baptist Church of Philadelphia."

"That reminds me," I interrupted. "What hap-

pened in that dispute over your ordination that got into the papers last summer?"

"Why, nothing," he answered in his easy Southern drawl. "You see, I was fighting for a matter of principle. The association of Baptist churches in southern New York had created a standing committee to ordain candidates. I haven't any reason to suppose that they wouldn't have accepted me, but I held that they hadn't anything to do with such matters. Our churches hold to the congregational form of organization, and any church has a right to ordain whom-ever it wishes. That's been the Baptist principle for four hundred years, and I couldn't see why this particular group should make a change. So I stood out for the historic method. Nothing happened."

"I see. Tell me something. Have you any organization of young fundamentalists?"

"Not so far as I know. I'm opposed more or less to organizations. You take the conference at Milwaukee, for example; a lot of people went there and

talked and talked and didn't do anything. If those two thousand young people had spent the time and money going out in the way that the Lord Jesus commanded, preaching and teaching repentance to the individual, they would have accomplished something that would have resounded throughout Christendom. Organization is one of the curses of the liberals. They don't have anything else to do. Of course fundamentalists have the vice too, but not to the same extent. They are too busy saving souls to bother with organization." He spoke with that tremendous earnestness which repeatedly during the interview brought a look of sternness to his sensitive, smiling face. "Here I am in Philadelphia," he went on. "I have my church with two preaching services every Sunday. I'm carrying a full course at the theological school. I have parish calls to make, and I'm mighty happy to be able to say that in my calls recently I've been able to bring several people to a saving knowledge of Christ. What time have I for organizations?"

"Are the fundamentalists holding their own among the young people?" I inquired.

"They certainly are. In my own church I had a young people's night and I asked all the young people who wanted to reconsecrate themselves to Christ to come forward. More than thirty responded, and my church is not large."

"But aren't they exposed to modernism in the colleges?"

"Yes, indeed. Most of the state universities have felt the liberal influence, and even many denominational colleges that pretend to hold to the fundamentals have been tarred by the modernist stick. But when they're given the Gospel religion they respond to it. Why, in my church I have young people who are doing graduate work at the University of Pennsylvania and elsewhere. We're told that we ought to be liberal and give dances, but I've seen too many churches die that way. All I do is to preach the Word of God, and it holds the young people as well as of old. It worked in apostolic times—Timothy and Titus were young men. I've seen it in my father's church—he has a fine class of young people. They come there and rejoice. I believe that there are as many young people there as in any church of its size in the country, and last year he had more conversions than the four other leading Baptist churches in New York put together. And I've seen the same thing in my own church. Hicks, that's where the liberal churches are going to lose out. Of course a Fosdick can get a crowd, but there are hundreds of liberal churches that are dying. There is no gospel preached, and the people don't and won't come."

"How do you feel about such organizations as the Y. M. C. A. and the Christian Endeavor?"

"I haven't fully formulated my ideas. You could take the 'C' out of Y. M. C. A. and nobody would ever notice the difference. I suppose that the Christian Endeavor and the Baptist Young People's Union have

some value, but I'm getting back to the idea that the Church, the Bride of Christ, is the all-important thing. There's always the danger that the young people will come to the young people's meeting and won't go to church. We have a young people's meeting in my church, but they stay to the service afterwards. Half my crowd Sunday evenings are under twenty-five. And the beauty of the conservative position is that it works, the old-time religion works. I was mighty happy last Sunday night when nine people came forward and accepted Christ. I don't suppose there was anything like it in any other church in America."

"Have you had training in science?" I asked.

"I've specialized in one branch of science. I planned to be an electrical engineer before God called me into the ministry, and I am a member of the Institute of Radio Engineers. At Mercer I designed and built a broadcasting station. I've been to sea as a radio operator. And this year, before I accepted my church, I was supporting myself by working as an engineer at Station WOO, the Wanamaker store in Philadelphia. I didn't take biology in college, for I'd had a good course at DeWitt Clinton high school, but I took physics and chemistry. I've done a good deal of private study, both in geology and in biology, carefully examining the evolutionary as well as the anti-evolutionary point of view."

"How do you feel about anti-evolution laws such as that passed in Tennessee?"

"Certainly a democratic state by a majority vote has a perfect right to make such laws. Evolution isn't a fact; it's a theory. It isn't science; it's the philosophic doctrine of continuity. It's a materialistic philosophy, and it leads to atheism and therefore is a religion. There is no more justification for teaching it than there is for teaching some other form of religion in a state college—the Baptist or the Unitarian or any other form of sectarianism. But personally I am perfectly willing to have it taught and believe that it ought to be taught if both sides are presented. In any other scientific field under the sun we get both sides; why not in evolution? You know as well as I that in the average college there is only one side presented, and I ask you or any fair-minded man if it is science to give only one side of a theory, and especially to present that theory as if it were a proven fact."

After we had talked a little about evolution, I changed the subject by asking, "Do you think the modern generation is bound for the dogs?"

He smiled. "That's where Father and I disagree. I don't think they're any worse than any other young people. There always have been some bad ones, and there are today. A young person who hasn't been regenerated is bad in any age, but you show me a group of young people whose hearts have been changed and I will show you a group of young people whose peers will never be found. Hicks, you take regeneration out of life and out of the Bible and there's

nothing left. My own experience would convince me of that, even if there were nothing of it in the Bible. If you take the passages out of the Bible that refer to regeneration you have a skeleton left that is not only minus meat but also bones. From the time Jesus was twelve years old, He had the cross in view. Without the blood atonement, there's nothing in Christianity worth bothering with. Give modern youth the old-time religion and they're all right. Without it they're bound plumb for hell. They need to know Jesus as their personal Savior. That's the whole point. I'm not interested in dogma; I am interested in the redeeming power of Christ."

"You say you're not interested in dogma; what about the virgin birth?"

"The virgin birth is not dogma; it is just plain facts as stated by the Bible."

"Do you mean that a man couldn't be regenerated if he didn't believe in the virgin birth?"

"I don't say that. 'With God all things are possible.' But for myself I think that the virgin birth is essential. Jesus must be fully God." And this youth in his early twenties, just out of college, hurled at me a torrential exposition of conservative Christology.

When he had finished, I asked, "Are you interested in such problems as war and race?"

"I'm vitally interested—just as interested as the rankest social service worker, but I'm interested in a different way. You've got to regenerate the hearts of men before you can do any good. Once you've changed men's hearts, the social problems will take care of themselves. Social reform alone is futile. Education alone is futile. The worst devil in the world

is an educated devil."

"Are you interested in fighting modernists?"

"Only to this extent: The Book of Jude tells us 'to contend earnestly for the faith once for all delivered to the saints.' I've no interest in fighting them; all I want to do is convert them. But when they get hold of denominational organizations, when they secure control of colleges endowed by the money of God-fearing folk who would turn over in their graves if they knew what was being taught, when they corrupt mission boards—then we conservatives must step in. I believe that the fundamentalist position is the true one, and like any man I'll stand up for what I believe."

"The colleges", I remarked, "are filled with modernists. What are you going to do about it?"

"Convert them," he shot back. "Give them the truth! The average young person is a fundamentalist till he goes to college and gets his faith knocked out of him. Get hold of him and give him the Gospel message. That's the way to save our generation." I rose to go, and he pondered a moment, formulating a last word. "I want to say this," he said at last. "The great need of the modern age for young people, old people, for modernists, fundamentalists, and in-betweens, is the regenerating influence of a personal knowledge of the Lord Jesus Christ."

Straton's face was stern and deadly serious as he spoke, but he was smiling as he accompanied me to the door. As he shook my hand, his face became grave once more. "Good-bye, brother," he said. "God be with you. I hope you may some day come to see the light."

OUR BI-WEEKLY SERMON

Belief in Christ

S. M. Rosenberger

Pastor Mennonite Church, Quakertown, Pa.

John 14:1: "Ye believe in God, believe also in Me."

The Master was soon to leave His disciples. He told them so. They were perplexed, troubled, disheartened at the prospect. All were troubled save the Master Himself. He spoke to them, out of His calm, loving heart, words that have made a silver lining for many a dark cloud. In their perplexity they pondered what was to become of them. He tried to assure them that He was preparing a place for them, and they could depend on Him to be present with them. He was telling them it was better that He should go away, but they could not understand how this could be so. The best the Master could do was to explain as far as they were prepared to understand, and then to ask them to believe. It is ever His way. Down through the years sounds the call to His followers. In your problems, duties, trials, believe in Me.

Believe in His love and compassion. His love is limitless and an enduring love. "Having loved His own, He loved them unto the end." And this love embraces humanity. In the Master's heart there was a passion for humanity. "He went about doing good." This is really a brief biography of His life on earth. It tells us not only of His active life, but suggests that the motive of His works was ever to help those in need. What a scene that was, repeated many times, no doubt, when "all the city was gathered at the door, and He healed many." His sympathy and helpfulness were not limited to the calls of bodily needs by any means. He cared not only for men's physical well-being, but especially that sins should be forgiven and food supplied for soul need. When he saw the multitudes scattered as sheep without a shepherd, He had compassion, we are told. And He is ever the same. He knows and He cares. He knows when the children of men have to go without the necessities of life, and when they are caught by the contrary winds of life—temptation, perplexity, sorrow, anxiety; but most of all when they allow their souls to starve.

"Believe in Me" implies that we believe His Gos-

pel. The Master was always concerned that His mission should be understood. To make it plain He stated it in simple words when He said He came to seek and to save the lost, and again, "I came that they might have life and that they might have it more abundantly." To save men and then to enrich their lives, that is a grand mission indeed. Redemption is a keyword when we think of that mission, and the results of redemption are life and liberty. At the opening of His ministry in Galilee, He uses the words of the prophet Isaiah, "The Spirit of the Lord is upon me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to preach the acceptable year of the Lord." At once the message began to fill human life with higher meaning and richer hope. It has continued to do this in increasing volume down the stream of history. This is the Gospel, the good news to the world. It is a world Gospel, and so with the preaching of the Gospel came the proclamation of the Kingdom of God. It is significant that to the last He spoke of the kingdom. We are told that during the forty days after the resurrection, this was the subject of conversation.

Here we have the evidence of how the kingdom of God filled completely the mind and heart of the Master. Here is a mountain summit goal presented to us that may well capture all our powers of mind and heart. "Believe in Me," is the Master's word. Accept the challenge, and pray with new meaning, Thy Kingdom come.

As we pray with more meaning and in greater faith, will come the impelling force to enter more whole-heartedly into carrying out the program of Jesus for the bringing in of the kingdom. "Go ye therefore," is ever the command, waiting for human willingness and enthusiasm to widen the boundaries of His rule in the hearts of men. The Gospel in which Christ invited men to believe is the foundation on which the true structure of a better world order must be built. It is for us to help lay the foundations the world over and to rear the structure upon this solid foundation. All sorts of other programs are being brought to the front to bring in the "golden age", but their failure is as certain as that of discarded programs of the past. Slowly the world is coming to recognize that the Sermon on the Mount furnishes the material for a lasting structure, and therefore that the precepts are to be obeyed. We hear a great deal about Christianity being on trial, but it is really the followers of the Christ who are on trial; the question is whether we are willing to take Christ at His word, and believe that His teachings are practicable and workable as well as right. Shall our trust be in the spiritual forces or continue to cling to material values?

All this leads us to consider what methods shall prevail in the work of the kingdom and the relationships of society. Can we believe in Jesus enough to

adopt fully His methods? First, it is clear that the Master was going to depend on men to apply His power in regenerating the world. He knew that if their hearts were gripped by His message and life of sacrifice, they would go out to win others. "Come ye after me," said He, "and I will make you fishers of men." The first thing needed to make the world better is better men. Men need to be lifted out of the kingdom of selfishness into a kingdom of love and service.

Do we forget sometimes that Christ's ministry was largely a ministry of teaching? It was a part of his parting injunction to His disciples that they should teach the nations. If we fully recognized the weight of this, I am sure we would be more industrious in teaching in season and out of season the principles of the kingdom of God. If our civilization is not Christian in fact, what shall we do about it—give up in despair, or set about to teach more earnestly the principles laid down by the Great Teacher? The field is the world. Shall our vision take in less?

How much do we believe in love as a controlling factor in all the relationships of life? Is it our very religion itself? Surely the impartial and generous love of the Master should fill our hearts and motivate all our actions in life. The spirit of the golden rule is golden enough to value it as we value nothing else in our daily walk and practice. This spirit will surely lead us to be considerate of others always, it will lead us to be filled with sympathy to those whose rights are trampled upon, and will desire to alleviate conditions that weigh so heavily upon some of our fellowmen. It will lead us to have respect for the opinions of others, and if we feel we are called on to be defenders of the truth as we see it, we will seek to avoid the bitterness of controversy that so often is a result. Some one has invented the phrase, "truthing in love". How fitting for Christians to adopt it.

The world has often stood face to face with high ideals, and the question has been, Can they be realized? It is the glory of the Christian religion that the power is promised and has often been realized. Paul's words, "I am not ashamed of the Gospel of Christ for it is the power of God unto salvation," peal like clear tones of a bell. It is not dogmas that give the power to the follower of the Christ, but He gives it, who gave Himself for us, and in whom God was in the world reconciling the world to Himself. Faith is vitalizing, "Believe in Me."

There is certainly no mere heterodoxy that can be as thoroughly unchristian as the spirit of intolerance and bitterness toward others which some supposedly good people encourage in themselves against those who do not agree with them. It is time, and more than time, for peace and good will among Christians.—The New Outlook.

THE SUNDAY SCHOOL LESSONS

By A. S. Rosenberger

June 26

Review: Life and Letters of Peter

The facts of the latter part of the life of Peter are rather uncertain. It is said that he very likely became a traveling evangelist. There is an early and widespread tradition that Rome was the scene of the last years or months of Peter's ministry, and of his martyrdom. It is thought that he suffered martyrdom in the persecution under Nero. Tradition adds, that being condemned to be crucified, he asked to be allowed to suffer head downwards, because he was not worthy to die in the same way as his Master, and that his request was granted. A picturesque legend tells us that the Christians of Rome, on the strength of our Lord's words, "If they persecute you in one city, flee to another" persuaded the apostle to leave Rome to escape persecution. But at the gate Christ met him, and Peter asked, "Lord, where goest Thou?" (Quo vadis?) "I go to Rome," He replied, "there to be crucified once more." Peter went back into the city to await his martyrdom. This is tradition, but it may indicate where and how Peter died.

A number of facts impress us as we look back over the life of Peter. Peter is often referred to as an uneducated man. We understand by this that his was not a cultural training. But who can say that he was not educated after he had spent three years in the school of Christ. In his contact with the Master he received a training that prepared him for the future experiences of life. With all the education that we have today, one is not truly educated who has not gone to the school of Christ. The need today is not for less education, but for more education from the Christian viewpoint.

Peter was a man of energy. We always see him in the forefront of the company of disciples. He is never in the background but always taking the initiative. This is one quality that is ever needed in the work of the Kingdom. The Kingdom will not come by wishing for it, but only as men and women enter into its tasks with real energy and initiative. There are problems to be thought through, principles to be advocated, and men to be reached.

Probably one of the outstanding points of helpfulness in the life of Peter is the way that he made good after his numerous failures. Peter was not afraid to do his work because of the fear that he might make a mistake. Some people today say that they would do something for Christ but they are afraid they will make a mistake, or a failure of it. We do not wish to necessarily excuse all failures or mistakes, but who can accomplish anything without incurring the possibility of such, and if a failure is made the story of many lives of the Bible, including that of Peter, is that it is possible to make good even after great failures.

Another characteristic of Peter was that he grew. All the disciples that Jesus chose were teachable, or capable of growth. No man can stand still, we either go forward or backward. May we grow with Peter "in the grace and knowledge of our Lord Jesus Christ".

Peter became the great leader and teacher of the early church. His life ultimately counted greatly for the cause of the Master. Not only do we honor him for what he did, but we can learn so much from his life because he was so much like us in both his strong and weak points.

"We, as Peter, would follow Thee, O Christ."

July 3

Saul Chosen King

I Samuel 10:17-25; 11:12-15

With this lesson we begin a series that shall lead us throughout the remainder of this year into a study of the kings and prophets of Israel, up to and including the life and work of Isaiah. The aim of this course of lessons is to promote personal and national righteousness by a study of the early kings and prophets of Israel. In the experiences of these leaders, and the relation of God to their lives, we find abundant material to use in such a study.

Our first lesson in this series centers around the choice of Saul as the first king. Up to this time Israel had been a theocracy. That is, God was the ruler and king, ruling directly through the leaders that He had raised up. But now there came a strong demand from the people to Samuel, their great leader and the last of the Judges, for a king as the other nations had. The immediate reason given for this desire for a king was the mal-administration of the two sons of Samuel. While, according to Samuel, it was not the will of God to give them a king, the people were permitted to choose one and the choice fell upon Saul, the son of Kish. It is a bit hard from the accounts as they are given to figure out the actual procedure of this selection of Saul but our lesson gives the solemn assembly at which time the choice of the lot was made.

We notice the attitude of Saul when the choice fell upon him. What was he doing? What trait of character was revealed? Should the office seek the man in our national life today, or the man seek the office?

Saul had a distinct advantage in the fact that he was higher than any of the people from his shoulders and upward. The people were carried away by his handsome form and magnetic personality. What is the value of personal characteristics such as these? Are they sufficient qualifications for office? What does a man need to hold public office today?

We are told that Saul was the one whom Jehovah had chosen and yet it was not the will of God that a king should have been chosen. God was evidently accommodating Himself to some degree to human weakness in the establishment of this kingdom. This is a principle that pertains to all successful leadership. One must begin at the place where he finds the people to be. This does not mean to compromise or to lower one's ideals but simply to make the point of contact at the place where the people can grasp it.

Samuel gave the people a written constitution for their kingdom. Why is a constitution necessary for any kingdom or country? How well is the constitution of America adapted to the needs of this country? Is it the best possible instrument for the needs of our country? What is the constitution of the Kingdom of God? How does it differ from any other constitution?

Saul was very magnanimous in his treatment of those who had opposed his election. His attitude stands as an example of the way to deal with opposing groups and minorities. Is it right to try and stamp out these groups in our national and religious life? What is justice for those who oppose our forms of government and religion?

"What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"

Witmarsum Commencement

Another year of the work of Witmarsum Theological Seminary has come to its close with the Commencement exercises on May 27. The commencement season opened on Sunday afternoon, May 22d, with the baccalaureate sermon by President John E. Hartzler. He spoke on the subject: "What Shall I Preach?" in which he discussed the essential message of our Christian Evangel. The inference was that that message alone is adequate to the needs of our present world. The ministry equipped with that message will succeed to the extent that we are true to it in life and proclamation. Any other message may interest for a time but the Gospel alone will satisfy the heart and build up the mind of man in godliness.

After the baccalaureate service the annual Commencement Communion Service for the students, faculty and alumni was held in the Seminary chapel. This service was in charge of Rev. Arthur S. Rosenberger, pastor of the St. John Mennonite Church, Pandora, Ohio. Rev. Rosenberger is an alumnus of the Seminary and a part time teacher at the Seminary. He gave a fitting address on the fellowship that exists between Christ and the Christian believer which is also the basis of a beautiful fellowship among Christian people. Seldom have any of us attended as warm-hearted a communion service as this proved to be. The Seminary group is in a very real sense one big family in which the spirit of Christian love welds us together in bonds that are both beautiful and warmly personal. This was a real communion.

On Thursday evening, May 26, Rev. S. M. Grubb who came to deliver the commencement address the next evening gave his illustrated lecture on the Mennonites. The First Church was well filled by an appreciative audience. Many facts of Mennonite history were refreshed and presented in a new and more meaningful way by means of the pictures and explanatory lecture. This lecture was especially appreciated by the Seminary people and also by many others who were present. We have sometime failed to appreciate our rich heritage because we were not fully acquainted with it and the heroic men and women who made it. This lecture should be heard by all our Mennonite people.

On Friday evening a few hours before the time for the commencement exercise the Seminary family including students, faculty and alumni with a few visitors met for a final dinner together. This was an unusually fine meeting. After the dinner there were a few short addresses and a number of selections of music. The music was almost wholly sacred. The spirit of friendship flowed deeply and soberly in this little circle of thirty for the hour of goodbyes and separations was creeping ever nearer. While this was in a sense an alumni dinner it was also in a real sense an hour of sober reflection and gratitude to God for

the life and work that the Seminary has again been able to enjoy by God's blessing through another successful year.

In the evening at eight o'clock the commencement exercises were held at the First Mennonite Church. An appropriate and much appreciated address was delivered by Rev. S. M. Grubb. After the address degrees were conferred upon three students who had completed courses of study. Thus closed another year's work of Witmarsum Theological Seminary. This was one of the best years since the Seminary was launched. We are grateful to our kind Heavenly Father for this successful and helpful year that we spent together as an institution.

Paul E. Whitmer

THE BLUFFTON RETREAT

An attractive four-page folder giving advance information and announcements concerning the Bluffton Retreat to be held August 3-11, has just been issued by the committee in charge. Anyone desiring copies of this folder may receive same by addressing the Chairman of the Committee, Rev. A. R. Keiser, Dalton, Ohio, or the Secretary, Vernon Smucker, Wooster, Ohio. Among the new features announced is a Pageant, with a Mennonite historical background, which is to be given by the Retreaters on the closing night. Another folder giving detailed information about courses and leaders will be issued in due time.

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Notes from Here and There

The Dakota-Montana Conference will be held at Lake View church, near Walford, North Dakota, June 15-17.

The Hebron church, Buhler, Kansas, acted as hostess to the Harvey County Sunday School Convention, May 26.

Rev. A. M. Esch of 26th Street Mission, Chicago, conducted evangelistic services at the Comins Mennonite church, June 5-12.

On Thursday evening, June 2, Mr. and Mrs. H. H. Moser, Miss Agnes Sprunger, and Miss Teresa Gustafson, returned missionaries from Africa, spoke at the Warren Street Mennonite church, Middlebury, Indiana.

The lecturers and discussion leaders for the Young People's Institute to be held at Goshen College, June 17-26, will be Dean Oyer, S. F. Coffman, Ralph R. Smucker, H. S. Bender, and Paul H. Erb.

The Aurora (Nebraska) Mennonite church participated in an all-Mennonite Sunday School convention held in the Bethesda church at Henderson, Nebraska, on May 22. On May 29, J. J. Friesen of Henderson gave a brief history of his church conference at the Aurora church. The church at Aurora is the only one of the Central Conference of Mennonites west of the Mississippi.

Bethel College graduated a class of twenty-four at the annual commencement on June 8. Dean N. E. Byers of Bluffton College delivered the class address.

S. J. Hostettler of Cullom, Illinois, is spending some time during the summer months in student solicitation for Goshen College in various parts of Indiana, Ohio and Illinois.

The annual meeting of the Goshen College congregation was held on May 18. John Umble was elected superintendent of the Sunday School with Edward Yoder as assistant. The resident membership of the congregation is now 137.

The new Mennonite church (Central Conference) at Topeka, Indiana, was dedicated on June 5. Rev. Earl Salzman, Rev. E. Troyer, Rev. Wm. Weaver, Miss Vinora Weaver, and Rev. J. C. Mehl spoke at the services held during the day. Rev. Mehl who now resides at Upland, California, was instrumental in starting the church thirty years ago.

Among the events of the commencement season of Hesston College and Bible School were the baccalaureate sermon by Pres. D. H. Bender on "Winning the Prize of Life", the rendition by the chorus of Gaul's oratorio, "The Holy City" and the class address by Pres. S. C. Yoder of Goshen College. There are thirty-eight graduates from the academy, nine from the two year college course and three who have completed four years of college work.

The Senior class of Bluffton College presented the sum of \$6,750.00 toward the endowment of the Chair of Mathematics.

Fifteen young people were received into membership in the Hoffnungsau Church, Inman, Kansas, recently. Another event was the lecture, "New Palaces for Old" delivered by Dr. J. E. Hartzler on June 5.

A. Ray Eschliman of Freeman Junior College will study in the University of South Dakota, at Vermillion, during the coming summer.

Children's Day was observed at the Zion Mennonite church, Donnellson, Iowa, June 5, the pageant "Voices of His Word" being presented by the children.

Alvin J. Miller, director of Mennonite Relief in Russia 1920-1927, will speak on his experiences in Russia at the twenty-sixth annual reunion and banquet of the Goshen College alumni to be held in the college dining hall on June 14 at six o'clock.

Thomas W. Graham, dean of the Oberlin Graduate School of Theology delivered the class address at the commencement exercises of Bluffton College in the First Mennonite Church on June 9. Thirty-seven members received the Bachelor of Arts degrees during the past year. One Master of Arts degree was conferred for work done in Witmarsum Theological Seminary.

GETTING STARTED

(Continued from page 187)

Cairo in Egypt, with a visit to the Pyramids, the Sphinx and the tomb of Tutankhamen. Then we go by rail to Jerusalem across the Suez canal and up the Mediterranean coast through the country of the ancient Philistines. We shall visit many places of interest in the Holy Land by automobile, among which are Bethlehem, Dead Sea, the Jordan river, Jericho, etc. Then our journey takes us through ancient Samaria to the Galilee of Christ's time with visits to the Sea of Galilee, Nazareth, Mount Gilboa, Jezreel, Mount Carmel, etc., etc.

Upon the conclusion of our journey through the Holy Land we again board our steamer at Beirut and resume our Mediterranean cruise with stops at Smyrna, Constantinople, Athens, and Naples. At Naples we begin a twelve-day tour of Italy, stopping at Rome, Venice, Florence, and Milan with a visit to Mt. Vesuvius, to the ruins of Pompeii, the Appian Way, and the galleries where are preserved the masterpieces of the great Renaissance Christian painters and other places of historical and literary interest.

From Milan we pass through the famous St.

Gothard Pass to Fuielen, where we take a steamer for Lucerne, passing enroute through the Wilhelm Tell country. At this point we shall begin a week's tour of Switzerland. Among the places of interest that we shall visit are Grindelwald at Interlaken, Lake Brienz and Brunig Pass, Geneva, Lausanne on Lac Lemman, Basel and other places of historical and scenic interest.

One week will be spent going down the Rhine by rail and boat with frequent stops at places of interest on both sides of the river. At Mainz we shall leave the Rhine for a hurried trip through Belgium and Holland on our way to England where the final two weeks will be spent. London, Edinburgh, Glasgow, and regions between these cities will be the field of our travel. Wordsworth's country, Scott's country, Robert Burns' country, as well as several of the great Medieval cathedrals will occupy the major part of the two weeks. A trip to Cambridge University and one to Canterbury Cathedral is also on the schedule. Then the best of all: "Homeward bound" to arrive at New York about September 1st. If I am not too foot-sore and travel-weary I shall occasionally communicate with you through these pages while engaged in this journey.

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The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

July 1, 1927

THE TERRIBLE OCEAN

Paul E. Whitmer

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The Traveler's Chat

"THE TERRIBLE OCEAN"

I have frequently read letters written by our Mennonite forefathers to friends and relatives in Europe describing their voyage across the Atlantic. Those who came a hundred years ago and more in comparatively small sailboats, endured indescribable hardships. They usually spent three months on the Atlantic on these trips and in rare instances as much as four or five months when the weather conditions were unfavorable. Not only was the time required for these trips distressingly long but the discomforts endured were almost beyond belief. There were no conveniences. Passengers were herded into one large cabin. Here they slept on beds improvised by themselves with equipment which they supplied themselves. They furnished their own food and cooked it as best they could, with fuel which they also furnished. Fruits and vegetables could be had only in the early period of the voyage. Salt meats and grain constituted their chief diet. Is there any wonder that there was much sickness, disease and death on these early voyages? One phrase occurs again and again in these old letters—"the terrible ocean." The ocean surely was terrible under such conditions of travel.

How different is travel in our day! The "Majestic" on which I am making the trip makes the voyage from New York to Southampton, England, by way of Cherbourg, France, in six days and has done it in less time under favorable conditions. The "Majestic" is a veritable floating city, 956 feet long and 100 feet wide, with a crew of 1084 men and women and approximately four times that number of passengers, making a total of about 5,000 persons on board. The whole reminds me of life in a large city hotel. A modern ocean liner is large and commodious, provided with every comfort and convenience imaginable. The heating, lighting, ventilation and sanitation of the steamer is truly wonderful. The meals are all that modern refrigeration and cooking can provide. Fruits and vegetables, in season and out of season, are furnished every day and all are in the freshest and choicest condition. All other articles of food are equally abundant and choice.

And yet with all this, there are many passengers who are far from happy.

The vibrations of a fast moving ship under the propulsion of mighty engines, the swaying from side to side with the ebb and flow of the ocean, and the unusual living conditions is sure to produce sea sickness among the inexperienced passengers. My good friend, a Bluffton College professor, tells me that he does not become sea sick on an ocean voyage but he feels badly. Well, I too can claim a like distinction of escaping sea sickness, but I felt awfully bad the third day out from New York. A fine distinction indeed but such comfort, not to name it sea sickness.

Years ago I heard a noted traveler say that the most wonderful thing that he saw on a trip around the world was the ocean. One can not get an adequate conception of the ocean by looking at it from shore. Not even riding the surf at Atlantic City or in Florida, is sufficient to impress one with the immensity of its wind-swept and wave-tossed surface. There is something uncanny about it all. It is so big, so unconquerable, ever in motion and ever the same. We may cross it in safety in one of our modern ships but the ocean is still unmastered and defies man except when he is equipped to escape its terrors by a highly efficient machine.

There is great beauty in the ocean. It reflects every color and hue of the sky. On dark days when the sky is overcast with thick clouds the ocean is black and defiant. On clear days the sun lights up the surface with softness and ever changing beauty. Then it is that the sea gives the impression of great friendliness. A soft green is always warm and quieting. Its ceaseless motion too is most impressive. Its bigness is over-awing. For six days and nights we are thrust forward over its surface at about thirty miles per hour before we shall be able to land in Europe.

Interesting Fellow Passengers.

One of the most interesting features of an ocean voyage is the people that one meets. We are together long enough to become fairly well acquainted with one another. I was particularly fortunate in my cabin mates. One of them is the pastor of a large Congregational church in a New England college town. Many of the teachers and students are members of his church and are prominent in its activities. He is a typical New Englander, a Harvard graduate and a superior man in every way. We shall travel together for most of the

summer. He is genial and likable, a good singer and socially a favorite among his fellow passengers. Another cabin mate is a professor in one of the well known American schools of technology. One might expect a teacher in a technical school to be a statistical scientist, interested only in facts and formulae but to my surprise he too is a real human man. He took first honors last night with a tenor solo in a concert put on by the passengers. We have some professional musicians and entertainers on board but he outshone them all last night in a part that lies outside his specialty. The other cabin mate is an instructor in philosophy in the University of Pennsylvania. He is young, going to Germany for the summer to perfect his command of German. He impresses me as an unusually capable young man. His father is a minister and he is vitally interested in religion and theology. We have had splendid discussions. He is a little too apt to take issue if he does not agree with one. A few times he came to grief by taking issue for he was clearly wrong. He will learn in time that it is better to ask questions than to take issue in fields where he is not thoroughly informed.

A few days ago I had a conversation with a professor of the University of California. He is a Frenchman by birth and training. He has lived at Berkley for sixteen years, but since the war his family lives in France because living costs there are lower than in California. His daughter receives music lessons for twenty-five francs per lesson, the equivalent of one dollar per lesson. The same music lessons with equally capable instructors in America would cost ten dollars per lesson. He lives a bachelor life in California during the university year and then spends his summers with his family in France. His face brightened up when he said there will be twelve people at the station at Paris when I arrive there—my wife and children, my mother, two sisters and two aunts.—It will be a happy arrival. I already dread to say good-bye to the same group of twelve three months later when I start on my return to California. He then said, such are the hardships of a teacher's life. This professor extols America for its brave stand on the liquor issue. He says the length of life in Europe is on an average much shorter largely because European peoples drink to their great injury to health.

(Continued on page 197.)

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Some of these have not yet replied and changes may therefore be necessary.

EDITORIAL

PEACE TREATIES

According to the Arbitrator, more than thirty-three treaties have been negotiated for the outlawry of war. Most of these are between small nations. Of the great powers France has signed two (with Uruguay and Switzerland), Italy three (with The Netherlands, Switzerland and Denmark) and Great Britain one (with Uruguay). The United States has to date made none although there is increasing interest in the Briand proposal for a treaty outlawing war between France and the United States. The treaties negotiated by the other Powers do not prevent war, for they are only with countries who are powerless to compete.

THE DISARMAMENT CONFERENCE A SUBTERFUGE

The Disarmament Conference called by President Coolidge began its sessions at Geneva on June 20. The Conference can hardly make any very great contribution towards world peace. Only Great Britain, the United States and Japan will convene, with ob-

servers from Italy. The question under consideration is the limitation of arms and not the abolition of war. There is a possibility that it will result in some savings in the expense of preparing for war. But war is still recognized, as it also is in the League of Nations, as the proper last resort for the settlement of international disputes. A thoroughgoing peace program does not stop with the regulation of war; it asks for the outlawry of war.

HAVE FAITH IN CHINA

The Dearborn Independent quotes some memorable words from Mrs. John E. Williams, widow of the American university professor who was slain during the Nanking riots. Speaking for herself and daughter she said:

"To us the most impressive thing in the whole incident in Nanking was the great love and instant response of all Chinese students, faculty, and servants. The news of the death of Dr. Williams within ten minutes was all over the city, and with one accord they sprang into action as though an electric shock had gone through the entire community. By their sacrifice of self and money and clothes, and even at the risk of all their lives, they tried to save the other foreigners.

"We do believe firmly that if the conservative group can maintain their position and power the very best forces in China will back them, and that China will work out her own salvation. We believe in the Nationalist cause. In it we see the only possibility for a united country, and we believe that China can work it out without intervention. Always we have absolute faith in the Chinese with whom we have worked. It was not China that was responsible for the situation at Nanking; it came from the outside."

These noble words from the widow of a Christian martyr reflect something of the spirit of Him who said, "Forgive them for they know not what they do."

THE FAMILY DOCTOR IN RURAL COMMUNITIES

What will be the future of rural medical service? Dr. William Allen Pusey, a former president of the American Medical Association, and professor emeritus of the College of Physicians and Surgeons of Chicago, made a study of 940 towns in 47 states. In 1914 all of them had physicians; in 1925 only 630 had

any. Thus, one-third of these smaller places lost their physicians within eleven years. Dr. Pusey states furthermore that only 1.4 per cent. of the doctors graduated during the last ten years have gone into rural sections of the United States. And he predicts that "if the present situation is not remedied, there will be a breakdown of the rural medical service by 1935." Dr. Pusey believes that the high cost of medical education is the principal reason for the present situation and makes the suggestion that medical courses could be abridged without producing inferior graduates. He thus places the burden for remedying the present shortage of physicians upon the medical school.

CHRISTIAN PATRIOTISM

The great national holiday is here and as usual there will be many demonstrations in the name of patriotism. Unfortunately there are still a great many Christian people who believe that patriotism and militarism are one and the same thing. They reason that if a man loves his country he will be willing to shoulder his gun and shoot. The independence of the country was won through the time honored method of going to war and the man who dares to say the war is wrong is in many quarters branded as a "red" and a traitor. That man is most patriotic who seeks his country's welfare the most, who labors for the upbuilding of those institutions and the perpetuation of those ideas and policies which make for the highest honor and success of his country. July Fourth is a great holiday and should continue to be so. Like other festivals, it needs to be Christianized. We honor our country and our forbears most, not by extolling the methods which were in vogue in 1776 to settle an international difficulty, but dwelling upon their passion for freedom, freedom from the yoke of oppression. War and militarism are the chains which today enslave the peoples of the earth. He is most patriotic who seeks to free his country from those chains.

MOODY INSTITUTE CONTINUES "SOUND" AND MILITARISTIC

"We feel it our duty to withstand a false and dangerous pacifism, and to encourage the nation we love to be properly prepared."

So feels the editor of the Moody Monthly, the official organ of Moody Bible Institute. Half of the editorial space in the current issue is given to the defense of war and the other half to the defense of sound doctrine. Moody Monthly believes that wars in the past have brought blessing, that the United States Senate was wrong in asking the President to arbitrate with Mexico, and that threatening the Chinese with American gunboats was justified. What interests us most is the manner in which Moody Institute uses the Bible to bolster up war. In answer to a critic who asked for "solid argument in the Bible justifying war" the editorial offers the following:

"But we point him to Abram's war with confed-

erate kings for the deliverance of Lot from Sodom (Gen. 14); to Joshua's conquest of Canaan; to the history of David, and finally to the battle of Armageddon yet to be fought! (Rev. 16). There are many arguments of that kind in the Bible, because this is a world of sin and lawlessness, and war among the nations is one form of present divine judgment upon them."

This type of Bible teaching is on a par with that of an extension worker of the Institute who in a recent sermon on the second coming of Christ assured his audience that God was in the World War and that He took the side of the Allies. He credited the direct hand of God for performing a number of marvels among which were the drowning of German soldiers, the sinking of 199 German submarines and the spread of potato blight which caused hunger and starvation in the camp of the wicked. We were confidently assured that there is no mystery connected with the outcome of the war, why the Allies won and the Kaiser lost. That is a simple matter for those who understand the book of Daniel, and the mysteries of Revelation. During the course of a "campaign" the speaker made frequent reference to the cross of Christ. Would he have Christian people carry the Cross of Jesus in one hand and a dripping sword in the other?

We marvel also that the same editor takes the trouble to distinguish between wars, wars of aggression or conquest and defensive wars. Such distinctions are unnecessary in these days because all wars are "defensive wars". No civilized nation today can go to war unless it can make her subjects believe that it is a war of defense.

It will hardly help the cause of Fundamentalism when its champions turn to Abram and Joshua and David for ideals of conduct. And it ought to be apparent to thoughtful people that an institution which advertises itself for its orthodoxy and solicits funds in the name of sound doctrine does not necessarily possess superior spiritual insight.

It may be that the position of the pacifist is "false and dangerous." In our innocence we had thought that a pacifist is one who strives for the things which make for goodwill and peace among men and nations and that he is entitled to belong to the order of those mentioned in the beatitude, "Blessed are the peacemakers; for they shall be called the children of God."

THE HIGH COST OR PREPAREDNESS

Those who urge that the country be prepared for war are urging an expensive program. The American battleship "Colorado" cost the United States government \$27,000,000. The cost of this one ship alone would endow 27 standard colleges; or it would build a magnificent hospital and equip it; or it would help in a wonderful way to rehabilitate the flood sufferers in the Mississippi valley. That amount of money could be a power for good in a thousand different directions. It is certain that if the cost of a single bat-

tieship could be spent in an adequate peace program that it would do more to prevent war with other countries than the navy can possibly do.

RELIGIOUS LEADERSHIP AND MORAL COURAGE

One of the qualities of a religious leader is moral courage. This quality is many times lost sight of in the character of Jesus. We must never forget that while Jesus is described as a lamb with the characteristics of meekness and submissiveness, He is also, in the book of Revelation called a lion. In His life there was a marvelous and perfect blending of opposite qualities of character. There are too many religious leaders who are content with being wise as serpents and harmless as doves. They have the facility of being on both sides of the same question choosing whichever the exigency of the situation demands. The habits of people both in their living and thinking are set against change. Old habits and customs die hard and their demise is accompanied with much furore and dins of lamentation. But changes are necessary. The world is full of class hatred, of small petty prejudices, of holier-than-thou conservatism, and of unimportant mint and anise tithings which are put forward as substitutes for the doing of the weightier matters of the law. All this hinders the growth of the kingdom and patience and courage are needed to bring about changes. Religious leaders must not be too timid, nor too discreet. Jesus showed a divine recklessness in His passion to save the world. And if he had been wholly discreet, He would not have died upon the cross. A religious leader must moreover not become discouraged. The progress of Christian civilization is slow and sometimes it receives a severe attack. But for two thousand years there have been people who have believed in a better world and have labored towards it with stout hearts and resolute purposes. We dare to believe that a little progress has been made. There are cynics abroad who with wit and cleverness do all they can to make the church appear ridiculous and religion impotent. Those in the seats of the scornful have been present in every age. They should discourage none. The religious leader must develop an inability to become discouraged.

UNITY BUT NOT UNIFORMITY

It is not necessary that the members of a church agree in opinion. It is better if they do not agree, that is, upon matters which are non-essential. The New Testament emphasizes many Christian graces but uniformity of opinion is not one of them. It is not necessary that all hold the same theological notions. It is possible for men to belong to different schools of thought and still be united in ideal and purpose. The early apostles were united in their love for Christ and their passion for the redemption of humanity and in their experience of the power of the gospel but they nevertheless differed frequently in

their opinions. When religious leaders insist upon uniformity within the flock they advertise their ignorance of human nature and a certain measure of disrespect for personality. A soldier in the army is compelled to dress like every other soldier. Individual tastes are not recognized. His individual judgments are not respected. He is under orders. When the order is given to fire he must fire regardless of what he thinks of the situation. And this is one of the evils of militarism, that it crushes individuality. There are some well-meaning but mistaken Christians who hold up the military army as an ideal for the army of Christ in respect to uniformity. They would have everybody dress alike, everybody keep step, and nobody do any thinking except a few generals. Such a pattern for a spiritual army arrayed against spiritual wickedness is obviously not derived from the New Testament. The uniformity which some desire touches only the outside. It may be possible, if thought desirable, to secure outward uniformity in the church. But it is not possible in the realm of thinking. The threat of burning at the stake or (what is more common now) of being branded may compel a man to recant formally but it will not change his thinking.

He that complies against his will
Is of his own opinion still.

The ideal church has represented within its membership a variety of opinions and beliefs. It is a mistake to demand a surrender of intellectual liberty or to try to run everybody into a common mould. Every church member should stand fast in the liberty with which Christ has set him free. He should rejoice that while there are diversities of gifts and ministrations, and workings, it is the same God who works all things in all.—L. H.

"THE TERRIBLE OCEAN"

(Continued from page 194.)

This morning I had an interesting conversation with a Hindu priest who conducts a Hindu church in New York City. He is a native of Calcutta, where he obtained his university training and preparation for the Hindu priesthood. I found him an unusually well informed man on America, American thought and life. He, too, feels that America's stand on the liquor question is a contribution to world civilization. This is an English steamer on which there is much drinking. Many women drink liquor freely. I always hated liquor but my week's associations with men and women, many of whom drink liquor generously, has intensified my dislike of liquor and its baneful influences. Since writing the foregoing sentences I told an English lady that the next trip I make to Europe I shall travel on an American steamer to get away from this offensive drinking. She promptly told me that American ships serve all kinds of liquors as soon as they have crossed the twelve-mile limit. She further added that a dozen prominent men from Los Angeles made the trip to New York by way of the Panama Canal to see the wonders of that engineering enterprise. By the time that they reached the canal they were all so badly intoxicated that not one of them saw the canal. They traveled on an American ship, she told me. Well, anyway, I hate liquor wherever and by whomever sold.

Paul E. Whitmer.

The Prohibition Oppression

(The following bit of satire which appeared in Twentieth Century Progress seems to us to throw some light upon the much debated question of Prohibition.—Editor.)

Strong complaints are coming from Chicago, New York, Reno and other upstanding cities that prohibition is becoming unbearable and that the supply of exhilarating beverages is becoming scarce and worse. This shortage causes considerable suffering and the rising prices pull hard on a flat pocket-book. Whereas, in 1910 one could buy for one dollar enough liquor on which to smash up the furniture and run amuck for two days, it now costs ten dollars for a few unsatisfactory "rounds."

If the drys have any humanity, they will consider also the number of liquor connoisseurs, who are being poisoned. Recently in Buffalo, Messrs. Bosolski, Hammerschlag, Karkanski, Oleskovitz, Rubenstein and altogether a quarter gross of the citizenry perished miserably, like poisoned rats, after imbibing several barrels of extracts, painters' supplies and other fluids of deceitful aroma.

Of course, the gentlemen who diverted and re-distilled the stuff, put on lying labels, distributed it as "imported goods" or filled the beakers at seventy-five cents a swallow are not to be blamed, because such martyrs are needed to restore "personal liberty". It is strange that only a few thousands die yearly by these vilest liquors, while in the good old license times some 60,000 shuffled off annually by the D. T. route and other regular ways of departure.

Mr. George W. Martin, a New York lawyer, speaking for three million Europeans in his city, said in a recent magazine article that the "Personal Liberty Boys of 1920" would be justified in upsetting the Federal Constitution to ease their distress and the plight of their friends who came to America, supposing that "prohibition" is a joke, as they read in the newspapers. Congressman Mills of New York studied this article and then briefly declared in a three column Times interview, "I endorse it."

Lawyer Martin is so afraid that the wets will quit drinking instead of standing for "personal liberty" that he reminds his readers seventeen times that it is right to disobey the Eighteenth Amendment to the Constitution, and he illustrates with the Fifteenth Amendment how the South has already turned that trick. He says that, unless Uncle Sam removes the cruel clampers from old man Bacchus, there is going to be a war for liberation eventually, which must frighten the Coolidge family badly and worry General Andrews. Someone should tell Secretary Wilbur to stop scrapping the navy.

Just before Congress adjourned, "personal liberty" got a set-beck, when the House passed the appropriation bill to take on 906 more dry agents. At that crisis 33 champions of liberty jumped to the rescue and voted with all their might against the bill, but they were flattened out badly under the dry roller,

which carried 246 drys, who were all singing loudly the popular song, "We'll Dehorn John Barleycorn."

The members who so tragically went under, while vainly contending for liberty, may get a brass tablet in their honor, which should be erected in the room used years ago as a Congressional "speak-easy." It will bear the names of Auf der Heide, Bacharach, Esterly, Gallivan, LaGuardia, Linthicum, Schafer, Schneider, Seger, Sosnowski, Tinkham, Voight, Weller and 20 other legislative patriots. The wets win nothing but "straw ballot" elections.

Now comes Mr. Quillen, chief chemist of the Bureau of Internal Revenue, with a disheartening announcement that, from 1920 to 1925, the wets drank up all the "good stuff" and now are about down to the wood alcohol, embalming fluid and liquid shoe blacking. He tells his bibulous hearers that even these unappetizing decoctions are being doctored with benzine, kerosene and brucine. It is rumored that a denaturant is nearly perfected, which equals any ingredient in Curator Ditmar's snake-bite antitoxins.

Mr. Martin is shocked to learn that, at ten plants in New York, liquors (commercial alcohol) are deliberately poisoned (denatured) to make them non-potable, which he says is like the landowners of ancient England having the legal right to set spring guns to kill poachers. He overlooks one difference: that those spring guns were not exposed and marked, "Dangerous!", like the electrical company's transformer or the wood alcohol container, the latter being labeled, "Poison," with several gruesome relics of his grandfather underneath for the benefit of a wet who cannot read.

Mr. Martin's denouncement of government suppression of the beverage liquor traffic seems neglectful of the "rights" of one million drug users and several million occasional gamblers, as the players can present a better defense than the drinkers. It may be that the writer's sympathies lie in the direction of a broader championship, but that he knows better than to load so many animals into his ark of refuge as to sink it. Of course, a drink, a dose or a wager, per se, is not wrong, but they all lead to so much injustice, crime and public costs that States constantly are turning the legislative screws tighter against them.

Our country rests its right to legislate the liquor traffic out of existence, on its right to be as free as possible from the crime, sickness, insanity, pauperism, risks, accidents, losses and extra taxes imposed by the social custom of using intoxicants. Nations have tinkered with restrictive remedies for centuries and they have all failed. The United States has bravely tried to remove the social disease by a major operation, which the "personal liberty nuts" are determined shall be a failure.

This writer admits that the present movement of society is away from individualism toward collectivism, but he pleads that it should not be so. However, he has no protest because in his own city he

is forbidden to smoke in the subway, or cross a street unless a policeman gives the sign, or carry a revolver without a permit, or let his pup run without a collar. He ignores scores of other official "don'ts", but is sure that the country is going to crash unless liquors are again legalized.

The United States, more than most countries, protects the liberty of the weak, the friendless, the poor, the aged, women and children, the stranger and emi-

grant, and even the defectives and incorrigibles. Our women do not work in mines or stoke steamships; our men do not toil long hours or go to the almshouse for lack of casualty indemnity. Children are well-ied and in schools. The breadth of American liberty is seen in a writer's immunity from arrest, although he advises people to disobey the laws of Congress and the Constitution of the United States and even counsels forceful resistance to the same.

Youth and the Creative Life

An Interview with Brent Dow Allinson, by Granville Hicks

The name of Brent Dow Allinson was, a year ago, associated in my mind with a book of verse, a record of imprisonment as a conscientious objector, and a number of newspaper and magazine articles on the European situation. Then, last spring, I entertained him for a night or two in my home. When I met him I saw, somewhat to my surprise, a young man of impressive physique, handsome face, and immaculate if slightly unconventional apparel. He looked the poet but not the conscientious objector.

Later I came to know Allinson better, and last summer he talked to me of his life and of his plans for the future, though he refused to grant me anything as formal as an interview. At first he talked about Harvard as he knew it in 1917, when, as a senior in the college, he led the little group of pacifists who were working for American neutrality. Then he spoke of his post-war experiences, saying nothing about the period when he was imprisoned as a conscientious objector, a period which the interested reader may find described in John Haynes Holmes' preface to "Youth and the Singing Shadows", Allinson's book of verse.

After his release from Leavenworth and after a brief period of recuperation, Allinson departed for Europe to join the Friends in their reconstruction work. That was in 1921. From then until the summer of 1925 he spent much of his time in Europe, conducting publicity for the Friends, filming their activities, and helping to bring relief to the child-sufferers of Germany and Austria and the typhus-swept regions of Poland. In addition he acted as a free-lance correspondent, interviewing notables and attending important conferences. In 1925, feeling that he had isolated himself from his country long enough to have regained strength to live in it, he returned to the United States, and in the spring of 1926 he threw all his energies into preparations for the Concord conference of the Fellowship of Youth for Peace.

Listening to this Odyssey, I realized the unusual opportunities which Allinson had had for observing the youth movements of Europe, and I appreciated the deep and permanent impression which those observations had made upon him. As he said, in that poetic and careful diction which is as characteristic of his

casual remarks as it is of his writings: "To have seen the German youth movement at work and at play is an experience to be held refreshingly in the memory. To have walked and talked with the picturesque Wandervogel—bands of wandering boys and girls in their colorful outing costumes; to have seen them go singing, to the accompaniment of their be-ribboned mandolins, through the moonlit streets of Innsbruck, Dresden, Heidelberg, and other old, towered towns of the Fatherland; to have spent the night with two hundred of them in the open, around a mammoth bonfire in the brown pine forests of Brandenburg; to have tramped and talked with these young people in their native air—is to have relished an experience, a taste of a new freedom and a new beauty, which one can never forget."

"But," I inquired, "doesn't the youth movement stand for something more than a return to nature?"

"In a sense," he answered, "it is just that—a 'back to nature' movement, irradiated with poetry. But it is also a challenge to our whole social order. The young people in Germany are the very incarnation of the soul in philosophical torment. They are questions, challenges, yearnings, in throbbing human form."

"Is there anything in the United States," I asked "which is comparable to the youth movements of Central Europe?"

He smiled. "I perceive that you want an opportunity to voice your thesis that there is no youth movement in America. Well, one does not create things by affirming that they do or cannot exist. One who says thus and so is impossible is often interrupted by some one doing it. It exists here, but in very different form."

"In what form?" I asked.

"It is difficult to describe. Certainly the youth movement is not a German equivalent of the Boy Scouts; nor is it a Teutonic version of the Y. M. C. A. or the Christian Endeavor. Nor is it in any way comparable to Greek-letter fraternities or other secret and benevolent orders of quadrupeds or kleagles."

"But what about our younger reform movements, such as the Fellowship of Youth for Peace, in which you are deeply interested? Do they correspond to the German youth movements?"

"They approximate it," Allinson answered. "But most of our reform movements are essentially artificial and superficial. They do not break with the materialistic, ruthless civilization which we have built up. And yet we must start with what we have. We understand the language of politics, and it is our traditional means of expressing our protests and our desire for the good life. That is why our reform movements are an encouraging sign, and important, even though their concrete achievements are few. The members of the German youth movements are more subjective, they seek to draw nearer to the good life for themselves by the deliberate cultivation within themselves of beauty and symmetry. Since 'civilization' denies them the right to live creatively in their daily tasks, they seek to gain in their leisure moments that creative release which is possible in the singing of old folk songs, in the dancing of folk dances, in the healthiest and happiest forms of outdoor recreation."

"Yet we cannot follow the German model slavishly," I suggested. "If there is to be a youth movement in America it must be indigenous; it must develop in ways that are harmonious with our peculiar composite culture. What kind of youth movement would you like to see in America?"

Allinson looked staggered, and I couldn't well blame him. He felt at first for words, but in a moment his hopes and longing were pouring forth: "The youth movement is an awakening. It is the appearance of an awareness of the deeper and more enduring meaning of life. The young people of America must **experience** this change; argument will never do it; material defeat might. When once they realize how futile are the lives most of them are leading, they will change their lives. When it appears to them how offensively ugly are the ribald cacophonies of jazz, they will drop it and create something better. When American youth begins to appreciate the irresistible charms of older and sweeter civilizations, it will emigrate or it will infuse a different tone and flavor and feeling into the cast-iron, plush-covered, rattling junk of American cities, even if it requires the renunciation of automobiles and the embracing of a revolution to do it. This I prophesy."

"I should like to see an American youth movement begin with a revolt against vulgarity, with a revolt against sensationalism and the lying distortions and cheap deceits that result from sloppy standards of taste and conduct. Although I agree with you that there is little hope in the colleges because the institutions and the students are so subtly subsidized and internally atrophied, I do think a beginning of a revolt against vulgarity is perceptible in the United States. At the moment it grimaces with the cynic's grin, but that will change as all the bright sardonic young men come to realize the emptiness of cynicism. Our cynicism is but our truth crushed to earth by the thundering juggernauts of State and Church, leagued darkly

for the bloody business of war. Cynicism will give way, is giving way, to new enthusiasms and new affirmations."

"Are the new affirmations to be but a superficial cant of **mass**, a parrot-squawking of 100 per cent. militarist or Bolshevik dogmocracy? I think not. I think they will demand quality rather than quantity. I hope they will seek 'productivity without possession, activity without aggression,' and distinction rather than profit. We have always worshipped the tin and tinsel aristocrats of Europe in the United States, aping them and even surpassing them in luxury and ostentation. So be it! Let us now go in frankly for real aristocracy and for an aristocratic code that will create, in time, superior manners and superior men. Let us demand beauty as a right, and create it around us in place of our roaring prison-house. Let us demand leisure, a seven-hour day of labor for everybody, and demand all the arts and graces necessary to adorn and dignify it. Let us invent new arts and impose upon ourselves new disciplines, for the joy of it. The aristocrat and the hobo are brothers under the skin, and true aristocracy is the truest democracy."

"Let us not be ashamed to write poetry and recite it. The great civilizations have been built and morticed not by law, not by churches even, but by poetry. Let us go in for music, for the deep music of longing, for the music of negroes on the rivers and in the cotton, of children, of lovers. Let us make social justice once again a passion, and let us exemplify aristocracy in our bone and sinew, by our courage, by our ability to stand alone and face a mob, if need be, without flinching, for the truth. A society of men and women bred to the virtues of aristocracy will be a society that is capable of cooperation for its own economic well-being. Without a code of honor, cooperation, just government, and peace are alike impossible of attainment. With it, 'a nobler race shall rise.'"

"The youth movement can create such a code, with such consequences for America, by revolt but never by pious resolutions. Evolution proceeds not smoothly and sleepily, but by **saltations**, by leaps, and by eruptions. And the breath and very pinions of it is the ideal—peace. Peace is 'that stern, exacting, sweet ideal,' the conquest of social chaos and the enlightened balance of opposing force maintained by a happy release of intellect and creative affection, which, operating together, outwit and hold in subjection the lawless, one-eyed giants of vulgarity, greed and disorder."

"Let us not be ashamed to demand and practice something higher than the profit motive. Let us, in the words of Horace Mann, 'be ashamed to die until we have won some victory for humanity'. This is the youth movement. And, if America is worthy of it, this is the new Americanism."

There was much more, but what I have recorded

is enough to suggest the spiritual revolution envisaged by one who has fought—and suffered—for the creative life, one who unites in his own life the passion for so-

cial justice and the love of beauty which he regards as fundamental if there is to be either a great American youth movement or a great America.

Religion Among the South American People

By a Missionary in South America

(Note: The series of articles, of which this is the second, find their basis in one of the twelve reports given at the congress on Christian work in South America, held in Montevideo, March 29-April 8, 1925. The aim has been to select material from this report and add such other illustrative material from personal experience and observation as will make clear the situation with which we are dealing.)

Since the problem of evangelical religion in South America will be dealt with in another article, the matter presented in this article must be understood to apply only to people outside of the evangelical churches.

As a prelude to the discussion the words of Dr. Amaranto Abeledo of Buenos Aires may be quoted:

"Religion as such does not influence, and I doubt that it ever has seriously influenced the lives of the people. So-called believers never could see in it other than rites and ceremonies; unbelievers nothing more than superstition. Consequently, religion has never furnished to the first named any efficient control of conduct, nor to the second any matter worthy of serious consideration. Hence it is that the expressions of religious fidelity, which now and again appear on the pages of our histories, either have no real significance or are children of a false historical interpretation, or respond to the desire to favor the continuance of certain practices, which, in spite of everything to be said against them, are deemed useful for the weaker vessels of society i. e., for women and children."

Opinions, such as the above, among the educated classes are very common in all South American countries. It is easily seen that they are people who have never had any intimate contact with any seriously religious people or institutions.

There are three fundamental attitudes of the South American mind towards religion which we wish to portray in the following paragraphs:

The first attitude to which we may give attention is that of **Roman Catholic traditionalism**. That which concerns us here is the attitude of those who call themselves Catholic, to the church. First, there is that large number of South American Catholics who, "are interested in the institutional forms of Roman Catholicism, while indifferent towards its spiritual content. They are interested in the church for social, sentimental or political reasons. The church has united them in marriage, and baptized their children

and admitted them to first communion, and performs the last rites upon their dead. By belonging to the church they conserve their social position and relationships, which means a great deal where family life is concerned. Among the lower classes, one of the chief ties which binds people to the church is the social aspect of the innumerable festivities celebrated under its auspices. Others are interested in the church, because it has been identified with the history of their race. Their ancestors for long centuries back were Catholics; their country is Catholic; they were born Catholics; and to regard themselves as anything but Catholic would create an unwarrantable rift in the continuity of their lives."

Thus one might continue showing how there exists an undefinable fear of making a break with the church, a feeling that one will lose political or social prestige if he throws away his church affiliations, and a feeling of security for himself and family if he continues under the shelter of the church. We have had conversations with doctors, lawyers, wealthy business men and even mayors of the towns where we work. They have told us that they believe with heart and soul that we are teaching the right kind of religion. Yet, nearly every one of them allows himself to be tied by this band which he feels conserves his social position, and in so doing they can never become evangelical Christians.

It is only a small minority of these people who have any real interest in the spiritual content of Catholicism. President Alvear of the Argentine Republic, is quoted as having made the statement, "I have become acquainted with Catholics in France, but I have never met a single Catholic in Argentine."

A Peruvian priest admitted some years ago to an evangelical missionary that the proverbial devoutness of the Peruvian women was often no more than the power of custom. Even the apparent fanatical religious zeal of the Indian is not an index to his real appreciation of the spiritual content of his profession. Dr. Jose Galvez, the eminent Peruvian writer, comments on the Indian's attitude, saying:

"The Spanish conqueror was preoccupied in educating the Indian in what he believed, and the missionary and friar labored much to achieve this object, but the Indian, who is naturally distrustful, feigned interest and superimposed for the sake of appearance (as I think on most occasions) the new rites upon the

old, giving rise to a strange religious syncretism of which there are evidences in a series of Catholic practices which have clearly an idolatrous meaning. There is scarcely a place of pilgrimage in Peru which is not related to a very ancient and indigenous religious custom. Up to what point the Indian continues to believe in many of his ancient beliefs is a matter to be investigated. He prefers those religious rites which have the greater likeness to his ancient sun-worship."

A report from Brazil contains the following comment:

"A great number—the vast majority—of Roman Catholics do not submit to the church except in the cases of birth, marriage and death and for special celebrations and recreations. It is very frequently heard: 'I am a very religious man. I have my own religion. I do not believe in going to the confessional and attending church services.'"

"On the other hand", continues the Montevideo report, "many people are Catholics to the point of the uncritical acceptance of Roman Catholic Dogma. These are, in their great majority, women. They are not always conversant with the full doctrine of the church, but are blindly Catholic. Sufficient for them to know that the church affirms or denies something in order to accept it or reject it."

The second attitude toward religion to which we must refer is that of **religious skepticism**. With some people skepticism takes the form of **hostility toward religion**. This hostility manifests itself even in the press at times. One case is cited where a certain newspaper transcribed a portion of the Constitution of the United States and in doing so omitted the name of God. Upon being brought to task about it the answer was that the omission was made because the "concept connected therewith was too utterly antiquated to be incorporated in any serious contemporary document".

In Uruguay such opposition has brought about the result that all public church holidays have been given secular names. As an example, the name of "Holy Week" has been changed to "Touring Week".

There is a strong anti-clerical movement in every country, even among those who are sincere Catholics. This attitude is further applied to the Protestant religion inasmuch as many suppose the object of the evangelical missions is to pave the way for political control over these lands.

Indifference towards religion is probably the predominant mood of the majority of the educated people and of a large section of the common people. They are not interested in the problem or rather take the attitude that there is no religious problem. The fact is that they have not thought the matter through sufficiently to take any attitude of opposition. It is rather the attitude of passive unconcern. A Uruguayan student says the following:

"The young Uruguayan's conception of religion is that it represents solely ritualism, formalism, and

preoccupations about the other life. The evil is due to the Roman Church, which in these countries of America has been sole master of the religious field. It has left in the spirit of youth a false concept of what religion is. The word 'religion' alarms our young men. The name of Christ does not inspire profound admiration, and Christianity is simply regarded as a moral doctrine or a superior but unrealizable conception of life—only a stupendous theory. They do not understand that there can be Christians who are not sad and groaning individuals. They do not admit that Christianity is a renovating and powerful force, a source of stimulus for action on behalf of humanity."

Likewise we have the testimony of the well-known Dr. Nelson an eminent educationalist in Argentine:

"Speaking broadly, men are non-religious, and I must declare that the great majority of men who have distinguished themselves in public service are men without religious connections. I will go so far as to state here that a sort of suspicion lingers about a churchman, for people know that loyalty to the Catholic church does not always mean loyalty to what is right and just. However, no matter how out of sympathy a man may feel against the Catholic Church, the foundation principles of Christianity often find a sympathetic response from him. That is not a general fact, however. In the minds of educated men, there is often no place left where sound religious ideas may develop. With them even morality has lost its religious foundations. In such cases morality derives its strength from the sense of honor or from patriotic motives. Men of moral stamina generally drift away from religious activities as soon as they discover that the Catholic Church is chiefly a power-seeking institution and that ignorance and superstition are her fruitful allies."

A third attitude towards religion is that of a **new-born religious interest**. This new interest may be partly accredited to the "philosophic influence of such thinkers as Bergson and Boutroux, Emerson, and James, who have routed the systems of Comte and Spencer, men of another generation. A second cause has undoubtedly been the recent popularity, especially among the younger generation, of the work of men like Tolstoy, Umanov, and Romain Rolland. It has dawned upon the youth of the continent that intellectual and religious interests are not incompatible, nor mutually exclusive, but that there are great progressive thinkers, for whom religion constitutes the chief source of their mental energy and the chief object of their spiritual occupation."

It is a hopeful sign that there is an **intellectual interest** in religion becoming manifest. It has been demonstrated that a religious leader who has a message can get a hearing in large centers. In June of 1924, when Sr. Julio Navarro Munzo gave a series of lectures in Lima, Peru, on the subject, "The Evolution of Religion in the Ancient World" he was listened to

by large crowds of people. One who attended the lectures, wrote as follows about them:

"The Association hall was packed every evening with a most appreciative audience, representative of all classes of the community. There were foreign diplomats, university professors, evangelical pastors and members of their flocks, students, workmen, and the general public, old and young. . . . On the last night, when the subject was, 'Christ and the Present Value of Christianity', people began to take seats an hour before the meeting began. . . . It was an evidence of the fact that at the present time there is nothing that will draw such an audience as a discourse on Jesus Christ when the Master's figure and significance are presented by a speaker who knows how to do it worthily."

"Evidence is not lacking of a wide-spread spiritual unrest throughout the continent. The existing interest in religion is much more than intellectual curiosity; there is a **deep-seated hunger of the soul** which expresses itself in ceaseless yearnings." Jose Galvez, who has previously been quoted, says the following in a personal confession: "I feel the need of believing and I believe in a Supreme Power, in a force which is within and without me, but as yet there has not been formed definitely within me the religion which I need. I believe in its necessity for everyone without exception, and I believe that my spirit is at bottom truly Christian. Never did man reach his highest and profoundest greatness so much as when Christianity appeared. To my way of thinking, Christianity is what has made humanity what it is in part, and what it should be entirely."

Another interesting case is a young Peruvian professor of philosophy who is the author of a number of philosophical works. He is in search of what he describes as a "spiritual companion". For him the essence of a religion has come to signify companionship and it is for that he is seeking. He emphasizes the fact that mere idealism is insufficient as a basis for morality; that religion is absolutely necessary for life that is worthy of the name. In his search for something satisfying in religion he devours every book on religion that he can secure.

There is an interesting case of a man (The aforementioned Sr. Julio Navarro Munzo.) from the intellectual class who has reached a positive faith in Christ. He is an ex-journalist and art-critic, who having become convinced of the necessity of Christianity, has left his high position and has become a religious worker under the auspices of the Young Men's Christian Association. Being the son of a Portuguese diplomat, he has occupied the position as secretary to the minister of state and was at one time sent to Cordoba to reorganize the University after the student strike in 1918. He made a name for himself in his employment as art-critic of "la Nacion", one of the greatest newspapers of Buenos Aires. During all this

time his soul was hungering for rest and purity. He came in touch with the Gospels and later professed conversion to Jesus Christ. He then volunteered to dedicate his life to some active service.

"Still another interesting case is that of Jose Carloe Rodriguez, the director of a leading newspaper of Rio de Janeiro, who became interested in Christ and the Scriptures. In 1921 he published a learned introduction to the Old Testament in two large volumes. His chief object in this work, as he stated in the preface, was to show how Old Testament history and literature reveal God's activity in the preparation for the coming of Jesus Christ, the Son of Man and the Son of God. This is the first book of its kind that has ever been published in Spanish or Portuguese, and may be taken as the first fruits of what may be expected when Jesus Christ takes possession of the heart and mind of intellectual men in South America, as he has done in other parts of the world."

Thus we see that there are men in all parts of South America who are no longer satisfied with positivistic science and even idealistic philosophy. They are reaching out for something less airy and more real. They scan the universe for a companion. They refuse to have anything to do with sectarianism. So far as the organized denominations are concerned, these men in the main remain churchless, but they are at the same time purely Christian at heart and lend every aid to the cause of Christ. They are men who "would see Jesus", and it behooves all who are engaged in the work of evangelizing these countries not to ignore this new search for truth among the intellectuals.

These observations lead many people to conclude that the ecclesiastical, supernatural and metaphysical aspects associated with historical Christianity do not and will not interest South America; but that Christianity in its more personal and practical form will find a place in the minds and hearts of the people. Let those who believe in Christ for all the world seek to present the Gospel's claims to men in its purity and simplicity, and certainly there will be found those in every land who will accept with gladness Christ's message of joy.

THE BLUFFTON RETREAT

An attractive four-page folder giving advance information and announcements concerning the Bluffton Retreat to be held August 3-11, has just been issued by the committee in charge. Anyone desiring copies of this folder may receive same by addressing the Chairman of the Committee, Rev. A. R. Keiser, Dalton, Ohio, or the Secretary, Vernon Smucker, Wooster, Ohio. Among the new features announced is a Pageant, with a Mennonite historical background, which is to be given by the Retreaters on the closing night. Another folder giving detailed information about courses and leaders will be issued in due time.

OUR BI-WEEKLY SERMON

What Is That in Thine Hand

Exodus 4:2

The text is taken from the series of dramatic incidents surrounding the call of Moses to the great task of leading his people out of bondage. Moses was a shepherd leading his flock to the backside of the desert, and came to Horeb, where he saw a bush burning and the bush was not consumed. And he said, I will now turn aside, and see this great sight, why the bush is not consumed. And GOD called unto him out of the midst of the bush, saying, "Take off thy shoes, for the place whereon thou standest is holy ground!" He had tarried long enough to hear that same voice utter his unmistakable call, and in true Oriental fashion he had interposed with objections arising out of the fact of his obscurity. He tarried still longer, and God manifested Himself in various ways, still Moses remained unpersuaded by his divine call, when suddenly God challenged him with the question, "What is that in thine hand?" And he said, "It is a rod." "Cast it on the ground", came the divine command. Moses obeyed and it became a serpent. Then the Lord commanded him, "Put forth thy hand and take it by the tail!" Then, suddenly, the serpent became a rod again in the hand of Moses.

Once again the divine word has to do with the hand of Moses. "Put thy hand into thy bosom!" And when he had removed it from his bosom it was white with leprosy! "Put it into thy bosom again!" And, behold, it came forth clean as the rest of his flesh!

The rod in Moses' hand transformed into the symbol of divine power becomes irresistible. It brought pestilence and plague upon the enemies of Israel. It rolled back the water of the sea, and like the scepter of a mighty conqueror made way for the advancing hosts of Israel. It is significant to remember at the outset, however, that Moses was obliged to surrender his life to God before the rod of power was entrusted to him.

"What is that in your hand?" My fellow Christian Endeavorers, God wants us to show Him our hands today! What we have in our hands, the way we have gotten it, the manner in which our fingers grasp it, the uses to which we purpose to put it, are almost infallible registers of our inmost selves.

The thing that we most surely have in our hands is our lives. Then too, youth has something in its hands that age has lost: It has the sense of an unfulfilled career. Your careers, young people, are still before you. Some of us who have reached middle life, or who are older still, have the realization that our careers are no longer before us. Rejoice that your future is yet in your hands and in the hands of GOD, plastic, unfulfilled, unachieved! Open your hand to-

day to the keen scrutiny of an awakened and enlightened conscience; open them to the loving eyes of your Lord, and be not disobedient to the heavenly call and vision.

There are those who in answer to God's question, "What is that in your hand?" respond:

It is a toy. Life is a plaything. Its ultimate desire is pleasure. Its common measure is physical satisfaction. Life to such folks is just a game to be played. It is fascinating, alluring, even bewitching. Let us not forget in this connection that the play instinct of the soul is God given! A man or woman who has no sense of humor has a hard row to hoe. Joy and happiness are among God's best gifts to His children. But a tragedy is enacted when life itself is turned into a plaything, when men and women trifle with their immortal souls as a child will trifle with a tinsel toy! Are there any of you who, allured by the thrills of passing pleasure, are saying to the Lord, "All that I have in my hands is a toy"?

Then there are others who more soberly say: Life is not a toy, it is a tool. It is something to work with. It is something to bring to bear upon the great raw materials of existence that lie all about. I have in my hand the tool by means of which I propose to hew out of the solid rock, to form out of the steel, to carve out of delicate ivory and gold, the pattern of the thing I desire to make or to achieve. How wonderful it is to believe that life is committed to us for the purpose of using it and that in a vivid and real sense we do have in our hands the tools of industry and thrift, of character and destiny. The world needs young men and women with such a sense of destiny that they will regard their lives to be honest and serviceable tools in the hands of the Almighty to bring this old world into subjection to the uses of men and to fashion out of the raw, rough material of the life that is round about us a temple in which the spirit of man may live and worship.

Still another voice answers: Life is something more than a tool. It is a throttle. I hold in my hand the lever of power. I am able to do great things to remove mountains or tunnel through them to sweep through the air and plunge through the sea. Power as a wonderful thing is only half truth, it is as terrible as it is wonderful, for when the throttle is in the hands of a drunken driver, intoxicated by lust or by liquor how terrible it is.

Other voices answer: Life is a task in my hand. There is given each of us something to do. It may be irksome and full of what the world calls drudgery, there may be more sweat of the brow than one may desire and more fainting of the heart than is pleasant to bear, yet when one bravely holds his hand to his God-given task, not looking backward, he becomes fit for the kingdom of God.

We who have taken upon ourselves the name of

Jesus, and profess to be His disciples find that it is ours to reflect the love of God in a needy world. The task that Christ gave to the church is unfinished. Think of the appalling totals that stagger and almost stupefy us. Half the world is hungry. Half the world is in dense ignorance. Over a billion human souls now living on the same earth which we inhabit, who have never imagined that GOD is love, and who have never heard the name of Jesus. Yes, dear friends, life is a task in the hands of every one of us, an unfinished task, the unfinished task.

However, I hear someone answer the challenge of God, "What is that in thine hand?" by saying, "My Lord, it is a sacred trust." It would be sad to think of life only as a toy. It serves as a tool, it thrills as a throttle of hidden energies and power, it steadies me as a task, but it inspires me most when I think of it as a sacred trust.

It is something that I must give an account of. It is an honor that has been imposed upon me, a confidence that has been committed to me.

Until we rise to such heights we will never realize the meaning of life. The word "trust" is becoming quite common in our day. It is an important element of business concerns. We use it in our common speech to express our attitude towards each other. It has, too, a theological meaning. May we be true to that trust that is God-given, but in order to do this we must

YIELD OUR LIVES TO GOD

We must not fail to notice, that before Moses was commissioned to be the leader of God's people he was obliged to cast his rod upon the ground that is to say, he had to take what he had in his hand and give it to God.

How much must I give up if I become a Christian? a young person said not long ago. You know what the answer was. It could have been nothing less. You must give up everything. Time, talent, pride, ambition, genius, career, friendship, name them all and catalogue them, if you please, they must all be yielded.

God is hungering for just plain men and women who will let Him have what they have. How much more He can make of you, dear young people, than you can make of yourselves. No matter what is in your hand if it is a worthy thing, He can take it and transform it and gear it into expanding capacities and achievements, if you will only cast it before Him. I plead with you, my reader, make this the time, like Moses of old, that you will obey the divine command. Cast the thing that is in your hand before the Lord, that He may give it back to you. God wants to use what is in our hands, but He wants our hands to be clean. He is saying to us as He said to Moses of old, "Put your hand upon your heart," that is, we have anew a deep and penitential sense of sin. He also wants us to have anew the sense of forgiveness, and

to know the hands that have been stained with shame and sin He can cleanse and make whole again, for only those with cleansed hands have a right to bear the vessels of the Lord.

"TAKE MY HANDS AND LET THEM MOVE
AT THE IMPULSE OF THY LOVE."

India

GOING APART TO REST AND TO LEARN

Mary Burkhard

Ootacamund in the Nilgiris

(Concluded)

General Conference Folks

At "Holly Mount" just below Prospect Point, are staying the Duerksens, the Baumans, and Mrs. Burkhalter-Wenger and son Lawrence. On the opposite side of the hill is the house where Lawrence Burkhalter was born. Now he is back to his native place reveling in the beauties of nature in these hills climbing up the steepest and most dangerous places he can find, enjoying to the full school life and playmates. Surely the guardian angels are busy watching the many rosy children playing about. From "Dahlia Bank" where I stay, I can look south far down on the plains and north far away to the snow covered peaks. This morning I took a walk of half an hour down to the spring, where we get our water. The "Bheestee" carries it up in a big skin. I was gone an hour. The Bheestees make as many as eight trips a day. At this place stay ten or more Scotch, English, Australian and Swedish missionaries with myself the only American.

Church

On Sundays Methodists, Mennonites, Presbyterians, Brethren, and a good many other ists and isms, all go to worship in the Kellogg Memorial Church. Rev. Dr. Yucas, a veteran Presbyterian Missionary whose Hindi commentaries we used years ago and still use, is the pastor, but he chooses from among the ministers here from the plains someone to preach. It is an inspiration to see him and two other white-haired venerable missionaries up here, who have given many years of service.

Sometimes, going to the hills appeals to us as more of a necessary evil than anything else, yet I wonder if it is not a pity that many more of us do not have to go to the hills, as we do, and rub shoulders with those of "different faith and practice" and find out before we get to Heaven that we are all brethren in Christ Jesus; all who are really His.

May 17, 1927.

Dahlia Bank, Landour, Mussoori.

THE SUNDAY SCHOOL LESSONS

By A. S. Rosenberger

July 10

SAMUEL'S FAREWELL

Lesson Text: I Samuel 12:1-5, 19-25.

After the selection of Saul as King, he had a chance to show his mettle and leadership through an attack of the Ammonites, which he successfully repulsed. Following this Samuel called the people together at Gilgal to renew the Kingdom, at which time Saul was again invested by a religious ceremony with the office of King, and Samuel, the aged prophet and judge, then delivered his farewell address. In this farewell address he defended his life and conduct as the leader of Israel, and warned the people of the necessity of continuing their supreme allegiance to Jehovah even though they now had a king. Singularly enough, the retirement of Samuel was not permanent, the failure of King Saul bringing him out to public duty again.

The basis of this incident is really that of Saul entering into office and Samuel leaving office. To know when to leave a position, or to step out of an office is not always easy. It is sometimes a problem to know what work or what position to accept. Yet oftentimes the welfare of a Christian institution or work depends on someone realizing when to step out. Any individual who puts the welfare of an organization such as the church above his own personal interest will not hesitate to step out when it is best. How can one know when to step out of an office? What is the best way to leave an office? Do most people step out gracefully or not?

Samuel was old. At the best he could not have continued his leadership much longer. The thought of old age must come sooner or later to all. How best prepare for old age? What is the greatest satisfaction of old age? Is it not to have lived a useful life of service, as Samuel did? To know that life has been well spent, and that an even richer life awaits one, gives old age a real satisfaction.

As Samuel yielded his leadership to Saul, he called attention to his clean record of public service for Israel. Not a soul could deny that his conduct had been above reproach. The faults from which he cleared himself were those common to eastern rulers. What tests would be applied to right conduct in public offices today? What is the most gross misuse of public office? What is graft? Is this not the grossest misuse of public office today?

We must remember that life today is more complex than it was in Samuel's day. That was no age of machinery such as this. Then men worked as individuals, now as part of great systems of industry and society, which do not give them the freedom of life, and same control of relationships as of former times. In view of these conditions the question arises as to whether it is possible for men today in public and industrial life to leave a record like that of Samuel's. Just to what degree can one keep a clear conscience and make a clean record?

Samuel's advice needs to be still noted today. This was to be sure to put God above their king. While in America we do not have any king, nevertheless the safety and welfare of our country, and its future, is determined by the same law of relationship. The laws of God, which are justice and mercy, and humblemindedness, and putting right above wealth, and friendship above power, still hold. To the extent that they are obeyed depend the future and prosperity of our country.

Our Father, we would walk in Thy truth.

July 17

SAMUEL ANOINTS DAVID

Lesson Text: I Samuel 16:4-13.

Very few careers have started with brighter and more favorable prospects than that of King Saul. Yet the story of Saul is a tragic one, for Saul failed, and failed miserably. The one who had been such a bright, promising young man became a sad, despondent, pitiable and rejected ruler. It was through repeated acts of disobedience that Jehovah was finally led to reject him. Dr. A. B. Davidson in his analysis of Saul's character lays his failure to religious incapacity. Saul was simply unable to comprehend the will of God and comply with His demands. This failure to measure up to the standards Jehovah had for him, led him on to disappointment and to madness.

To Samuel was given the hard task of calling attention to the failures of Saul and rebuking him, and finally to him was also given the task of anointing another king. To fulfill this commission, Samuel set out to the home of Jesse in Bethlehem, one of whose sons he was to select as king.

According to the first verses of our lesson chapter, Samuel was very much grieved over the failure of Saul. God called him to cease from his mourning and to look ahead to the work that he had to do. Yet it is true that the most tragic failures in this world are those of human lives. Other types of failures, as that in business, bring sorrow, but none are so tragic as those where the verdict of failure must finally be written on a human life. When is a life a failure? What precautions need to be taken to avoid making life a failure?

When Samuel came to the home of Jesse, he found seven sons, one of whom was expected to be chosen one. All of these were young men of splendid appearance and looked as if they would be worthy of the kingship. Yet Samuel did not feel the conviction that any of these were the choice of Jehovah. But when the youngest son, who had been out tending the sheep, and whom the father had not felt worthwhile to present, came in, Samuel knew immediately that he was chosen to be the king. Thus David, the great shepherd king of Israel, stepped into his place in history. The great lesson here is that man looketh on the outward appearance but God looketh on the heart. It is not the external qualities that determine what man is, but those of the heart, the disposition, the character. Yet we so often judge by outward appearance and practice what someone has called the "idolatry of outward appearance". But our Father looks deeper and sees what men really are. Is there any relation between our disposition and outward appearance? What is the difference between reputation and character? What is a hypocrite? Let us always remember that God knows what we really are.

David had been keeping the sheep. His experience in this had prepared him for the later tasks of life to which he was called. What was there about the task of tending the sheep that would make him a good king? Are years of training for the tasks of the Church and the Kingdom necessary today? Young people do well to spend long years in training to be better fitted for longer years of service. The Church depends upon well trained young people as her future leaders.

When David was anointed by Samuel, the Spirit of Jehovah came mightily upon him. His native ability and disposition plus the power of Jehovah's Spirit combined to make him the great leader and king that he became.

Fit us, O God, for future service.

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

WHAT IS INSPIRATION?

Dear Editor of the Exponent:—

Having failed so far to receive an answer on my question concerning the Inspiration of the Bible in the Forum of the Exponent of April 22, I wish to state my motive for putting this question in the Forum.

In the first place my motive was not to "start an argument" on this momentous subject, although the question may have been couched in rather argumentative language. My motive was primarily and chiefly to be informed, as a layman, by those competent, presumably, to give me the desired information.

There has been tremendous insistence, of late years, on this subject, in religious and theological publications—the "Fundamentalists" insisting on the "verbal" inspiration of Scriptures, calling down their anathemas of "heresy" on those that refute their insistence; and the "Modernists" more or less insistently denying such a conception of the doctrine.

Now we laymen, at least I for one, insist that you tell us what you mean, you Fundamentalist, what you mean by your "verbal" conception of inspiration, and you Modernist, what brand you stand for, if you deny the former. I insist, further, that you theologians have got us laymen badly at sea with your endless squabble on the Bible. Of course, you can not decide for us what to believe; that is left for our own decision, but you are more or less responsible for our decisions in such matters, and we therefore depend on you to state your case more clearly than you have heretofore done. You Fundamentalists, who insist on the "verbal" brand, please tell us, what do you mean? (As set forth in my former query). What will you do for little Johnnie and Mary, who have been taught at home and in Sunday school to take every word in the Bible as, "verbally" God's word, according to your insistence, and who get all mixed up in their childish faith when they came to school and find the simplest teaching of Geography contradicting their faith. They may shut up like clams about their intellectual troubles, out of fear of consequences, but sooner or later their trouble will break out in open rebellion and denial, or else they will settle down into a state of mental hypocrisy. What a terrible wrong inflicted on their innocent minds, poisoning their tender minds with distrust!

Or you Modernist, who deny the verbal inspiration, but claim a more or less vague kind of inspiration of another sort, won't you please explain to us just what you do mean?

I herewith thank Bro. van der Smissen, of the Bundesbote, in treating this subject with some clearness editorially in the Bundesbote of May 26.

Dalton, Ohio.

N. G. Fankhauser

REFLECTIONS OF A TOURIST

Mars Hill

Possibly there is not a spot in all of Paul's missionary journeys, that has become more intimately associated with people visiting the spot, than Mars Hill, at Athens. Our visit to this hill facing the bay, to the right the city of Athens, to the left the Parthenon, was one of the most impressive scenes that imagination can picture. To the west looms a mountain, like a sentinel against the enemy.

Mars Hill, like all the ruins about Athens, shows that in time even rock deteriorates, and falls to decay. But there is a rock that shows no decay. This is the rock of Christ Jesus, that Paul was ready to teach the inhabitants of Athens. When

he came to the city of Athens, he desired to know only Christ and Him crucified. He did not preach creed nor discipline. With all the splendor, culture, intelligence, art, literature, and wealth, Paul stood up in all boldness to teach these people, who were ever ready to hear about new things. Act. 17:21.

With wonderful tact, Paul referred to their proclivities, and proclaimed the self-sufficient truth that the Godhead is not like unto gold or silver graven by art and man's devices. Acts 17:19. Paul was standing with a godless people, and said, "Ye men of Athens, I perceive that in all things ye are too superstitious". He noted their devotion; an altar with the inscription "To an Unknown God", which they ignorantly worshipped. The God that made the world and all things therein, the Lord of heaven and earth, could not dwell in temples made with hands, who has made of one blood all nations, "For in Him we live, and move, and have our being, for we are His offspring". These things declared Paul to a people who claimed to be the highest authority on culture, but were a godless people. He spoke fearlessly, but diplomatically. In his approach he made no compromise. He disputed with the Jews in the synagogue, and with devout persons in the market; with them that met with him. They wanted to know more about this new doctrine. They were anxious. He had a doctrine that was supreme. He had nothing better to offer than the Christian religion, only one God, not a god for each individual purpose. The only hope for him was Jesus Christ.

We will never realize what it has meant to us that Paul made this declaration at Athens. Decayed ruins, decayed Mars Hill, decayed market place, decayed synagogue, but the sermon preached on that memorable day lives ever, giving hope and inspiration to new followers until the end of time.

Orrville, Ohio.

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Notes from Here and There

During the absence of the pastor, Rev. E. Troyer, on June 5, Miss Erma Birkey, a missionary on furlough, filled the pulpit at the East White Oak church at Carlock, Illinois.

Rev. Howard Nyce, pastor of the East Swamp church (Pennsylvania) completed his theological course, and graduated from the Reformed Episcopal Seminary, Philadelphia, recently.

The Annual Music Festival of Freeman College was held May 26. In the afternoon the glee clubs gave a program and in the evening the choral society gave the oratorio, "Emanuel".

On Saturday, June 4, occurred the marriage of Miss Ferne Yoder of Middlebury, Indiana, to Mr. Lloyd L. Ramseyer of Bloomington, Illinois. They will be at home to their friends at Hudson, Illinois after June 15.

Dr. and Mrs. A. M. Lohrentz, missionaries on furlough from China, visited Mrs. Lohrentz's parents at Freeman, South Dakota, and relatives at Newton, Kansas, recently. The Hebron church at Buhler, Kansas, also gave a reception in their honor.

Rev. Wilmer S. Shelly was installed as pastor of the Wadsworth (Ohio) Mennonite church at the morning service of June 12 by Lester Hostettler. It was a disappointment to all that Rev. A. R. Keiser of Dalton who was to assist in the services could not be present because of the serious condition of Mrs. Keiser who had been operated on the day before.

A class of thirty-six graduated from Freeman Junior College recently. Seven completed the four years' academy course, eighteen the four year normal course, eight the one year normal course, and three the two year college course. Rev. W. S. Gottschall preached the baccalaureate sermon on June 5 and Dr. J. W. Kliever of Bethel College gave the commencement address on June 9.

At the Ontario Annual Conference held at Vineland, June 2 and 3 a resolution was passed authorizing the building of an annex to the First Mennonite Church, Kitchener, building operations to begin at once. This annex is to be used by the Bible Study class which is held each year during January and February. The enrollment this year was one hundred. Bishop S. F. Coffman of Vineland has been an instructor of the class for thirty-one years.

The Men's Chorus of Goshen College made a tour through Ohio recently giving programs at the Walnutcreek A. M. church, North Lima Mennonite church, Beech church near Louisville, and Oak Grove near Smithville. The chorus is under the direction of B. F. Hartzler.

On June 9 at the home of Mr. and Mrs. S. E. Weaver, of Goshen, Indiana, occurred the marriage of Miss Vinora Weaver, formerly of Goshen College and Near East Relief, and Rev. Earl Salzman, a recent graduate of Witmarsum Theological Seminary, Rev. W. B. Weaver, brother of the bride, officiating.

Rev. and Mrs. J. M. Regier with their family spent a few weeks in Kansas with relatives recently. During their absence Rev. A. E. Kreider is filling the pulpit of the Grace church at Pandora, Ohio.

Rev. J. M. Galle of Aberdeen, Idaho, makes regular visits to Minnedoka, Idaho, to hold services for a small group of Mennonites which has located there.

The new Sisters' home of Bethel Hospital, Mountain Lake, Minn., was dedicated on June 5. The hospital was opened six years ago. Eight sisters are now on duty with four other nurses assisting. Several girls have also begun a training course.

The annual meeting of the Mennonite Board of Education was held at the Clinton Frame church near Goshen, Indiana, June 10 and 11. Plans were made for raising \$210,000 endowment for the schools in the next three years.

A Singing Convention was held in the Mennonite Brethren church at Reedley, Calif., recently in charge of the pastor, Rev. D. C. Eitzen. Singers from Los Angeles, Bakersfield, Shafter, Fairmead and other places took part in the services.

The Young People's Retreat of the Pacific District Conference was held June 17-24. This was followed by the Pacific Coast Conference, June 26-29. Dr. J. W. Kliever of Bethel College, Dr. J. E. Hartzler of Witmarsum Theological Seminary, Rev. King of Washington, and Rev. Galle of Idaho, were among the speakers.

Six of the missionaries of the General Conference Mennonite mission in China are now in America. They are Dr. and Mrs. A. M. Lohrentz, Rev. and Mrs. William C. Voth, Mrs. Brown, and Miss Goertz. Those left in China have moved to Tientsin where they have joined the language students of

the mission. The work of the stations is being carried on by native Christians under a constitution which had been adopted recently. Even the church building which had been started at Tamingfu is being completed.

Ten members were added to the church at Pehuajo, Argentina, South America, recently. Others are receiving instruction preparatory to baptism. T. K. Hershey is pastor of the church.

Mr. and Mrs. Gaius Baumgartner who sang with the Westminster Choir of Dayton, Ohio, are spending the summer at New Stark with Mr. Baumgartner's father. Mr. Baumgartner is directing the choir of the Chapel church during his vacation.

The Ladies' Aid Society of the Grace church, Pandora, Ohio, held their annual open program on Sunday afternoon, June 12. Two missionaries on furlough spoke—Mrs. S. T. Moyer, on India, and Miss Edna Amstutz, on Africa.

Three hundred eighty-four children have enrolled for Summer Bible School at Berne, Indiana, beginning May 31. This is the largest number ever enrolled at that place. Fourteen teachers are in charge.

On April 12 another large body of Canadian Mennonites left for Paraguay. Those who have already reached the country say the climate is very hot and many animal pests have been encountered. One family has already returned to Canada and another is expected to return later.

D. H. Bender of Hesston, Kansas, and H. F. Reist of Kenedy, Texas, have been appointed by the Mennonite Board of Missions and Charities to investigate conditions in the Mississippi valley and report to the Relief committee of the board.

Passage has been engaged on the S. S. "City of Lahore" sailing from New York on October 19 for three missionaries to the American Mennonite mission in India. Mary Good is to return after her first furlough and Milton Vogt and Esther Kulp are to serve their first term.

Mr. Philip Wedel was ordained to the ministry at the Hoffnungsfeld Eden church, Moundridge, Kansas, on June 6. Rev. P. P. Wedel delivered the sermon and Rev. C. J. Goering performed the ordination service. Rev. Wedel is a graduate of Bethel College. He will take charge of the congregation during the summer months since the pastor, Rev. C. J. Goering, is unable to preach because of sickness.

The
**CHRISTIAN
EXPONENT**
A Bi-weekly Christian Journal

Harold S. Bender
Parade
dec 28

July 15, 1927

EDITORIAL

SHOULD THE CHURCH SANCTION WAR?

**FAMILY WORSHIP AND THE LORD'S
PRAYER**

Wilbur B. Stover

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The Editor's Chat

Dear Readers:

To all those who are in arrears in their subscription I wish to give assurance of hearty cooperation on the part of the office in bringing your account up to date. Summer is the hardest time for all publishers in the matter of making both ends meet. **ONE DOLLAR PAYS FOR A NEW SUBSCRIPTION.** If you are an old subscriber, three dollars will renew your subscription for two years.

No doubt you are all enjoying the articles by Dean Whitmer. A trip abroad is far more common than it was twenty years ago. Nevertheless, not all of us can go and the second best is to follow in imagination our friends as we read their impressions and observations. Dean Whitmer has given long and faithful service to the church and his trip to Palestine affords him a well-deserved vacation.

We all need vacations. Let no one imagine that he is too busy to take one. There is hardly any one in the country that is busier than the President of the United States. He is off on vacation and in so doing he no doubt is serving the best interests of the country. In order to be at our best we need change. Without change life becomes monotonous and humdrum. It is trite to remark that vacation need not be a time of idleness and should never be a time of dissipation. Rest is not usually secured by idleness but by a change of work and environment.

If any of you can think of nothing interesting to do for a vacation, let me help you out. From August 3 to 11 will be held the Young People's Retreat at Bluffton, Ohio. Many of our young people will find it a week of inspiration and fellowship which will not soon be forgotten. Study classes will be conducted by such competent leaders as A. J. Neuenschwander, pastor of the First Church of Philadelphia; S. T. Moyer, returned missionary from India; A. E. Kreider, professor at Witmarsum Seminary; Emanuel Troyer, pastor of East White Oaks Church, near Bloomington, Illinois; Rev. A. R. Keiser of Dalton, who is chairman of the Retreat committee, and others of equal qualifications. According to latest reports, the music will be under the direction of Gaius Baumgartner, formerly of New Stark, a member of the Westminster Choir at Dayton. It will be the third Retreat that was held at Bluffton, and this one

will undoubtedly be the best one. A similar meeting was held in California in June in which J. E. Hartzler was one of the leaders. At Bethel College a Retreat will be held a little later in August and one was held at Goshen College, Goshen, Indiana, June 17 to 26.

The Summer Conference at Hillsdale, Michigan, which will be held August 1-27, should attract those who are interested in studying the great social problems from a Christian point of view. One week each will be given to the discussion of International Relations, Economic-Industrial Relations, Family Relations, and Educational Method. It is the third annual conference of its kind and was formerly held at Olivet, Michigan. It is held under the auspices of the Fellowship for a Christian Social Order of which Sherwood Eddy is chairman of the National Committee and Kirby Page chairman of the Executive Committee. Incidentally, according to reports, Sherwood Eddy, though a man of wealth, has decided to live in a \$35 apartment and to live within an income of \$1500. He is a prophet of social righteousness and I believe that he is sincerely attempting the difficult job of being a Christian.

If there are those who are not interested in meetings of such a nature and who prefer to see scenery, we invite you to the hills of Holmes County, Ohio. Our section is called the Switzerland of America, not only for the large amount of Swiss cheese that is manufactured here, but also on account of the beautiful hills and valleys.

A copy of the new Mennonite Hymnal published by the Mennonite Publishing House at Scottdale, Pennsylvania, has just reached my desk. I have had time only to leaf through it hurriedly. It contains 643 hymns, besides a few invocations, doxologies, and chants. Some would regard the total omission of responsive Scripture readings as rather serious. The choice of hymns and tunes on the whole is very commendable. The book appears to be almost entirely free from the cheap and tawdry drivel that passes in many places for religious worship. It marks a step in the right direction. Many of the hymns are comparatively difficult to sing and I predict that the music committee will in some instances not receive the praise that they deserve for their good taste. "I Would Be True", No. 460, is one of a large book that will add to the services of any Sunday School or Young People's Meeting. The fact that many of them are more

difficult to sing will possibly stimulate greater interest in the study of music and the interpretation of hymns. Those of us who knew the late J. D. Brunk, formerly professor of music at Goshen College, will recognize the imprint of his mind and heart in this work. Music was the passion of his life. The development of music within the Mennonite church was the cause for which he gave his life. It is a matter of regret that he did not live to see the completion of this work upon which he had bestowed much thought and labor.

The hymns on Feet Washing, the Holy Kiss, and the Devotional Veil give this work a sectarian stamp which it otherwise would not possess.

We are looking forward to the completion of another good Mennonite Hymnal which is soon to be off the press, published by the General Conference of Mennonites.

Henry Ford, according to the newspapers, is repenting in sackcloth and ashes for all the bad things that he is supposed to have said about the Jews. It is now apparent that he himself never read the Dearborn Independent. He backs the paper financially, entrusted it into the hands of others, and took for granted that what those whom he trusted with it did with it was well done. His lawyers explained to him the significance of his paper and he is surprised to learn what has happened. Henceforth he promises to be for the Jew. This is good news. A man of his influence can stir up more class hatred than he knows what to do with. Governor Moody also reports good news from Texas. He says that the Ku Klux Klan in his state is as dead as a door nail. The passing of any kind of class hatred is a sign of progress.

Someone has said that the people like to be humbugged. I partly believe it. A medicine show man struck our town. He sings, shouts, performs stunts with the kiddies, and sells medicine by the armful. They are Indian remedies and are apparently guaranteed to cure everything short of decapitation. People pay a dollar for a bottle, drink a few doses, feel better. He has been here for a week and the crowds are reported to keep up. He will likely stay as long as business justifies it. A Free Methodist camp meeting is beginning in a woods near by. There is a great deal of excitement, shouting, rolling, etc. It may prove a serious competitor for the crowd. We need people such as these to take the drabness out of life. **The Editor.**

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Some of these have not yet replied and changes may therefore be necessary.

EDITORIAL

THE BLESSINGS OF A PEACEMAKER

The marquis of Lansdowne, who died recently at the age of eighty-two, had a long and distinguished career as a statesman and diplomatist but he will probably be remembered for one incident in his life which came in a time of great crisis. When the World War was at its worst this English statesman feared that European civilization would commit suicide and this calamity he tried to avoid. When it was popular to multiply hate he had the boldness to suggest that it might be possible to make peace. For this he was misunderstood and branded as unpatriotic by many of his fellow citizens and by the allies in general. Men did not want peace and consequently the peacemaker was classed as a dangerous citizen. Since the war is over and reason is slowly replacing passion there are many who appreciate what this Englishman was trying to do when other men were blinded by hatred. Even Harvard University is to have a "Hun" (I think the term is one we should not soon forget be-

cause it is a reminder of our folly rather than of the character of the people to whom it was applied.) as an exchange professor. Ten years make some difference.

A STRIKE OF THE PHILANTHROPISTS

The Rockefeller family has made a reputation for gifts to educational institutions and for that reason it is significant that John D., Jr., in a recent utterance has expressed the idea that college and university students should pay for a greater proportion of the cost of education than they have been paying. The high cost of higher education has long been a cloud on the educational horizon. When colleges and universities were founded it was intended that they educate the clergy and it seemed proper for society to bear a great part of the cost but the younger Rockefeller points out that now many young men want a college education to increase their earning capacity—a motive that seems less unselfish. Since these young men are using the college for their own personal gain he thinks they should pay for this advantage. From that angle he is right, but there is another side to the problem. If the students must pay for the training only the wealthier students can afford it and the college or university will no longer educate a cross section of the people that make up American society. The poor but worthy young man should be given a consideration. If scholarships could be provided for them it would seem that the plan suggested is a replica of the one suggested by President Angell of Yale a few weeks ago.

A TALE OF TWO SURPLUSES

When the United States treasury balanced its books at the end of the fiscal year, June 30, 1927, it reported a surplus of approximately \$600,000,000, the largest in the history of the country. This gives Congress a bone for contention when it meets later in the year. The evidence seems incontrovertible that taxes should be reduced but Congress will have a difficult problem before it to decide whose taxes are thus to be affected. Almost at the same time came the report that corporations have made profits of over \$9,500,000,000. This, too, is a record figure. It would seem that there need be no tax reduction for corporations as long as they are making record-breaking profits. The

tax reductionist must look elsewhere to find the conditions that call for his aid. But there is another surplus to be taken into the consideration—the surplus of farm products that cannot be sold at a price which will pay for the actual cost of production. Here is the statesman's opportunity. Why not reduce the taxes for the farmer so he might at least meet the interest on the mortgage? Why not reduce the tariff so the farmer could buy in a cheaper market? Since the farmer has borne this extra tax for over fifty years would it not seem like good economy to relieve him of this extra burden now? If after the farmer has been relieved there is still a big surplus why not apply a little of it to the unfortunate victims of the floods? This would seem like a rational program but who looks forward to such a use of the surplus? Has not the national Chamber of Commerce been organizing to get the corporation tax reduced? It knows what it wants and likely it will get it. After these poor (?) corporations that made only a little more than \$9,500,000,000 profits have all they want, the leavings (if there will be any) will be food for thought for the flood victims and the farmers. Yes, this is a prophecy. Might one be inspired to hope that it will never come true. "From him that hath not shall be taken", seems to be the favorite text of the Chamber of Commerce.

THE RESPONSIBILITY FOR CRIME

During the World War when many otherwise normal folks contracted the war hysteria a young man was sentenced to the Washington state reformatory for criminal syndicalism. (From the reports one would infer that he had not done anything wrong but he was suspected of believing the wrong economic theory.) He insists that he never was more than a plain socialist but who cared about trifles and so off to the reformatory the boy went. Ere long his term ended and he was set free. Supposedly he was cured or reformed. Out he went a noble young man with higher ideals—no, not exactly. He was more than ever convinced that "right is forever on the scaffold" and "wrong forever on the throne". He was convinced that in Washington state they imprisoned those who pointed out the evils of the social and economic order. He might have been wrong but who can doubt that he was convinced? Next he interested his two brothers in a scheme to right some wrongs. The first plan was to "blow a bank" and thus make for a more equal distribution of property. This miscarried so another scheme was taken under consideration. The new plan was to "hold up" the Shasta Limited, crack train on the Southern Pacific railroad. The three young men studied the movements of the train for a few nights and finally made the attempt. Being inexperienced at the business there was some confusion and in the excitement four members of the crew of the train were killed outright and the "hold-ups" got nothing. The mail car was destroyed when they at-

tempted to dynamite it so the post office department got on the heels of the young criminals. No doubt, many of the readers of the Exponent have seen the photographs of the three men with their descriptions in the post offices. A reward was offered for their capture. After several years one was taken in the Philippine Islands where he was serving as a soldier, and while he was being tried the other two were arrested in Steubenville, Ohio. All have been sentenced to life imprisonment. As one follows the account of the life of the young man who had an experience in the reformatory one is made to wonder whether his term resulted in any good thing. Would it not have been better to have given him a fair trial and to free him if he was not a criminal syndicalist? And even if he believed in syndicalism was it good policy to send him to the reformatory for a few months? In this case it seems to have been a very costly experiment. Society cannot afford to pay such a price.—J. C. M.

A LAYMAN'S TRIBUTE TO THE MINISTRY

Will H. Hays, former Postmaster General, movie Tsar, and elder in the Presbyterian Church, was chairman of the Layman's Committee that raised a fund of over \$15,000,000 as a Pension Fund for retired Presbyterian ministers. The fund provides a retiring pension practically equal to one-half their average salary. In concluding his address before the General Assembly held at San Francisco, Mr. Hays paid the following tribute to the ministry:

"In conclusion, may I say in behalf of the laymen who have cooperated in this enterprise that it has been done as a deserved tribute to the men who have unselfishly dedicated their lives to our spiritual welfare. We pay you, my friends in the ministry, and your wives, this tribute, and we give you our gratitude for what you have done and are doing. You give up, in the spirit of our Master, your chance for the material rewards of life. Many laymen who have served in this campaign seriously considered in their youth the claims of the Christian ministry upon them, weighed their obligations and their duty as they saw it, and so we know the material sacrifice that you made as young men when you deliberately turned aside from business to give your lives to the service of the Master. You fulfill the highest function in any community. Your leadership in spiritual matters, your constant reminder to us in the stress of modern life that after all it is the eternal things only which are important, your unselfish devotion to the welfare of others, is America's richest asset, and we want you to know that it is valued and appreciated by those you serve. Rejoice now in your ministry, my friends, wax strong in your efforts, and know that in all that you do and plan in behalf of the Kingdom you have the earnest support of the men and women who have tried to make your way brighter and easier."

Here is a tribute which ministers of all denominations may well seek to deserve. And cooperation, in whatever form, on the part of laymen, gives courage to the ministry.

THE RELIGIONS OF THE WORLD

The *Missionary Review of the World* quotes from the *Outlook* the following statistics of the religions of the world:

Mohammedans	227,549,000
Hindus	215,512,000
Confucianists and Taoists.....	310,715,000
Buddhists	140,047,000
Shintoists	20,150,000
Animists	161,272,000
Jews	15,557,000
Miscellaneous	100,000,000

There are 639,000,000 Christians including all branches of the faith throughout Christendom, of which the main divisions are:

Roman Catholics	301,645,808
Eastern Orthodox Churches	125,575,688
Protestants	181,259,655

SHOULD THE CHRISTIAN CHURCH SANCTION WAR?

In the last war thousands of ministers urged men to don a uniform, seize a rifle and bayonet and go forth to kill their fellowmen. This was done out of a sincere belief that a good cause was being helped. The churches became recruiting stations for the army. Men high up in military affairs stated that the church had been a large factor in furnishing the nation with soldiers. The church sanctioned war, encouraged war, and blessed war. Since that time many people have changed their views regarding war. They see now that whereas the church is to be the bride of Christ, they had allowed her to become the handmaid of Caesar. They have learned that war does not end war, that no nation can win a modern war, and that war decides nothing regarding the righteousness of a cause.

There are many intelligent people who believe that the stage in Europe is being set for another war. Mussolini's ambition to create an army of five million men and to restore the glory of the old Roman Empire is not designed to pacify the fighting instincts of the rest of European peoples. Will the churches bless another war if another war comes? A great many denominations have placed themselves on record, as they had not done before, as being opposed to war. And hundreds of ministers who were heart and soul in the last war have said within themselves that they will not bless another war. But no one knows what these recent converts to pacifism would do should an actual emergency arise. There is no doubt that at least some of them would remain true to their present convictions.

It is not a difficult matter to be against war when there isn't any war. The actual test comes only after war is declared and the government has done its best with a highly efficient campaign of propaganda designed to make the public believe that it is a war of defense. This type of propaganda is used by every nation. No war could be waged without it. And usually it is highly successful. Christian ministers are made to believe that the principal business of the church for the time being is to kill the enemy.

More dangerous than the out and out militarists are those teachers of the Bible who are adepts in selecting isolated texts and incidents in support of war. An editorial writer (and a Fundamentalist at that) recently pointed to the incident of the cleansing of the Temple in support of war. He assured his readers that Jesus used physical force to attain His end and inferred from that that Jesus would sanction modern warfare provided, of course, that the war is a defensive war. The record says that Jesus made a scourge of small cords. What a weapon for one bent upon physical violence! We are not told even what use Jesus made of the improvised scourge. He was successful in driving out the sheep and the oxen and the religious crooks who were desecrating the House of God but we see no evidence in the story that they were overcome by physical power. It seems rather to have been **moral power**, the power of a dignified and pure personality.

The church claims to be the representative of Christ in the world and her attitude toward any question must therefore be governed by the attitude of Jesus. Can we imagine Jesus giving sanction to modern war? This question cannot be decided by quoting an isolated text, as for instance, "I came not to bring peace but a sword," nor by citing an isolated incident like the cleansing of the Temple. It must be determined rather by His teaching as a whole and by the impression which His life as a whole has made.

Jesus taught the great doctrines of the fatherhood of God and the brotherhood of man. He taught the supreme value of human life and the duty of love and good-will and forbearance and forgiveness toward one's enemies. His life was a perfect example of His teaching. He was subjected to the bitterest persecution, insults were heaped upon Him, and He was finally tried unjustly and literally "numbered with the transgressors". But He steadily refused to defend Himself or allow others to do so. He saw His country suffering under the Roman yoke and He knew the passionate enthusiasm for liberty that surged in the hearts of His fellow citizens. He faced an actual war situation, but He never encouraged war. His Kingdom was not of this world and, therefore, He could not permit His servants to fight. It could only be promoted by spiritual forces. He rebuked James and John for wanting to call down fire from heaven upon the inhospitable Samaritans; He bade Peter, in Geth-

semane, to sheathe his sword; and He breathed a prayer of forgiveness upon those who were nailing Him to the cross. His life and His teaching are the negation of everything that is found in modern warfare. War is a complete denial of everything that Jesus was and said.

The church cannot sanction war unless she regards the teachings of Jesus as adapted only to an ideal world and wholly impracticable for this present sin-riddled world. That the Sermon on the Mount is intended only for an ideal world is a view that is taught by some Bible schools whose chief claim is "sound doctrine". But if Jesus is not Lord of this

life, He cannot be Lord at all. The Sermon on the Mount takes for granted the presence of hypocrites, persecutors, adulterers, those who worry needlessly, the uncharitable in judgment, false prophets, and those whose religion brings forth no fruits. We fail to see therefore how it could be applied in an ideal world. An ideal world is scarcely in need of sermons of any kind. We dare to believe that Jesus was practical. He knew the seamy side of life, the selfishness, greed and narrow nationalism that afflicts the world. But He believed that in the midst of these ills, human life could be abundant and full if it is lived according to the way of Love.—L. H.

Family Worship and the Lord's Prayer

Wilbur B. Stover

(Wilbur B. Stover of Mt. Morris, Illinois, has had a wide experience in Christian service as missionary and pastor and writer. He was the first missionary sent to India by the Church of the Brethren to which field he gave over a quarter of a century of service. He is the author of a book on India and one on Family Worship, which can be had by sending direct to the author. It is those who have seen most service that can speak with authority upon the needs of the inner life. Editor)

There is much gained in every way by praying together; this truth is accentuated by the daily family prayers, but more especially in the manner of conducting these prayers. Every formality is best avoided, yet personal experience has proved to us all that the sustained attention which one is able to give while another is praying is usually quite limited, the mind wanders hither and thither, something more than saying **Amen** together is clearly found needful; some part of the prayers recited together will come nearest to supplying this need.

But formality must be avoided. To this end it is the usage of some to repeat together sometimes, either following the Lord's Prayer, or without it, the familiar little prayer of the Psalmist David:

"Let the words of my mouth, and the meditations of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer."

Or the little Mizpah prayer, especially when all will separate soon afterwards:

"The Lord watch between me and Thee, when we are absent, one from another."

Or, in the same way, that Pauline Benediction, which is very lofty in expression:

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be the glory in the church by Christ Jesus throughout all ages, world without end; Amen."

Or the most familiar Apostolic Benediction:

"The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with us all; Amen."

That which is commonly called the Apostles'

Creed, fits in well to begin or to end the general prayers, all repeating it together, while kneeling. We ought all to know it, and by occasional repetition it becomes familiar to all of us:

"I believe in God the Father Almighty, Maker of heaven and earth;

"And in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead, and buried; the third day He rose from the dead; He ascended into heaven; and sitteth at the right hand of God the Father Almighty; from whence He shall come to judge the quick and the dead.

"I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the Resurrection of the body; and the life everlasting; Amen."

Than any one of all these, however, I would prefer to use the Lord's Prayer more often, though these will all fit in fine and frequently as a closing part of the prayer service. One complements the other. The last several years in India we drank coffee in the morning so as not to get the tea habit; and tea in the afternoon so as not to get the coffee habit. In some such way as that, these varied forms of expression will be used and found exceedingly wholesome, as all the family unite in using the form suggested.

The Lord's Prayer is more adapted to morning worship than evening, therefore, I usually avoid using it at an evening service. "Give us this day our daily bread," is hardly meaningful when one has had his daily bread three times already, all that he could desire, and would refuse more if offered to him. It means nothing in the evening; unless perhaps we change it to the rendering of Luke, and say, "Give us day by day our daily bread." But Luke's rendering of the Lord's Prayer is incomplete, and one will find himself going back to Matthew for the ending. Moreover, the teaching of Jesus is concerned with the present relative to material needs, much rather than to be

anxious about tomorrow, "for the morrow shall take thought for the things of itself." The family worship therefore logically becomes a morning service, when guidance is sought for the duties of the day, when the body is rested and the mind refreshed, closing frequently with the Lord's Prayer.

But did you ever analyze the Lord's Prayer? Did you ever look at it in the large, before looking at its detailed statements? Too many good folks enter into the fine analysis of sentence and half sentences, of words and roots of words, which tends to blind one to the fine sweep of larger meanings; that is, they become so wrapped up in ordinary detail that they fail to see the extraordinary principle. May we look together at that wonderful model prayer in an endeavor to see it as a whole, and so comprehend its guiding principle? When we get that, we will not only appreciate the privilege of praying the prayer together, but every time we so pray, we will recall the great objective, we will find ourselves following our Leader in more than mere words. We will be able, I trust, to be guided by the principles of that prayer, whatever our words may be when we pray:

I. "Our Father Who art in Heaven,
Hallowed be Thy name."

This is the first expression in prayer. What is the force of it; what the approach? The first endeavor is to find expression for a loving relationship; having found it, to break forth in praise; the whole phrase is the expression of a devout worshipper. The first thing in prayer, the point of first magnitude, the thought of undoubted sincerity, is worship.

"Holy, Holy Holy, Lord God, Almighty,

Early in the morning, our song shall rise to Thee."

Bishop Heber voiced the thought; we praise Him for what He is; our approach is constantly challenged, for our finite can never fully comprehend His infinity. But to the extent that we know Him, we praise Him, and our hearts cannot find sufficient expression for our praises.

"We praise Thee, O God, for the Son of Thy Love,
For Jesus who died, and is now gone above."

We praise Him, we worship Him for what He hath done for us; while we were yet sinners, Christ died for us; personally, before we were born, the way of our salvation was prepared for us; our hearts glow with the thought that in a great time coming, we shall be like Him. No, we cannot find any spirit of rejoicing either in absorption of the righteous or in annihilation of the wicked, but we do rejoice and worship Him, because we shall be with Him, we shall be like Him, we shall see Him as He is.

Moreover, we worship because we love, and not because we fear; as our worship becomes integrated, our love becomes intensified. We forget ourselves in our adoration of Him, and we worship, we praise, we express our emotions in words of our own or in words of others; often we worship by simply being silent before Him; if the silence is guarded, it may

become the most intense worship, unexpressed, unformed, unrestrained, unlimited.

II. "Thy Kingdom come.

Thy will be done in earth,
As it is in Heaven."

The first thought in prayer is worship; from it, with majestic sweep, the mind turns to the whole world of people whom God hath made, and prays for them. First, we are worshipping the Creator, and second we are praying for the people whom He created; not a part of them, but all of them, the whole world full of them. There is no selfishness, no narrowness, no begging the question against missions "as at present carried on," no sneaking reply, "If they are to be saved, they'll be saved; if to be lost, they'll be lost." The Kingdom to come into the whole world, the divine will to be done in the whole earth, even as it is done throughout the whole heaven, this is our prayer.

"From Greenland's icy mountains,
From India's coral strand,"

they call us to deliver, and we pray for their deliverance, and that deliverance is possible, from error's chains. And while on our knees praying these words, "Thy Kingdom come," in our imagination we see it coming; hosts of India folks get into the grand procession; whole battalions of folks from China fall into line; Japan, Korea, Uganda; Africa comes singing and swaying as they move forward; the islands of the sea furnish their quota in full; oh, the joy of praying for the coming of the Kingdom into all lands, and into the hearts of all peoples upon the earth.

"In the beauty of the lilies, Christ was born across the
sea,

With a glory in His bosom that transfigures you and
me;"

and while He was yet praying, He was transfigured before them; Moses, Elias, Jesus, they talked together of the Death which was shortly to be accomplished in Jerusalem. If there is a time when the individual approaches the point of transfiguration, it is when he pours out himself in earnest solemn prayer for others. It is **then** that he walks in the footsteps of his Master, **then** that he enters into the joys of the Lord.

III. "Give us this day our daily bread.

And forgive us our debts, as we forgive our
debtors.

And lead us not into temptation,
But deliver us from evil;"

After heartily praying for others, the individual who knows the Lord will not forget to pray for himself. He feels the need. In the divine Presence, he feels keenly his imperfections and limitations. How sadly they miss it who put first their own needs in prayer. How distorted their sense of proportion, either when they put themselves first, or forget altogether that they are needy creatures. Give us, forgive

us, lead us, deliver us; what a list of *usses*. Rather than a prayer for the individual, it belongs to the family; it takes in the whole group of us. It belongs to the group larger than the family; it is for all God's family, the Church. Those who have a common interest, who are of one type, of one blood will pray for each other in the same breath, and with the same words they pray for themselves. It is a part of the tie that binds, a strong cord in the bond of union.

Now and then one "discovers" that it is legalistic to pray to be forgiven as one is now forgiving, thus "annulling grace" which covers all. The prayer is fully intended for Disciples, who are not under law but under grace, and whose grace is sufficient to restrain them from asking for themselves more than they would willingly concede to others. Even under grace it seems there is equity; the love of equity is counted unto us for righteousness. The Lord would have His people everywhere do unto others as they would be done by; no wonder He injects it into the prayer He submits to them for universal use, thereby impelling every one of us to adopt our own highest workable standard in social relationships. This is not legal ground.

IV. "For Thine is the kingdom, and the power, and the glory, forever. Amen."

First, worship; next, prayer for the whole world; third, prayer for ourselves; fourth, is a reversion to worship again. The greater part of prayer is worship. "Oh, worship the Lord, in the beauty of holiness." In our busy world, the great present need is that we find time to worship. Our only excuse for neglect of worship is that we are too busy. We believe in it, we appreciate it in others, we even rather expect the day to come when we may have worship in our homes. We are like the Jewish restaurant keeper who told me he had no time to pray now, but when he had made his fortune, he was planning to retire from business activities, and give his attention to religion. Every

so-called reason for neglect of worship is merely a miserable excuse.

It is interesting how strangely many men's minds react to the use of the Lord's Prayer. There are those who say it is based on legal ground, therefore it is best omitted altogether. That is, they love the Lord Jesus who freed them from the law and brought them into grace, but are afraid to pray the prayer He gave them, lest they should slip out of grace and get back under the law again. There are others who say that the words of Jesus, "After this manner therefore pray ye: Our Father," etc., become meaningless unless we say the whole prayer whenever we pray. This is most pathetic, for such repeat the prayer in the morning and in the evening, at the breakfast table and everywhere else when they pray, thus using a few words of our Master to set up what He labored diligently to destroy, namely formality. It reminds one of the irony of Buddhistic experience; Buddha taught against idolatry all his life, and immediately after his death, his followers set up his image as an object of worship.

There are many who inject the Lord's Prayer into the worship service, but who do not feel bound to the constant repetition of the words, "as by law prescribed". They appreciate the prayer, and value it highly. They use it frequently, perhaps four or five times each week, and it comes to be a sort of confession of faith to them, a creed, if you like. These, it would appear, come from the place of prayer day to day justified, rather than the others; and what is more to the point, they live in harmony with the teachings of the Master, and not with any extreme view of those teachings.

After all, what we seek is the unity of the home, the spirituality of the whole group, and the methods that prove successful in passing over to the children the best elements of religious experiences in the lives of the parents. That the use of the Lord's Prayer will be an aid to this end, there can be no doubt.

The Contribution of the Friends

An Interview with D. Elton Trueblood, by Granville Hicks

In the Congregational Building on Beacon Street in Boston the Society of Friends has opened an office and reading room, with Elton Trueblood in charge. It was there that I found him, as happy and smiling as he used to be when I saw him in and about Harvard Theological School. Though I had known him moderately well at the school, I did not know his whole history, and I began by asking him about himself.

"First of all," he said, "I am, as you know, a Quaker. I come from the Middle West, a descendant of the pioneers who settled that region. My undergraduate work I did at Penn College in Iowa. After graduation I studied sociology for a year at Brown, then went to Hartford Theological Seminary, and fi-

nally took my theological degree after two years' work at Hartford. I am now secretary of the Society of Friends in Greater Boston. I spend my mornings in the office here. Afternoons I look up students and do the other things that a pastor might do. On Sunday I take my place in the Friends' meeting just like anybody else. By the way, you'd be interested to learn that in the last three months twenty-seven people have taken part in our meetings. Wouldn't it be a shame if I, as minister, had done the whole thing and denied these other people the opportunity to participate?"

I stopped him. "Wait a minute," I said. "I never heard before of a secretary of a society of Friends. What's the idea?"

He answered: "I like to think that we are building up a new profession. The plan of having secretaries really means a new type of leadership, neither distinctly lay nor distinctly clerical. Perhaps the term 'secretary' isn't the best imaginable, but it is generally used and it serves the purpose. A secretary is one who gives himself to the development of religious life, but does not conduct public worship. So far as the worship of God is concerned, he takes his place among his fellows as an equal. The theory is that he earns his living during the six days of the week and not on Sunday. He is not a conspicuous leader, but rather the hidden servant. Doesn't this come pretty close to the true Christian ideal? Might not Jesus be a little amazed at the 'Reverends' and 'Right Reverends'? The first Quakers would hardly have objected to the professional ministry if the ministers of their day had looked upon themselves primarily as servants. The objection was not, and is not, to a profession but rather to the type of profession too often found. Any group of Christians needs some one to devote himself altogether to its interests. By the provision of secretaries the Friends avoid the evil of no leadership and the evil of priestly leadership. Needless to say, a Quaker secretary should be well educated, should be an able speaker, should understand office work, and should know how to teach. It seems to me that in evolving this type of leadership the Friends may be making an important contribution to the religious life of the future."

After discussing this interesting idea a little, we pressed on to another topic. "What do you think," I said, "of the religious interests of the young people of today?"

"Most of them have none," he answered promptly. "I have been in four institutions of learning, and wherever I have been I have found a few people who are really interested in religion. The rest are almost equally divided between those that are pious and those that are pagan. Some of them talk a lot about religion, but very few of them have a religion that counts. At that the young people are no worse than the older ones; in fact, I imagine the percentage of the seriously interested is rather higher among the young men and women than among their fathers and mothers."

"What about the churches?" I inquired.

"Well, of course, I believe in church unity, but I think that for the present the various denominations ought to go as they are. I regard them as the buttresses and arches of a Gothic cathedral, which, while opposing each other, actually make for stability. The time may come—and should come—when the unity will be more apparent, but for the present each group ought to make its own contribution, jealously guarding its own morsel of truth. I doubt if the church is losing its grip. The churches that really stand for something probably are strengthening their grip. The very worst churches are full, and the very best churches are full. A church in this city is running a

series of sermons on 'Who's Who in the Zoo?' That church is full. And Dr. Gordon's church is full. The fact that the good churches are keeping their hold is ground enough for hope. In any generation it is the remnant that matters. I think that at the present time the remnant may be growing. The future of Christianity lies with the groups that try to stand for something real and living. Out of these groups may grow the united church of the future, but it will not be a single solid structure; its various parts will be complementary."

"And what," I asked, "do you think the Friends can contribute to this development?"

"I feel," Trueblood replied, "that we have two great practical contributions: our flat-footed position on peace, and the value of silence. Both of these principles flow naturally from the basic idea of the inner light. If there is something of God in all men, you won't kill other people, and you will allow some place in your religious life for silent communion. I realize that these ideals can't be blanketed on the whole world, for most people aren't ready either for the rigors of conscientious objection or for the severity of a service of worship without the helps which ritualism provides. What the world expects of us is not that we should compromise, but that we should remain true to our ideals and thus leaven the lump. We are fully aware that such a program will never make us a great and powerful church, but that does not disturb us. Our plan is, as one of our group has said, to take hold of big things by the small end."

"You'll be interested to know," I said, "that I have found a number of young people, one interested in education, one in peace, and one in religion, who endorsed the tactics you have described. They have revolted from their old ambition of mass movements, and they are planning little experimental groups to live their ideals and thus to spread them."

"Good!" he commented. "To some extent the idea is with them the result of disillusionment, but I think they're on the right track."

"Now," I went on, "what about the young Friends?"

"That's interesting," he said. "Here's the point. The young Friends are going back to the primitive Quakerism. In a sense they are more conservative than their immediate ancestors. Quakerism of the seventeenth century was, of course, a youth movement. Now a new Quaker youth movement is trying to get back to the old ideals. Before the war Quakerism in many sections was becoming pretty respectable and was following the examples of the churches. At the present time Quakerism, in many places, has degenerated into a colorless Protestantism. Why, many from the West never attend a silent meeting until they go to some conference. But the younger group has more in common with their great-grandfathers than with their fathers. They are taking an out-and-out position on war, they are opposing the

idea of professionalized ministry, and they are restoring the service of silence. George Fox and his associates strove to restore primitive Christianity; we aim to revive primitive Quakerism."

"What is causing this revival?" I asked.

"The war gave it a big impetus, but it had begun before. An important factor is that good histories have been written lately. The young people have seen the divergence between original Quakerism and the pseudo-Quakerism of many communities. But at the root of the whole matter, perhaps, lies the fact that this is a searching age. Many young Friends, restless and perhaps disillusioned, have sought a real faith and have found it in the fundamental teachings of their own spiritual ancestors."

"Can you mention any concrete expressions of this new spirit?"

"The young Friends' conferences have come to be very vivid times. Then there is the fact that more and more societies have broken away from the pastoral system. Moreover, there is the beginning of a new

literature, though most of that lies in the future. But of course the chief evidence of a new spirit is the new spirit."

"I take it," I said, "that you are happy to be associated with the Friends' movement in this day."

"Very. A considerable number of young Friends take their Quakerism very seriously. They feel that here is something to which they can give their full loyalty. When you asked me what I was, I said I was a Quaker. What I have to offer is essentially the outlook of the Friends. I feel that we are in a unique position. Other churches may fight among themselves, but they will listen to what we have to say. We have our contributions, as I have said, contributions that have been significant in the past and that are still needed in the present. At this time, when many men and women are seeking for truth, I believe that we have a great opportunity. I am indeed happy to be identified with the Friends, and with the new movement of Friends that is only beginning to display its full vigor."

A Sunday in London

Paul E. Whitmer

On Sunday, June 12th, I had the unusual privilege of spending a Sunday in the city of London. It was a beautiful sunny day. A sunny day before the middle of June in London is by no means sure to fall on the only Sunday that one has to give the city. But Sunday, June 12th, happened to be exactly that kind of a day. It was, however, cool. One could wear an overcoat with comfort. Every day that I have thus far spent in England has been cool enough to wear an overcoat throughout the whole day. How do you suppose that a party of travelers on their way to the Holy Land would spend a Sunday in London? There are twenty-five in our party. All attended at least one church service, and most of us attended two, while a few of us by careful planning succeeded in attending three services. I happen to be one of a few who attended three church services that day. Which three London preachers would you plan to hear if you could hear three and no more?

We found that Dr. W. R. Orchard would conduct a communion service at 10:00 o'clock in the morning. That was the earliest non-Anglican Protestant service in the city, consequently, it was necessary to include this if we wished to attend three non-Anglican Protestant services that day. Then, too, we were glad to attend one of Dr. Orchard's services. He is one of the outstanding ministers in Great Britain. He gained great prominence a few years ago by the emphasis he put on prayer and worship in the public services he conducts in his church. His services have sometimes been criticised because of their high church Anglican tendencies. He is, however, the one man of our generation who has written some of the warmest hearted

and most deeply reverent prayers that have been produced in modern times. Anyone who wishes guidance in prayer will do well to secure Dr. Orchard's book, entitled, "The Temple". It is a marvel of confession, petition and intercession immersed in the yearning atmosphere of a soul in conscious communion with its God. It was a great joy to me that I had the privilege to present myself with the other members of the congregation for the Lord's Supper after a prolonged period of Scripture reading and prayer that preceded the distribution of the emblems. Here evidently our Lord was present to bless all who in faith believing participated in this service. Why should one not desire to share in the blessings of such a service?

This service closed in sufficient time that we could travel some distance to another church where a great congregation was gathering to worship under the ministerial leadership of Dr. John A. Hutton. It was an inspiring scene to witness the gathering of these multitudes for public worship. This church is also one of the non-Anglican Protestant churches that has done much for the religious life of London and even England. It stands in sight of Buckingham Palace, the official residence of the King of England. Here for years such champions of the Christian faith like G. Campbell Morgan and Dr. Hutton have preached a great evangel of salvation and a future hope.

On this particular morning Dr. Hutton took as his theme: "The Lost Sense of Blame". For his text he selected one of the penitential exclamations in the Psalms in which the writer acknowledged that he had done wrong and that he felt keenly the sense of blame

for the wrong that he did. For he knew that it was wrong when he did it and realized that he should not have done it. The theme was developed by comparing this honest, frank, straight-forward acknowledgment of blame-worthy wrong-doing with our present-day method of explaining and excusing ourselves for the wrongs that we do. How easily we explain our sins and excuse ourselves for them by saying that this or that condition over which we had no control was responsible for our wrong-doing. We talk about glands and inherited disabilities while the Psalmist frankly said, "I sinned, O Lord, have mercy on me for my wrong-doing." In a most incisive and convincing way Dr. Hutton applied his message to the men and women present there that morning. It was a powerful indictment of the snug, easy-going, complacency of present-day Christianity as set in contrast to the honest confession of sin found in the Bible, both Old and New Testament. The Bible method of dealing with sin produces giants of righteousness and godly living. The modern effort to explain away the blame for sin produces weak and flabby Christians, devoid of the strong and heroic quality of a Paul or an Augustine. It was a powerful declaration of what our attitude towards sin should be and must be if we hope to rise to the full stature of men and women of God. It was one of the greatest sermons that it has ever been my privilege to hear. The impression of this preaching on the few thousand worshippers present was profound and no doubt will have permanent results in the lives of many.

On Sunday afternoon we went to Hyde Park to hear a variety of open-air preaching. Here in Hyde Park in London on Sundays for years it has been the custom to permit any one a free hand to speak to any group that he can attract to himself for any length of time. There were about eighteen or twenty speakers at work at a time just far enough apart so as not interfere with one another. Some had immense crowds around them while others had to be satisfied with a few dozen listeners. They spoke on every variety of subjects. Some preached the same Gospel that we had heard in the churches in the morning. Others ventilated all kinds of odds and ends of beliefs. The Salvation Army, the Catholics, the Jews, the Christian Scientists, the Pillar of Fire sect, the atheists, the agnostics, all had their say and some sympathetic hearers. A little distance away were the political agitators, such as the communists, the socialists, the conservatives, the individualists. Then, too, the cranks, and freaks had their turn. One man is a neudist and believes that all the ills of life come from the wearing of clothes. The intelligent Londoner does not take these spellbinders seriously. He looks upon them as the safety valve of London life. The very fact that so large a proportion of the speakers are cranks makes the whole affair a comedy. Most of the speakers are effective in getting along with a mob. Questions are freely asked by the listeners

and if a speaker refuses to give fair answers the crowds hoot the speakers. Many go there simply to enjoy the humor of it.

From Hyde Park we went to the Wesley Chapel. This chapel is the church that John Wesley built on the very site of the old foundry where London Methodism had its birth. It is a moderately large church, seating perhaps 500. The walls, ceiling, the pulpit and most of the interior woodwork is still the original put there in Wesley's day. The seating, the pillars supporting the galleries and various details were replaced in the process of repairing the building. Back of the church is the grave of the great Wesley. Thousands of people of all types of religious beliefs visit this grave each year and stand by it reverently as they think of the great and godly man whose remains rest there. The Wesley house, where Wesley lived, by the side of the church has been converted into a museum in which are housed letters, books, memoranda and other objects of interest connected with the life and work of Wesley. Directly across the street from the church is a cemetery where are buried John Bunyan, Isaac Watts, and Daniel Defoe, among other like worthies.

In the evening we went to the City Temple to hear London's greatest preacher, Dr. F. W. Norwood. At seven o'clock, two hours and a half before darkness settles down upon London, the great temple was filled, almost crowded, with eager worshippers. The service was a great one. The preacher spoke on "The Mountains of God," in which he compared Mount Sinai and Mount Zion, the Old Testament revelation of God and the New Testament revelation, which is Christ Himself. It was a wonderful soul-stirring message.

We sometimes think that the great metropolitan preachers are more interested in the manner than in the matter of their preaching. I have not found it so. This too has been the experience of others. Eighteen years ago in the home of Bishop M. C. Breckbill at Kinzer, Pa., I found a volume of sermons by Dr. A. T. Albertson, inscribed with the following words: "To my dear brother and friend, Bishop M. C. Breckbill, A. T. Albertson." Upon inquiry I learned from Brother Breckbill that he made an occasional visit to relatives in New York City. When there on a Sunday he attended services in the churches nearby and in this way met a number of New York's leading preachers. He remarked that he was surprised at the genuineness of the messages of these men and regretted that some of our ministers who have never heard nor even read any of these sermons glibly consign these men and their work to perdition. He added that he heard a more uniformly evangelical Gospel from the great New York preachers than he did from the men whom he usually heard at home. That has been the experience of some of the rest of us too. May God continue to bless and prosper Dr. Norwood in his great work in London.—Paul E. Whitmer.

THE SUNDAY SCHOOL LESSONS

By A. S. Rosenberger

July 24

David and Goliath.

Lesson: I Samuel 17:31-37, 40-42, 48-51.

The story of David and Goliath is a familiar one, yet one which always commands our interest and attention. It has all the elements of a splendid story, especially for younger people, and withal teaches some valuable truths. David's conflict with Goliath is one of the incidents that took place in the period of time that elapsed after he was anointed king by Samuel until he actually became king in reality.

When David came to the camp of the Israelites with food for his brothers and a present for their captain, he witnessed the approach and challenge of Goliath, the champion of the Philistines. Immediately he offered himself as the one to accept that challenge and finally we see him advancing upon the huge giant with his weapons of five stones and a sling.

What nerved David to undertake this task which every other Israelite feared? First of all, as he himself indicated to Saul, it was his preparation as a shepherd boy where he had often used the sling to defend his flock. He had gained both ability and courage in those days of preparation. So it is with us. What we are today depends to a large degree upon what we were five, or ten, years ago. What we will be tomorrow depends largely upon what we do and how we live today. The necessity of preparing as adequately as possible for the future cannot be over-emphasized.

The second factor that nerved David for his feat, was his faith in God. Real faith in God creates an irresistible spirit and steels us for great tasks. Both courage and faith were necessary for David to win out, and are also essential for us in the battles of life. What point did David particularly wish to establish concerning his God in this struggle? Verse 46 suggests this.

Young people of today have lots of energy, zeal and courage but perhaps one of the lessons that they need to learn and never forget is that of faith in God. This is absolutely indispensable to complete equipment for life. Faith in God does not mean that we shall always get what we set out for, but it does mean that we can always know that in some way God's love and power will be working for our good and the good of the world. What victory does faith give? With what victories of faith are we acquainted?

Goliath was a blustering braggart. He failed to take his opponent seriously. There is always great danger in underestimating any of our enemies, whether of body or soul. But Goliath also teaches us that many big things are not as dangerous as they look, or at least that they can be overcome. Many a rotten system, or organized evil, could be overcome if a real effort were put forth against it. The Goliath of liquor is gradually being overcome. Other Goliaths have been vanquished in the past. What modern Goliaths do we face today as individuals? As a church? As a nation? As Christians?

The physical force of Goliath was not conquered through the counter method of force offered David by Saul but by the nobler qualities of mind and heart. "Jehovah saveth not with the sword and spear." His method of conquering is not with force and the sword but with love, good-will and brotherhood. This was Christ's way. It must be our way if we are to have victories of faith that endure.

"Jehovah is my strength."

July 31

David and Jonathan

Lesson: I Samuel 18:1-4; 19:1-7.

The friendship of David and Jonathan is one of the historic friendships of all time. We can understand better the love and beautiful relationship that characterized these two lives when we take into consideration the environment in which this friendship was carried on. King Saul through jealousy had turned against David, yet his own son was David's closest friend. Jonathan as the son of Saul, was heir to the throne, yet his friendship was with the one who was to become king. Jonathan was faced with the problem of being loyal to his father and to David both. But even throughout this difficult situation the soul of Jonathan remained knit with the soul of David till the former's death.

This kind of a friendship was real friendship. There are various kinds of relations among folks that are called friendships. There are friendships that depend upon serving the ends of the parties involved. Some friendships come about through some mutual interest, which continue as long as that bond of interest holds. Other friendships are formed just through the chance of being thrown together for a longer or shorter period of time. But real friendship comes when people are simply irresistibly drawn toward each other by some unseen bond. These friendships are the kind that endure and exist because of what each one's life means to the other. What qualities may David and Jonathan have admired in each other? What qualities must one have to be a friend? What can friends contribute to one's life?

Some people say they have no friends. The way to have friends is to be a friend. What kind of people have the most friends?

True friendship has its laws. One of these is that it must never hesitate at self-sacrifice. What would we think of a friend who would desert us in our greatest hours of need. Jonathan risked his life to save David from the wrath of Saul. While it was beautiful for Jonathan to do this, this friendship with David could not have continued had he not been willing to do so. Jesus, our best friend, gave His life for us. What other tests of friendship are there?

Another rule of friendship is that friends must make some real contribution to the life of the other. A friend gives as well as receives. Our friends must add something to our lives and we sometimes to theirs. Friends must have the intention of being friends. The best friend is not one who always agrees with the other but who holds and draws the other up to the best. All these things should be borne in mind as we form our friendships, for the type of friendships we form has a direct and vital bearing on our life.

This lesson in a way is a lesson of contrasts, for compared with the friendship of Jonathan is the jealousy of Saul toward David. Jealousy is as bad as friendship is good. Saul harmed himself most through his jealous spirit. David escaped his attacks, but Saul himself became tremendously unhappy and finally it seems mentally unbalanced. Of whom are we likely to become jealous? How can we avoid jealousy?

What other historic examples of friendship are there? What makes Jesus our best Friend? What is our part in keeping up friendship with Him?

"May our lives be blessed with real friendship."

More About the Mennonite Migration from North to South America.

TREKKING FROM CANADA TO PARAGUAY

(The current issue of the Missionary Review of the World carries the following article written by the Rev. Webster E. Browning, L.L. D., Buenos Aires, Argentine, Educational Secretary of the Committee on Cooperation in Latin America. Editor)

A most interesting case of an ideal-impelled migration of a people is now being witnessed in South America. This is the trek of a large body of Mennonites from the cold prairies of Western Canada to the tropical plains and forests of Paraguay. The coming of a people, in many ways so different from the peoples of Latin America, has attracted the attention of the local press to an unusual degree, and in some cases has been hailed as the greatest event of the kind since the Pilgrims boarded the "Mayflower" at Delft Haven.

Week by week, in groups of from three to four hundred, composed of entire families, these people are now arriving at the port of Buenos Aires, and are immediately continuing their journey to their new home, seventeen hundred and fifty miles inland, by the great river system of the Parana. It is stated that within a few years a total of one hundred thousand men, women, and children will have arrived and taken possession of the land which has been allotted to them by a special law of Paraguay. This land lies on the eastern slopes of the Andes and along the Paraguay River. The company which is financing the movement has purchased three millions of acres which are said to be ideally located and unusually fertile. This is part of an estate of seven millions of acres belonging to one of the old families of Paraguay.

For several years representatives of the Mennonites have been studying the situation, and a charter was finally granted by the Paraguayan Government, which is so unusual that it deserves to be known to the world outside. According to its promises the Mennonites are granted considerations which they have not been able to obtain elsewhere, in accord with their religious beliefs, such as exemption from military service, the right to conduct their own schools and churches in their own language, freedom from taking an oath, and the absolute control of the colony by their own representatives.

The charter was granted by a special law enacted for the purpose, and its main points are as under:

Article 1. Members of the community known as Mennonites who come to the country as components of a colonization enterprise and their descendants, shall enjoy the following rights and privilege:

1. To practice their religion and to worship with absolute liberty without any restriction and, consequently to make affirmations by a simple "Yes" or "No" in courts of justice, instead of by oath; and to be exempt from obligatory service either as combatants or non-combatants both in times of peace and during war;

2. To establish, maintain, and administrate

schools and establishments of learning, and to teach and learn their religion and their language, which is German, without any restriction;

Article II. The sale of alcoholic or intoxicating beverages is prohibited within a zone of five kilometers from the properties belonging to the Mennonite colonies unless the competent authorities of these colonies request the Government to permit such sale and the Government accedes to the request.

Article III. The following concessions are granted to the Mennonite colonies for a period of ten years from the arrival of the first colonist:

1. The free entry of furniture, machinery, utensils, drugs, seeds, animals, implements, and, in general, of everything that may be necessary for the installation and development of the colonies;

2. Exemption from all classes of national and municipal taxes.

Article IV. No immigration law, or law of any other character, existing or that may be passed in future, shall impede the entrance of Mennonite immigrants into the country because of their age, or physical or mental incapacity.

In spite of this optimistic beginning in the experiment of the wholesale transfer of a people from the far North to the far South, there are not lacking those who look pessimistically on the venture. Many recall the "Australian Colony" which was established in Paraguay, under similar conditions, about fifty years ago, and which was a tragic failure. But the Australians attempted to carry out their venture on a communistic basis, and their failure was but a repetition of history.

The Mennonites are known to be an earnest, hard-working, practical-minded, religious people, and their venture will be watched with sympathetic interest.

From a missionary standpoint this trek may have far-reaching consequences. The presence in Paraguay of such a large number of Protestant Christians, whose customs and religious habits are so entirely different from those of the Roman Catholic population of the country, must inevitably influence the Government and the people with whom they come in contact.

The section of the country to which they go is far removed from the capital and they will be surrounded by Indians, who have heretofore been considered dangerous and hostile to all attempts to reach them with civilization. The immigrating colonists are to be protected by troops sent by the Government, until such times as they are able to provide for themselves, and their presence in this hitherto unsettled region cannot fail to have a strong influence on the civilizing and Christianizing of the native tribes. Although the Mennonites go to this Promised Land with no definite missionary motive, their mere presence will arouse questions among their neighbors, and the spirit of investigation once aroused may do wonders to break

down the spirit of centuries of ecclesiastical domination.

Peace Without a Battle Cry

In welcoming the Mennonites to Paraguay, the Paraguayan government has given still another evidence of its progressiveness and far-sightedness. Paraguay is endowed with a wealth of natural resources not to be found elsewhere in South America. The country is wooded with valuable timber that needs only labor to turn it into wealth. The land is unusually fertile and will raise almost anything. It is an ideal cattle country. But Paraguay was depopulated by the Paraguayan wars in which it held at bay the well-organized armies of Argentina and Brazil and there never have been enough men in the country since to develop these resources. Paraguay needs only colonists to make it a great and wealthy country, and in recognizing the worth of the Mennonites, Paraguayan statesmen have shown an acumen not common among the statesmen of this generation.

Wherever the Mennonites have gone, they have prospered. The tilling of the soil is part of their religion. They do not mix in politics. They are an industrious, peaceful people. With thousands of them distributed in prosperous colonies throughout the Paraguayan Chaco, there is certain to be an immediate increase in the country's industry and wealth production. Within five years, the leaders of the present movement expect to have their own fleet of river steamers to meet at Buenos Aires the immigrants that come from all parts of the world to settle in this new territory and to carry to Asuncion and other ports the produce of the new colonies.

Dr. Enrique Bordenave, the Minister of Foreign Affairs of Paraguay, deserves a great deal of credit for the fact that thousands of industrious people are planning to leave their homes in other countries and to migrate to Paraguay. He was president of the Chamber of Deputies when the Mennonite Charter was debated and enacted into law and his signature

is affixed to the charter. As Minister of Foreign Affairs, he has been actively engaged in the plans for the reception of the Mennonites.

President Ayala, like Dr. Bordenave, is a young man, energetically working for the future greatness of Paraguay. His interest in the Mennonite movement is evidenced by his action in boarding the Apipe at Asuncion and delivering an address of welcome to the Mennonites in the German language, which he speaks fluently.

Back of all great movements of this kind there usually is a man or group of men whose energy and interest is a great propelling force yet who seldom get to the public attention. In the case of the great Mennonite migration to Paraguay, this force is composed of General S. McRoberts, chairman of the Board of Directors of the Chatam Phoenix National Bank and Trust Company of New York and his associates, who, by their tireless efforts and expense, have made it possible for the Mennonites of Canada to get to Paraguay.

There has been a great deal of talk in recent years of making the world safe from warfare. It is a pretty subject for League of Nations debates. Great nations send their representatives to Geneva to talk of plans for keeping the peace, yet those same nations persecute the non-combatant peoples within their borders who hold peace to be something above politics. The Mennonites and the 41 other sects of non-combatant peoples hold that war is anti-Christian, therefore, they refuse to engage in it. And therefore, life is made unbearable for them in the countries that still love such battle cries as "Fighting to make the world safe for democracy."

Paraguay, in inviting these people to come and settle within its borders, has gone farther than any other nation in the world today toward making peace a practical reality. And it has taken a long step forward toward becoming one of the wealthiest and most progressive of the Pan American republics.

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THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

GIVE THE Y. M. C. A. A CHANCE

Editor, The Christian Exponent,
Sugarcreek, Ohio.

Dear Editor:—

In your last number you published an article by Granville Hicks, containing the report of an interview with Hilyer Hawthorne Straton, entitled "A Spokesman for the Fundamentalists". To my mind, several of the statements contained therein lay themselves open to issue.

Particularly do I take issue with Brother Straton's slant on organization and the Y. M. C. A. The statement, "You could take the 'C' out of Y. M. C. A. and nobody would ever notice the difference" may be true as far as Brother Straton is acquainted with the organization; it may be undisputably true of some certain local branches, for no organization is perfect in its entirety; but the Y. M. C. A. and its work on college campuses, supplemented by the counsel of men of Christian character was perhaps the greatest influence offered to turn me to the Christ who rules today, when the church had almost lost its grip.

"You take the conference at Milwaukee, for example; a lot of people went there and talked and talked and didn't do anything", but I venture to say the influence of Milwaukee will stay in the hearts and minds of the men and women who were there until their numbered days are few and their strength wanes.

"If those two thousand young people had spent the time and money going out in the way that the Lord Jesus commanded, preaching and teaching repentance to the individual"—yet our Lord Jesus Himself spent many an hour with His disciples, and in the garden alone, seeking inspiration and the strength of His Father. Yes, even unto forty days and nights in the wilderness seeking the will of the Master, and finding His way, before even starting out on His mission.

Pointing at Milwaukee also places a stamp of disapproval upon various student conferences, such as Lake Geneva and Eaglesmere; yet no one can spend a ten-day period at such a camp and not feel the omnipotent presence of that Great Spirit Ruler of the universe. Lake Geneva is the peak of my mountain top experiences, one which I would not trade for gold. It fills young men and women with a divine light and the spirit of Christ. His presence is felt in manifold ways, and those whose privilege it is to go there leave with an enlarged vision and kindlier heart and a fountain of reserve power which fully justifies such conferences.

Regenerate the hearts of men and women to solve the problems of war and race—yes, include under that all of the social ills in the human category, but remember that today we are living in an age of intellectual attainment, and until the mind of man is convinced his heart is unapproachable. As our program of education grows; as the child of man is taught that there is a reason for everything, and it is his privilege to seek that reason; as science places before us the infinite workings of a reasonable God, we must change our tactics—our plan of attack.

Our Pilgrim Fathers worshipped God. They built places of worship, and reached them by walking. Our great-grandfathers travelled to the same places of worship with wagons. Our fathers drove buggies and we have autos. Yes, we worship the same God at the same place. We have the same purpose in mind—the same destination in view when we start out, but we use a different method.

Turn to the source of social ills—an ill-informed or prejudiced mind; remove this prejudice by instilling into that

mind the Jesus Way of love, and your problem is solved.

Yes, this is the program of the Y. M. C. A. organizations on our college campuses today; and this is the purpose of our Eaglesmere and Lake Geneva and Milwaukee conferences.

Perhaps they have not always succeeded in the fullest measure to that which they were pledged, but neither has any other program fully succeeded. MEN'S HEARTS ARE ESSENTIALLY AS THEY WERE IN THE DAYS OF OUR MASTER. Why? We need a different method of striving for the same goal which men sought then. Give the Y. M. C. A. and their conference program a chance.

Yours in Christian love,

Elida, Ohio.

Gerald B. Stahly

AN APPRECIATION

The Christian Exponent,
Mr. Lester Hostetler, Editor,
Sugarcreek, Ohio.

Dear Mr. Hostetler:

I want to thank you for the opportunity of becoming acquainted with The Christian Exponent. It is an excellent paper in many ways, and is serving a valuable function among the Mennonite people. The opportunity for free expression, the frank discussions, and the tolerant attitude, have appealed to me in particular, in this paper. I am enclosing one dollar to pay for my subscription to the paper.

Very truly yours,

324 N. 5th St.

Arkansas City, Kansas.

K. R. Galle.

A CORRECTION

Through an unfortunate "mix-up" in the copy of my article in the Exponent of June 17, the paragraph in the first column of page 183, marked 2, was partly rendered meaningless, especially the last sentence of said paragraph, which should have read as follows: "And the Bible alone teaches that God is love, while the most conspicuous attribute ascribed to pagan deities is revenge. Thus, the attributes of infinity ascribed to the God of the Bible constitute the only reasonable conception of God."

Dalton, Ohio.

N. G. Fankhauser.

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Notes from Here and There

Twenty-eight young people were baptized and received into the Mennonite church at Berne, Indiana, on Sunday morning, June 26.

Rev. D. B. Raber of Aurora, Ohio, accompanied by his son, Roy, recently left for Harlan, Kentucky, to do evangelistic work among the mountaineers.

Commencement exercises of the Topeka (Indiana) Daily Vacation Bible School were given before a large audience, Sunday evening of July 3d. The school which was held in the Topeka Mennonite church had an enrollment of 116.

The annual Sunday school convention for the churches in the Volt-Lustre territory were held in the Mennonite Brethren church at Lustre, Montana, on July 1. The annual saengerfest was held on Sunday, July 3d. Four churches were represented in the song festival.

The Grace church, Pandora, Ohio, has been favored by having two musical organizations in their midst within the past month. They were the double quartet from Manchester College (Indiana), and the Berne Male Chorus of Berne, Indiana.

The biennial meeting of the General Conference of Old Mennonites will be held at Bellville, Pennsylvania, beginning on August 24. The Boards of Publication, Education, and Mission of the Conference will hold private and public meetings preceding this, beginning on August 18.

Another milestone was reached in the American Mennonite mission station at Dhamtari, India, on May 1, when the first Indian brother, Isabukhsh, was ordained to the ministry by Bishops Esch and Friesen. Brother Isabukhsh was raised in the Boys' Orphanage of the mission, acted as house father of the orphanage, and at present is employed in the English school as a clerk and as a teacher of the Bible classes of the middle department.

The American Friends' Service Committee has been sending out a number of young people on Peace Caravans during the summer vacation. The Misses Vivienne Musselman, Mary Hostetler, and Kathleen Lugibihl, all Bluffton College students, recently started on a tour through northwestern Ohio in the interest of world peace. Misses Musselman and Hostetler go as the speakers of the party and Miss Lugibihl as interviewer. They received their training for their work at Haverford College last month.

The annual meeting of the Central Conference of Mennonites will be held at Carlock, Illinois, September 1-4.

A. E. Kreider of Witmarsum Theological Seminary, Bluffton, Ohio, preached at the Mennonite church at Sterling, Illinois, on June 26.

The Alexanderwohl Mennonite church of Goessel, Kansas, were hosts to the West County District Sunday School Convention, Sunday, June 5th.

Rev. N. B. Grubb, pastor emeritus of the First Mennonite church, Philadelphia, preached at the morning service of the church on July 3d, the fifty-fifth anniversary of his ordination to the ministry.

Work on the buildings of the Medical Station of the General Conference Mennonite Mission at Champa, India, has been begun. Plans are being worked out for building the station in small units rather than one large hospital building as this seems to be the most practical plan.

Rev. H. P. Krehbiel of Newton, Kansas, who, with Mrs. Krehbiel, is in Europe, attended the De Algemeine Jongerdag, a meeting of Mennonites in Holland, May 21 and 22. During the discussion on non-resistance Rev. Krehbiel gave an account of the attitude of Mennonites toward military service during the World War.

Rev. S. M. Musselman, pastor of the First Mennonite church, Bluffton, Ohio, received the degree of Bachelor of Divinity at the recent commencement of the Reformed Episcopal Seminary at Philadelphia, Pa.

The seventh annual get-together meeting of the Iowa churches was held at the Pulaski Mennonite church on June 12. Mr. V. E. Swartzendruber, Rev. H. J. Schrag, Rev. W. W. Miller, and Rev. J. E. Kaufman were the principal speakers.

The Local Mennonite Evangelizing and Colonizing Board for Eastern Oregon, Eastern Washington, and Idaho (Old Mennonite) has recommended the district about Jerome, Idaho, as suitable for colonization. If six or more Mennonite families locate at the above or any other place recommended by the board, the board will assist in providing regular preaching services for the group.

Dr. J. E. Hartzler gave a very good sermon in the Bethel College church Sunday, June 5. On Monday evening he gave a discussion on his trip to Europe last summer in the Lehigh Mennonite church. Dr. and Mrs. Hartzler are on their way to California.

The All-Mennonite Convention will be held August 28-30 in Hillsboro, Kansas.

Dr. Thierstein of Bethel College is spending his vacation studying at Berkeley, California.

The Sunday school of the First Mennonite church of Hillsboro held their annual picnic Monday, June 6.

Miss Elizebeth Boehr, dean of women of Bluffton College, sailed from New York on July 2d for a two months' tour of Europe.

William Geiger, graduate of Bluffton College, who has been an instructor in Honolulu, Hawaii, for several years, has returned to his home at Pandora, Ohio.

Milton Vogt, a member of the Hesston College congregation, was ordained by the pastors of the congregation, D. H. Bender and T. M. Erb. Rev. Vogt is under appointment to India.

H. Frank Reist of Kenedy, Texas, and D. H. Bender of Hesston, Kansas, recently spent part of a week in the lower Mississippi Valley investigating the flood situation. They advise that Mennonites who desire to give aid should do so through the Louisiana State Reconstruction Commission.

At the annual commencement exercises of Harvard University held June 23d, Wilbur Bender and Stanley Lehman were given A. B. degrees with Magna Cum Laude, and Cum Laude, respectively. These men had taken their first years of college work at Goshen and Bluffton. Wilbur Bender is a brother to Professor Bender of Goshen College. Stanley Lehman is a brother to Bernice and Josephine Lehman, formerly of Nappanee, Indiana.

Plans are well under way to publish in the English language a book on the General Conference Mennonite Mission work in India. A committee in India is co-operating with furloughed missionaries to this end. The book is to be a memorial of the 25th anniversary of the starting in India of the first overseas work of the church. It will contain interesting historical matter and jottings, well written articles on the present work and results of the work, and upwards of 100 pictures. The aim of the committee is to make this an inspirational educational volume worthy of a place in every Mennonite home. It is planned that this memorial of the 25th anniversary shall be a record of the hand of God blessing and guiding the work these twenty-five years. The book shall probably be ready for the printers early in the New Year, 1928.

The
**CHRISTIAN
EXPONENT**
A Bi-weekly Christian Journal

Goshen College Library X

August 2, 1927

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The Editor's Chat

Dear Readers:

Vacation time is here. Many of you have already enjoyed your vacation; others are still looking forward to it. John Henry Jowett, the great English expositor, who preached for a number of years in the Fifth Avenue Presbyterian Church of New York City, used to plan his year's preaching during vacation. Vacations of the right kind will add new life and vigor to one's tasks.

The editor and his family were pleased to entertain in their home Mr. Vernon Culp of Akron, Mrs. Culp, and two children, Julia, and Eugene. The Culp family were formerly from Nappanee. During the past twelve years Mr. Culp has been teaching in the high school of Akron. I became acquainted with him a number of years ago at Goshen College, particularly in the chemical laboratory. Prof. J. M. Kurtz, now of Chicago, was then the head of the chemistry department. The friendships formed with teachers and fellow students are among the most permanent benefits which college life affords.

The Retreat will be held on the campus of Bluffton College, August 3 to 11. It affords a good opportunity for Mennonite young people to get together. Last year five branches of Mennonites were represented. It is in meetings of this kind that they come to know each other, understand each other, and love each other. This opportunity for forming the acquaintance of young people of many different communities is one of the values of the Retreat. One of the important features of the week will be the pageant which will be given on the evening of the last day. It will be given by the Retreaters. Preparation for it will be made in the evening after the regular program. Those who have attended the Retreats during the preceding two years have expressed great satisfaction with their experience there. This is the third one and will probably be the best one. It is designed for Christian workers, for people of high school and college age, for teachers, for all others who desire a week of study, of devotion, of wholesome fellowship. There will be courses in the Old Testament, New Testament, Mennonite History, Life Work Problems, India, Church Music, and Young People's Work. The expenses for registration, room and board are only \$10.00. Plan now to be there.

"The Story Beautiful" is the title of a pageant that is being given in one of our nearby cities. There are several hundred people, men, women and children participating. Several thousand people assembled at the park to see the story of Christ given out in the open. The dramatic and the artistic are needed to make life full and rich. And pageants which have in recent years become popular in many churches are no doubt serving a useful purpose if they are kept on a high plane. The Professor of dramatics at one of our large Ohio colleges recently remarked in a conversation that there are big possibilities in pageantry in the church but that it is also surrounded with many dangers. The chief danger is that the "show" rather than the story commands the center of interest and that those participating, unless properly directed, will strive more for dramatic effects than for the correct presentation of the life and spirit of the pageant. It would probably be well if some of the time now spent in Christian Endeavor meetings would be devoted to the artistic side of life, the learning of good music, and practice in dramatics. A program of good music or of dramatics almost invariably draws a crowd of people in most communities. The same cannot be said of the ordinary young people's meeting where young people are simply urged to talk, to express themselves. The difficulty is that they, too, frequently talk beyond their experiences, taking over the phrases and ideas of older ones and repeating them like a parrot.

The All-Mennonite Convention will be held at Hillsboro, Kansas, August 28 to 31. There are a great many Mennonites in the state of Kansas. And there are all kinds of them. Within a radius of twenty-five miles, if I am not in error, there are three Mennonite colleges Hesston College and Bible School, Taber College, and Bethel College, each serving a different branch of Mennonites. Kansas, we have been told by someone, is hot and windy and dusty. Otherwise, it ought to be an ideal place for the All-Mennonite Convention.

Most of you probably know that the Christian Exponent is backed financially by over one hundred guarantors. This is necessary for the reason that our publication is an unofficial publication and can therefore not claim the support of any one organization as the denominational papers have. We carry very little advertising and hence our source of

income is limited almost exclusively to subscriptions. Religious papers in these days have a good deal of difficulty in making ends meet. We hope in the course of time to have enough subscribers to make the Exponent self-supporting. The subscription list has grown materially in the past six months and it is our hope that this will continue. One of our guarantors has recently sent in his check with the following comment:

I would like to give you this information regarding this pledge of mine. On account of trying to give my children an education, it is not always easy to meet all my financial obligations, and when the time comes to pay we more or less regret our pledges and pay the money over rather reluctantly. I want to assure you that that is not the case this time, for I feel that the Christian Exponent is filling a place in the Mennonite church that is needed very much. I also feel that those who are at the head of it are making a sacrifice in order to give us the paper, so this little that we can do in this way is easy compared with the responsibility of the work, especially that of the editor.

This comment and others that have come in are heartening to the editor. The Exponent is not any one man's paper and its interests are not confined to any one group of men. It is an All-Mennonite paper. On its contributing staff are representatives of various branches of the church in many different states and foreign countries. We believe that the future of Mennonitism depends upon cooperation and understanding and that this can be brought about best by an unofficial publication that circulates among all the branches and reflects the interests of various groups. Let me repeat that it is not any one man's paper, but is open to the free expression of all interested in the religion of Jesus Christ and in the specific problems of our own denomination. This is your paper. If the cause for which it stands appeals to you, we invite you to help extend its usefulness. We want the names of your friends who might be interested in reading it. Send us a dozen or more names. By so doing you will do us a favor and probably your friends too.

The subscription price of the Exponent is \$2 per year, \$3 for two years. To all new subscribers we offer the following special rate: ONE DOLLAR FOR ONE YEAR. Send in your subscription now. If you are an old subscriber, kindly inspect the label on your

(Continued on page 240)

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The Christian Exponent is an unofficial journal seeking to promulgate the principles of Jesus, and to contribute something towards a united Mennonite Church. It is open to the free expression of responsible writers representing various points of view, each writer being responsible only for his own contribution.

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Some of these have not yet replied and changes may therefore be necessary.

EDITORIAL

BETTER AMERICANS

California, too, is afflicted by 100 per cent. Americanism. The "Better America Federation" of that state has for its purpose the suppression of radicals, mild liberals, and all others who do not agree with them. The president of this organization is now indicted for usury in connection with a company that issued illegally 1,000,000 shares of stock and defrauded several hundred thousand innocent investors. There are many patriots whose zeal to better America is exceeded only by their desire to better their bank accounts.

CHRISTIAN ENDEAVOR

The Christian Endeavor is a religious movement among young people and is of comparatively recent years. It was begun in the year 1881 by the late Rev. Francis E. Clark (who died in May) at the Williston Congregational Church in Portland, Maine, of which he was then pastor. It now has over 3,500,000 members, is sponsored by 80 denominations, and has societies in 60 different countries. At the recent meeting

in Cleveland 20,000 of them had gathered for the sessions in the public auditorium. Dr. Daniel A. Poling, pastor of the Marble Collegiate Church, New York, was reelected as president. Another decision of the delegates was to change the name of the organization from "United Society of Christian Endeavor" to "International Society of Christian Endeavor".

The "Epworth League", founded in 1889, is a similar movement among Methodist young people. It has a membership of 2,000,000. Its motto is "Look Up, Lift Up."

TIGHTENING THE SCREWS

Alfred E. Smith, Democrat, governor of New York, issued a proclamation setting aside July 18 to August 6, as public safety period, during which automobiles and their equipment will be inspected free by all garages and service stations, under an arrangement made by the state motor vehicle commissioner. Loose screws, it is said, are the cause of many accidents. Three weeks of screw tightening at the expense of the state, it is hoped, will materially reduce the list of automobile accidents.

MURDER IN NICARAGUA

American marines, ably assisted by five American bombing planes which used machine guns and dropped twenty-seven bombs, recently murdered 300 Nicaraguans. The number of wounded is not known. Most of the victims were soldiers, some were civilians, all of them were Liberals, not in sympathy with the Conservative government which is maintained in their country by an American police force. During the conflict only one American was killed and two were seriously wounded. To be sure, such skirmishes are legal, and the killing that results from them is, according to the law, not classed as murder. It is a hopeful sign that there is a growing sentiment that murder is murder, whether committed by individuals or by soldiers under the orders of the state.

OTHER PEOPLE'S SUPERSTITIONS

We enlightened Americans need not look too wise nor take too condescending an attitude at the mention of superstition among the heathen. There is plenty of superstition among ourselves. The following letter which has just reached our desk is an example:

The Flanders Chain of Good Luck

"This letter was sent to me to send to you. Do not break the chain. Copy this and send to four persons within twenty-four hours, to whom you wish good luck. This chain was started by an American officer in Flanders and should go around the world three times. Do not keep it or you will have bad luck. If you carry out these directions you will have good luck on the fourth day. It has been known by every one that these predictions have been fulfilled. Do not disregard this. Send the chain away and see what happens on the fourth day. Pass this and four other copies. Do not keep in the house."

"Good Luck."

Someone should collect an anthology of "Superstitions Most Surely Believed Among Us." It would contain many interesting items. The planting of potatoes and the setting of fence posts in the proper signs of the zodiac, the mysterious cracking of a window pane at the time of the death of a relative, the tapping on wood to prevent bad luck, spitting on the under side of a stone to relieve "side ache", the discomfort that the number thirteen gives, the stopping of blood and the healing of physical ills by the incantations of a pow-wow doctor—these and scores of others are believed among us—us enlightened folks who so pity the people of India and China because they are so superstitious. There are still hosts of Christians who are not quite convinced that at the center of the universe rules a spirit of love and of order and law.

To be sure many of these superstitions are harmless. A farmer who plants potatoes by the signs of the zodiac or sows wheat by the sign of the moon can make no great mistake if he also gives diligent heed to the preparation and fertility of the soil. One would dislike to see them all disappear. Our foibles and idiosyncrasies and superstitions help to keep life from becoming too prosaic and calculating. Let the chain letters go on!

MENNONITES IN CANADA

According to the *New Outlook*, organ of the United Church of Canada, a large number of Mennonites will soon migrate from Manitoba to the Peace River Valley. The report is as follows:

"Five thousand Manitoba Mennonite families, averaging five persons to a family, are shortly to be placed in one colony in the Peace River country. They will require an area approximately of 800,000 acres, and the settlers want homestead land. Advanced representatives of the party are now going through the Peace River country, making a careful survey of all available lands, and the first are expected to be on the move within a few weeks. These people are principally the younger members of Mennonite families which have been settled in Manitoba since 1874. They are unable to secure any homestead land in their own part of Canada, and as they have not the

funds to pay high prices for farm lands which are offered them to purchase, they have decided to start as their people did before them—on homestead land. Distance from the railway does not worry them and pioneer conditions do not give them any misgivings. They prefer to remain in Canada rather than follow so many of their countrymen who have left for Mexico and South America."

A glance at the map of Canada shows that the Peace River is in Western Canada, rising in the north central part of British Columbia, flowing east through the Rocky Mountains and then northeast through Athabasca. The valley is said to be very fertile.

SUPERSTITION AND SABBATH KEEPING

We have recently been told of a fishing village on the New England coast whose inhabitants scrupulously avoid fishing on Sunday. The reason is that they are afraid to do so. They have been taught that some ill fortune might befall them if they attempted a catch on the Lord's Day. This reminds us of the missionary who told the Indians whom he sought to evangelize, that if they worked in the field on Sunday that their corn would not grow. Taking this as a challenge, the Indians set apart a special test plot. They planted it on Sunday, hoed and cultivated it on Sunday. At harvest time it proved, to the dismay of the missionary, to be the best crop they ever had. Superstitious notions regarding the Sabbath make it a day of fear instead of a day of joy. It is possible, no doubt, to catch fish on Sunday and to grow corn. The important thing for the Christian to remember is that he cannot as a rule spend his time on Sunday catching fish without neglecting his duties as a fisher of men. And he cannot spend his time cultivating corn without neglecting the cultivation of the inner life. "Whatsoever a man soweth that shall he also reap" is a law that applies to all our Sabbath activities.

GIVING YOURSELF AN OVERHAULING

It is a good thing to see a competent doctor at least once per year for a physical examination and for such overhauling as may prove necessary. It frequently reveals weaknesses which can be corrected before they become serious. The spiritual man, too, needs overhauling. It is frequently said that health is the best that we have in life, which is not true unless spiritual health is also included. Does your inner life show tendencies which may prove to become fatal? Are you discouraged? Then you are also licked. A discouraged man is a defeated man. Have you a tendency to worry? Then you likely need an overhauling. It may be that your scale of value is out of balance, that you lay too great importance to the things which are secondary. A loss of health, a loss of position, or a financial reverse are in themselves not pri-

mary disasters. Is there a tendency in your life to be snobbish, religiously proud, scornful of those "not of us", and self-satisfied? These are serious symptoms. They reveal conditions which will, consciously or unconsciously, lead to spiritual decay. There is nothing greater in life than an unbroken companionship with the Great Physician. He not only furnishes the standard for the governing of life; He also furnishes the dynamic power by which that standard may be approached.

"I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." So wrote the beloved elder in the first century church to Gaius. **Even as thy soul prospereth.** There is a tendency in modern life to place the prosperity of physical above that of the soul.

HENRY FORD'S APOLOGY TO THE JEWS

"In the multitude of my activities it has been impossible for me to devote personal attention to their management or to keep informed as to their contents. It has, therefore, inevitably followed that the conduct and policies of these publications had to be delegated to men whom I placed in charge of them and upon whom I relied implicitly.

"To my great regret I have learned that Jews generally, and particularly those of this country, not only resent these publications as promoting anti-semitism, but regard me as their enemy. Trusted friends with whom I have conferred recently have assured me in all sincerity that in their opinion the character of the charges and insinuations made against the Jews both individually and collectively, contained in many of the articles which have been circulated periodically in the Dearborn Independent and have been reprinted in the pamphlets mentioned, justifies the righteous indignation entertained by Jews everywhere toward me, because of the mental anguish occasioned by the unprovoked reflections made upon them.

"This had led me to direct my personal attention to this subject, in order to ascertain the exact nature of these articles. As a result of this survey I confess that I am deeply mortified that this journal, which is intended to be constructive and not destructive, has been made the medium for resurrecting exploded factions, for giving currency to the so-called protocols of the wise men of Zion, which have been demonstrated, as I learn, to be gross forgeries, and for contending that the Jews have been engaged in a conspiracy to control the capital and the industries of the world, besides laying at their door many offenses against decency, public order and good morals.

"Had I appreciated even the general nature, to say nothing of the details of these utterances I would have forbidden their circulation without a moment's hesitation, because I am fully aware of the virtues of the Jewish people as a whole, of what they and their

ancestors have done for civilization and for mankind toward the development of commerce and industry, of their sobriety and diligence, their benevolence and their unselfish interest in the public welfare.

"Of course there are black sheep in every flock, as there are among men of all races, creeds, and nationalities who are at times evildoers. It is wrong, however, to judge a people by a few individuals, and I, therefore, join in condemning unreservedly all wholesale denunciations and attacks.

"Those who know me can bear witness that it is not my nature to inflict insult upon and to occasion pain to anybody and that it has been my effort to free myself from prejudice. Because of that I frankly confess that I have been greatly shocked as a result of my study and examination of the files of the Dearborn Independent and of the pamphlets entitled, 'The International Jew'.

"I deem it to be my duty as an honorable man to make amends for the wrong done to the Jews as fellow men and brothers by asking their forgiveness for the harm I have unintentionally committed, by retracting so far as lies within my power the offensive charges laid at their door by these publications and by giving them the unqualified assurance that henceforth they may look to me for friendship and good will."

Henry Ford's apology to the Jews has created a good deal of discussion. The editor of **Current History** wrote to several prominent men asking them to comment on Ford's maneuver. William Allen White, editor of the Emporia (Kansas) Gazette, and novelist, replied as follows:

"Henry Ford, according to his own story, allowed the Independent to abuse Jews unmercifully because of their race. He now seems to have concluded that the 'Independent' will not abuse the Jews unmercifully.

"A man with the tremendous responsibility that comes with an ownership of a paper like Ford's who would idly or carelessly or ignorantly use his power to pain and humiliate millions of his fellow-men has no qualities as an editor which his fellowmen are bound to respect. His change of opinion is unimportant. The fact that his changed opinion will relieve the Jews of a gad fly's sting does not render the gad fly more intelligent.

"Ford has one talent in his little bag of tricks. That talent is a certain knack of industrial organization. That idea has revolutionized the industrial world and has made a vast social change in America. His ideas and opinions in ethics, politics, and literature, are silly and insignificant. It is a sad commentary on humanity that Ford's great wealth has not revealed his ignorance, his mental sloth, and his incapacity to think.

"Man is always inclined to feel that greatness in one field of activity presumes greatness in all activities."

O Come, Let Us Worship

Elva Mae Schrock*

"As the opening strains of the voluntary, delicate as the first breath of morning wind across the grasses rose softly from the organ, a tired, plainly dressed woman looked up with shining eyes. She did not know what it was—she knew nothing of music by name—but she loved it so! It always seemed like a strong, wonderful hand, loosening all her worries and anxieties. She had longed for it so this particular morning that she had almost prayed for it. She—

"I saw Jennie Andrews downtown yesterday. She said she was getting better, but she really looks dreadfully. I think—"

Across the tired woman's face swept a look of consternation. Mrs. James Harvey had come in and was talking to a friend beside her; her penetrating whisper rasped across the exquisite chords with utter unconsciousness.

"You know Jim Andrews went west three years ago; nobody knew exactly what it was all about, they hushed things up; but now they say—"

A girl in the next pew lifted her head despairingly, revealing dark, troubled eyes. She had come in, trying to get help on her hard problem. She felt that, somehow, with people praying about her, she might reach something—someone—she was not sure what. Only—she did so need help! But PRAY—with that voice in her ears!

"I know. That's what I tell people. And I'm the last one in the world to make trouble. Don't quote me. I'm only telling what I heard."

A young man a couple of pews in front glanced back curiously. He had not cared about coming, but he could not very well get out of it when Dr. Kincad pinned him down and told him it was not fair not to give church a trial. But if that was what Christians called reverence!

The voluntary swept into the doxology and the congregation arose. The great tide of praise filled the church.

"Praise God from Whom all blessings flow," Mrs. James Harvey sang with the rest. If anyone had told her that she failed in worship she would have been hotly indignant. Did she not always "take part"?

I read this little story in the Youth's Companion some years ago. I've thought of it many times when sitting in a church service where the spirit of reverence apparently was not a part of the spirit of worship in that service. And I've sometimes thought of it—alas! too late, finding myself missing the real worship for which I came, and robbing others of the strength and help that the service should have given to them. Hardly a one of us but can feel ourselves in the place of one or the other, or of each in turn, of the people in this little story.

Why do so many Mennonite churches lack in an atmosphere of reverence? Instead of trying to seek an answer to this question perhaps it would be more to the point to ask and try to answer another. What can we do about it? How can we acquire this spirit of worship if it is not a part of our church services? Since true reverence is an atmosphere in a church one person alone cannot do it, although one person can do something to help, or can do a great deal to destroy it. What are some of the things that help us to truly worship?

In the first place every one should come in a spirit of worship. There should be quietness before the beginning of the service, we should feel, or be made to feel, that laughing and talking are out of place here. Many churches have found that worshipful music fifteen minutes before the opening of services is an aid in maintaining a spirit of quiet. Friendliness need not be sacrificed. A friendly smile and handshake will make people feel a generous welcome without taking their thoughts from the purpose of coming.

In the order of the service there should be as little confusion as possible. We cannot entirely eliminate, but certainly we can reduce to a minimum, the things that detract our minds. Would it not help to have the announcements made by means of a mimeographed bulletin? This is not always possible and where it is not announcements can be made as few and brief and concise as possible.

Could we not have more combined and continued teaching of reverence? The pastor, the Sunday school superintendent, the C. E. leaders, and the Sunday school teachers can all help in their own way. Lastly, and finally, each one of us can help by ourselves coming to the House of God to worship, and by refusing to have our minds drawn to other things.

The devotional services are for the express purpose of leading us to God, so perhaps they can do more in creating an atmosphere of worship than other parts of the service, be it in Sunday school, Christian Endeavor, or the regular church service. We must get rid of the mistaken notion that anyone can lead a devotional service; and we must use some other part of the service rather than the devotional to train speakers and leaders. It should be a service in which all are led to participate in some way. There should be something about the Scripture reading to command attention to it. Responsive readings, reading in unison, short devotional talks, and a cultivated reading voice on the part of the leader all have an important

* Teacher, Nappanee, Indiana.

place. Could not all people, old and young alike, be led to take part in the prayer? Should we not be trained to worship together in silent prayer? Let us, all of us who are called upon to lead in public prayer, make our prayers more real and vital, more definite, brief, and intimate. Let us ask God always only for what we really long, and let us forget our listeners in our longing for God.

Perhaps the most fruitful means of securing an atmosphere of worship is the songs we sing. Let us truly worship in our song services. Let us give the children a chance to love the fine old hymnals which for generations have called the people to worship.

Since music is a common medium of expression, and is universally appreciated, one of the surest ways to draw together in a fellowship of worship is in the songs we sing.

Again—one person cannot create an atmosphere of reverence, but one person can help, and if once enough persons in a congregation feel the need of more reverence they cooperate in creating an atmosphere conducive to it. The children catch the spirit, the “strangers within our gates” feel that in this church men meet God. Old and young alike, prosperous and discouraged, feel that here is a place to obtain real rest, courage, strength, and spiritual power.

The General Conference Mennonite Mission in India

Mrs. Mary Y. Burkhard

In December, 1926, was celebrated the semi-Jubilee, or twenty-fifth anniversary of the opening of the General Conference Mennonite Mission. Champa was opened by Rev. and Mrs. P. A. Penner, Janjgir, seven miles from Champa, by Rev. and Mrs. Kroeker.

In December, 1900, Dhamtari, of the American Mennonite Mission was one year old and had three missionaries. Rev. J. A. Ressler and two new people who had arrived in November. Dr. and Mrs. W. B. Page had been with Rev. Ressler in beginning the work but had to return home on account of the illness of Dr. Page.

About the middle of December, 1900, Rev. Ressler deemed these two new missionaries, namely, Jacob and Mary Burkhard, now wise enough and long enough in the country to make the trip alone to Raipur, 50 miles north, on the new, little narrow gauge railway by Goods train, to meet these two new couples coming to open the General Conference work and bring them to Dhamtari, for arrangements had been made to have them stay at Dhamtari till they should find a location. For ten months we had the pleasure of having these dear people with us. For five of the ten months we all ate at one table and thus shared new experiences in getting acquainted with India and getting the language. Of these seven, only two are any longer on the field, Bro. Penner and the writer. Two have been called to higher service, the Kroekers remained only one term and are now in Siberia and would like to get to America, and Rev. Ressler also had to go home on account of the illness of Mrs. Ressler.

Champa now has two congregations, a number of schools and out-stations, a large leper asylum, a hospital under construction, six resident missionaries and one on furlough.

Janjgir has a Girls' School, where girls from all the stations of the mission attend, a large congregation, a beautiful and commodious new church dedi-

cated during the 25th anniversary.

Mauhadei. Here live the ninety boys who are being trained for future leaders and workers. Bro. and Sister Thiessen need help in the large work of this station. A revival was held in Taldevri this year. Miss Burkhalter, who was then located at Mauhadei, spent several weeks in intensive work in this one village and great interest was manifested. A few were baptized, then the persecution began which even resulted in some beating and stoning. Quite a number would no doubt be ready to accept Christ were it not for the opposition and ostracism it would mean.

There are a number of schools in the district and a large field remains to be evangelized.

Korba. A good sized church and a large territory north to be occupied and evangelized. The Home Mission station of the Indian church is to the north of this field in a part more difficult of access. Prospects are that coal fields will be opened near Korba. This will mean opportunity and duty in evangelism.

Basna. The youngest station. The result of many Garhas or Weaver caste becoming Christians through the efforts of earlier missionaries at Mauhadei, over four hundred being baptized before a mission station was planned these four hundred being scattered in fifty villages. When it was found impossible to care for them from Mauhadei a mission station was opened.

Schools. The G. C. M. M. has primary schools and the middle schools at Mauhadei and Janjgir. These correspond about to eighth grade at home. There is no Industrial school as yet, so for Normal, Industrial, and other training, boys and girls are sent to neighboring mission schools. This year quite a number will again be sent to Dhamtari, some to Bible school, some to the new Normal school there, some to Anglo-vernacular and a few to vocational. Then there are some in training as nurses, some in other Normal schools and Industrial schools.

The Indian Church. The church has had a healthy growth. It has an annual conference in which the missionaries can vote but not hold office. It is probable that in the near future there will be ordinations to the ministry. The Indian Conference has its own Home

Mission Board and Home Mission Station. The work is supported by a portion of the two-pice per rupee dues that all the Christians are supposed to pay into the Lord's treasury.

Basna, via Raigarh, C. P., India.

Youth and the Changing Church

An Interview with Ralph F. Barton, by Granville Hicks

What is youth thinking and doing? To answer this question I planned a series of interviews with leaders of young people's movements, including movements which have no official church affiliation as well as those which are related to the church. The search for a spokesman for the church group led me immediately to the headquarters of the continuation committee of the Evanston Student Conference. Evanston, observers agree, came as close to a genuine expression of youth's thoughts as any conference of its size and scope that has ever been held in the country. Evanston, moreover, was not a flash in the pan. The conference appointed a continuation committee which has conducted two smaller conferences on special topics, and which has undertaken research on six definite subjects of importance.

It was obvious that the executive secretary of the continuation committee ought to be able to tell me not only what his movement was doing but also what students are thinking about the religious life of the present day. The man who is holding down that job, Ralph F. Barton, I had never met, but half a dozen older men, many of them experienced student workers, spoke of him with enthusiasm, and on their recommendation I wrote him, asking for an interview.

I found Barton in the committee's office, talking with one of the most successful student workers in Greater Boston, a man who had gone out of his way to seek the advice of this young fellow in his early twenties, this eager, blond, boyish young man, who smiled and laughed and talked with enthusiasm. I listened with interest while the two of them discussed student problems, and as I listened I began to appreciate the fitness of this Barton for his job.

The first question I posed, when the visitor had left, was, naturally: "What was the most significant thing at Evanston?"

"The demand for church unity," he answered without hesitating for a second. "That demand was not planted in the minds of the students by the conference; it was there before they came. They talked about unity all the time. Apparently they want it more than almost anything else."

"What are you doing about it now?"

"The first thing we're doing is trying to discover how widespread the demand is. We are proposing to reach 25,000 students with a questionnaire, asking how they feel about the desirability and practicability

of church union. If we can show that thousands of students want a united church, denominational boards can't deny that a will to unity exists."

"What else are you doing?"

"We have half a dozen committees at work, all engaged in significant projects. We had, as you know, a conference on foreign missions at Princeton, where missionaries and foreign students met face to face and offered and listened to frank criticism. We also had a conference at Earlham College on the student in industry, and we are trying to get students to spend their summers in factories and mines. In December we plan to have a conference at Ohio Wesleyan on international problems."

"Are you a revolt of youth?" I asked.

He grinned. "Not as I see it. I have no desire to draw an artificial line between young and old, and I have no wish to break with the institutions that exist. My whole aim, and I think the aim of most of us in this movement, is to work through existing institutions, changing them if possible to meet new needs. The whole discussion at Evanston centered in the question of what we could do through the church. As for older people, our aim has been to bring the older church leaders and the young people together. That is what we did at Princeton. Progressives are few enough anyway, without any one's introducing artificial barriers."

"Speaking of Evanston," I said, "how did you happen to attend the conference?"

"I'd always had conscientious scruples against conferences," he explained, "for I had always thought of them as talky-talky places, where resolutions were passed and nothing was done. I had decided that if I wanted to do anything I must do it in my own local situation, so I plugged away at the University of Missouri. (He calls it Missouri-eh.) We organized the Student Religious Council, which, so far as I know, is the only college organization in the country which has the official cooperation of Jews, Catholics, and Protestants. We try to coordinate the student religious activities. Five or six times a year we arrange for a simultaneous discussion by all the young people's groups of major problems such as war. We arrange for the various groups to exchange speakers, thus encouraging better group feeling. Sometimes one group puts on the whole program at the meeting of another group. During the year we have at least one

mass meeting, and two years ago a rabbi spoke in Knights of Columbus Hall, with all of the ministers in town on the platform. This year my successor, a better man than I, conducted for all the student workers and many members of the administration a retreat at which a spirit of cooperation and a unified program of action could be developed."

"I don't blame you," I commented, "for feeling that your work at Missouri was more important than any number of conferences. How did you happen to go to Evanston?"

"The posters said the conference would try to discover what students could do for and through the church and what the church could do for and through students. That emphasis on action half persuaded me. I wanted to see if they meant it. I found they did. And when they put me on the continuation committee and later asked me to give my full time to the work, I saw a real opportunity to extend the scope of the job I had already been doing."

"Do you think," I asked, "that large numbers of students are interested in the sort of thing you are trying to do?"

"Not at all. We, like all similar organizations, depend on a minority. Everywhere one finds among students an overwhelming indifference, not only toward the church but also toward all social problems and all challenges to serious thought."

"You think, then, that the indifference to the church is simply part of a general indifference?"

"You're just right. And I think there are two principal reasons for this indifference. First, there's the prosperity of America. Most students have everything they want, comfortable rooms, good-looking clothes, money to spend on dances, football games, and theaters. Lots of them have cars. Nobody has to study very much if he has any intelligence, and they go skimming through, having a beautiful time. How can you arouse people like that to any consciousness of the reality and vitality of basic problems? Their whole way of life is a grand conspiracy to help them forget that problems exist."

"In the second place, our educational system tends to suppress every attempt at original thinking. Most of our colleges are big machines for grinding out diplomas. Most of the students come for social prestige and a good time. Most of the teachers are afraid of ideas when they see them. The structure of modern education is against the man or woman who wants to think for himself. If he starts thinking he's likely not to get the required number of credits. If, on the other hand, he will carefully memorize what the professor says in his lectures and in his textbook, he can easily skim by. Today actual thought is a handicap in most colleges. The best we can do is to arouse a minority. And let me say that on practically every campus there is a thinking minority."

"You say that the majority of students are indifferent to religion. But out in your part of the

country don't most of them go to church?"

"Yes, because it's the thing to do. The social sanctions press toward church-going. Once those sanctions are loosened, however, these conventional young people are likely to find other things to do on Sunday."

"That's just what has happened here in the East," I remarked. "Moreover, of course, there are a good many serious and intelligent students who have left the church out of disgust and not out of indifference."

"I don't blame them much," he replied. "Some of these New York churches reek with aristocracy."

"But what can the church do to stir the indifferent student and to win back the serious student who has been alienated?"

"I think the church has got to face the problems of our day. That has been said lots of times, but that doesn't make it any the less true. The church's task is to develop a technique for keeping abreast of the times. Every institution is built around a need. It meets that need and then crystalizes. It doesn't go on to meet new needs. That is just as true of education and government as it is of the church. Now progressives, and especially young progressives, can constantly challenge the church by calling its attention to new deeds. That is why I want youth to be represented on church boards and in church activities. But youth must make good. Every submerged group wins recognition by its achievements and not by its requests. We've seen that worked out in the case of women and in the case of negroes. We are going to see the same thing in the case of youth. We are going to demonstrate our ability to help the church adjust itself to the social flux and learn to meet new needs."

"May I ask one more question? How would you compare East and West?"

"Well, out in the Bible Belt church-going is still very proper, and most religious thinking is perfectly conventional. In the East the religious organizations reach a much smaller proportion of the students, but there are some individuals who are doing very keen thinking. On the other hand—remember my experience is limited—I think that the student religious organizations are more successful in the West than in the East. They not only reach more students, but lots of them are doing more fundamental work. There are more men who can really talk to students, and there is much less denominational hokum than you might think. To my mind the West is a better field than the East."

When I left, Barton was already bending over his desk, engrossed in his work, a work which probably has greater difficulties than he dreams, but which he is facing with a courage, an intellectual honesty, and a consecration that will bring success if success is possible.

Beautiful England and Sunny France

Paul E. Whitmer

In the journey by railroad from Southampton to revise my conception of England. We made the run London, a distance of 84½ miles, I had occasion to in exactly one hour and forty-five minutes, or at an average speed of a little more than forty-eight miles per hour.

The cars seem small and low down and the locomotives also are small compared with our American cars and locomotives. But they nevertheless attain a high degree of efficiency and speed.

When we left London for Folkestone to embark to cross the English channel to Boulogne, France, the train again carried us rapidly and comfortably to our destination. The toy trains of England are not to be despised.

The train from Boulogne to Paris was also more efficient than I had been led to believe by reports from travelers in England.

It is true, too, that the trains in England and Europe in general are more efficient than they have been any time since the war. This may account for the low estimate that some recent travelers in Europe have placed on the European train service.

There is another respect in which I like the European railroad very well. Each coach is divided into about eight compartments which have seating space for eight passengers. This makes it possible to obtain a measure of segregation from the mass of the passengers. It is especially fine when a group of friends plan to travel together, they are assured of seats in the same compartment. It gives a fine home circle atmosphere to travel which adds greatly to its pleasure.

Charming Rural England

I was exceedingly surprised at the great beauty of England's rural districts. The country between Southampton and London, the country between Coventry, Kenilworth, Warwick, Stratford-on-Avon, Windsor, Maidenhead, Stoke Pages and London and the country between London and Folkestone is all exceeding beautiful. Among the elements of beauty are the very deep green leaves and grass. The leaves and grass are not only a dark green but they are also thicker than any that I had seen before coming to England. I saw several orchards of young fruit trees in southern England in which the leaves on the trees were so thick that the twigs seemed to have as many leaves on the under side of the branch as on top. The large amount of rain fall of course accounts for this. Then too, England has much cloudy weather which protects the leaves and grass from the scorching heat of a blazing sun for weeks at a time as often happens in America. Green England is fact and not fiction.

Hedge Fences

In southern England there are few fences but many hedges in their stead. Some of these hedges are well kept which gives a park-like effect to many rural fields. Even where the hedge rows are not well kept the thick leafy hedges with trees big and small filling in the corners and waste places produces a very pleasing effect. Furthermore there are a few varieties of flowers that are at their best in England just now—the Rhodadendra and the hawthorns are abundant and exceedingly beautiful. There are several shades and colors of these two which adds variety to beauty. Along the railroads there are thousands of Rhodadendra with blossoms that are so large and rich and fresh that they excite comment from many travelers.

Grassy Rivers and Lakes

The grassy rivers and lakes are exceedingly beautiful. The Thames in London is an ordinary large city river, muddy and ugly, but when you see the Thames between Maidenhead and Windsor it is surely beautiful. It winds its way through rich grassy meadows in wide-sweeping curves forming many a beautiful vista. This is also true of the Avon river between Kenilworth and Warwick Castle and in places between Warwick Castle and Stratford. The beauty of a grassy river and lake is not only imaginary. It is real. I always felt that Shakespeare and Wordsworth were a little too profuse in their expressions of appreciation of the beauty of these rivers and lakes in central and southern England. I now believe that they felt every sense of beauty to which they gave expression in their poems.

Versatile Guide

We are unusually fortunate in our guide, Mr. Augustus Booth—the grandson of the founder of the Salvation Army. Before the war he was a medical student at the University of Edinburg. Previous to that he had lived and studied in Germany and France. He speaks German and French fluently and seems to be as well acquainted with Paris as with London, its history, art and life. At the present time Mr. Booth is a professional writer. He never got back into the medical school to finish his course after being drafted into the English army. He is unusually genial and likeable. For this reason no doubt he was selected to guide a group of Americans through western Europe. He is not an adherent of the Salvation Army but he speaks in terms of great respect of his grandfather and his work. No better guide could be found for the countries of western Europe. I asked him to send me his next novel in which this American party figures prominently. He had a wicked smile on his

face as he said, "I am getting rich material all right."

Little Beauty in London

While rural England is exceedingly beautiful I can not say that London is a beautiful city. Of course there are beautiful parks and gardens in many parts of the city and certain streets are lined with stately mansions but on the whole London is ugly as big cities are apt to be. The artistic motive is given very little recognition except in a few places compared with the hundreds of buildings in which the utilitarian motive entirely dominates. The government buildings even did not impress me as beautiful. Many of them are old and built piece-meal through the centuries so that there are three or four types of architecture in successive parts or wings of the same building. Even though one or two sections of these buildings may in themselves be beautiful the total impression may be unpleasant. There is a drabness about the whole city that I did not expect.

English Traits

The people too that one sees on the streets do not look happy. There seems to be an expression of grim determination on their faces as they go about their routine tasks. This is no doubt partly due to a national bent in the English stock. The Englishman is something of a serious minded, doggedly determined man, to see things through to the bitter end if need be. It is proverbial that the Englishman lacks humor, is depressingly serious in a situation that an American would count funny and laughable. The bearing of the hale and enthusiastic American must offend the typical Englishman.

English Dress

The dress, too, of the English man and especially of the lower class English woman is much below that of the Americans. I took walks at night along the downtown streets both at Picadilly Square and the less aristocratic sections. Of course the wealthy aristocracy rides in large motor cars and carriages so that it is a bit difficult to get a good view of their appearance but I have the impression that as a whole you see distinctly less display of wealth in dress among the English aristocracy than you do among the upper classes in New York for instance. The middle and lower class Englishman is on the whole poorly dressed. The church audiences, particularly in London look very different from an American church audience. There is not nearly the color in dress and artificial complexions in an English church audience that one finds in an average American church audience. Does the Englishman lack taste in dress? Is he too poor to dress better? Or is he discouraged with his hard lot in life? All these reasons perhaps help to explain the difference in dress between the Englishman and the American.

English and Liquor

The English people bear a great burden in their

large consumption of liquor. There is less actual drunkenness than I expected but multitudes of men and even women have those typical moist flushed faces of habitual liquor drinkers. There are no drinking fountains anywhere in London. The public drinking house is the place where most Englishmen slake their thirst. Whole families go to the public drinking house together. Father and mother have generous glasses of liquor while the little tots are given about one-half or one-third of a glass of liquor to sip at. It is not unusual for a woman to crowd her way to the bar for her glass in a drinking house crowded with men. Young men and women out walking stop at a public house for their glass of liquor. The most crowded places in London are the public drinking houses. England still has a long way to go until she adopts prohibition as a national policy.

If You Drink Water

An American traveler in Europe is sure to encounter some difficulties. Among these, and by no means the least, is the matter of securing water to drink. There are no drinking fountains anywhere in England and France that we have thus far covered. Since the Europeans practically all drink wine and beer, no provision is made for the water drinkers. No fountains are found in parks and public buildings. Since drinking water is so little in demand the water of a European city is not filtered and kept sanitary. What water is to be gotten, except in mountainous countries where nature looks after the filtration, is not safe to use for drinking purposes. The water drinker can secure good, pure water in Europe generally only by buying bottled mineral water. In France a quart of bottled water costs all the way from four to five francs, in our money from sixteen to twenty cents. Then one is expected to tip the waiter or servant who brings it to you one or two francs. Because of this the average cost of a quart of water to a water drinking American is about twenty cents. Down here at Marseille in southern France where the weather is warm and bordering on hot, June 21, buying a sufficient quantity of water is a big item of expense.

Scarcity of Fruits

It is also difficult to secure fruits. In London and Paris fruits can be bought from street venders and there are also fruit stores but neither are as numerous as one would expect, judging from fruitselling in our American cities. Last night upon arriving here at Marseille I wished to secure a small quantity of fruit. This is a city of nearly a million people, second only to Paris in France. I walked all over the section near our hotel which is located in the heart of the city but I could not find an orange or banana anywhere. A few bakeries and one or two candy stores and literally dozens of drinking houses were open but no fruit could be found anywhere. Apparently wine and beer take the place not only of water but also of fruit in

Europe generally. Even at hotels fruits are seldom served. For dessert you may of course have your wine or beer, why bother with things so little in demand as fruit? If the editor of the Christian Exponent lived in Europe he would soon have to convert his orchards into vineyards or secure a more substantial salary for his editorial work.

French Menus

Many amusing incidents occur due to the fact that we cannot speak French. A few days ago in Paris one of my new friends whom I met a few weeks ago for the first time, invited me to take dinner with him at one of the better cafes in the heart of Paris. He told me that his daughter who is a professor in one of the well known women's colleges in America spends every second summer's vacation in Paris. She coached him on French menus so that he feels equal to the task of taking a friend out to a nice dinner. I was selected as the one to whom he would demonstrate his efficiency in deciphering French menu cards. We were ushered to our table by a dress suited waiter. Soon a young woman appeared to take our order. My friend adjusted his eye glasses and ordered what he thought was the French equivalent of tomato soup. The waiter brought us a light soup of some kind and a bottle of Heintz's tomato catsup. My friends next ordered sole but they brought us boiled pig's feet. Then he ordered a famous French salad but got a bottle of green olives. He was sure of the next article, French pastries but they brought us a strawberry tart. The final dish was to be a chocolate pudding but we each got a large cup of cocoa. My friend concluded a most enjoyable dinner by saying that it is high time that the waiters in French cafes learn to speak French, or at least understand it when it is spoken to them.

Sunny France

The term Sunny France is a designation that has long been associated with France. While we found northern France much more sunny than England we met with dazzling bright sunshine only after we had reached Lyon, more than three hundred miles southeast of Paris. Here at Marseille where I am now it is almost necessary for travelers to wear glasses with colored lenses. All along at railroad stations vendors were selling colored eye glasses. They made many sales too. Not only do we have a brightly shining sun but there is such a superabundance of light that objects are dazzlingly bright and shoot rays of light right into your eyes. In England I could easily read a newspaper on the streets at nine-thirty in the evening. Here at Marseille it was black dark at nine-thirty last night. There is no twilight apparently in this part of the country. Last night it became suddenly dark, it became suddenly light this morning. I am told by fellow travelers that it never becomes real dark in Edinburgh, Scotland, during the summer season. No street lights are needed there in summer. Newspapers can

be read in Edinburgh at ten-thirty without any artificial light. This is due to the fact that the six months' day at the north pole so brilliantly illuminates the northern sky that Scotland and even England benefits by it. The very reverse seems to be true on the equator accounting for no twilight and deep darkness during the night time.

Ruins

While in Paris we took a 225-mile auto bus ride over the battlefield. We went northeast from Paris to the point nearest Paris to which the Germans penetrated in September 1914. Then we went to Belleau Woods where died many American soldiers in an attack during the war. Our course took us through Chateau Thierry where we saw the charred remains of Quentin Roosevelt's airplane. Then we followed the Marne for some miles to the point where Foch made the first successful offensive which was the beginning of the end of the war. Here we turned to the northeast to Rheims where we had lunch. Then we followed the Hindenburg line westward to Sisson and the point where the armistice was signed. From here we passed through the ancient city of Cambronne where Joan of Arc was captured many centuries ago. Then we turned back to Paris. We inspected the trenches that remain from the war, the dugouts, the concrete underground chambers where the soldiers lived on the front and a four-mile tunnel through rocks in which hundreds of soldiers were kept during the weary months of the trench warfare.

The only thing of real significance and importance that remains is ruins and groves. Ruined forts and trenches and dugouts, ruined churches and cathedrals and acres of graves—that is the sad story of the war. But there is even a more ominous holdover from the war—the hate and spirit of revenge that rankles in the bosoms of the French towards the Germans and of the Germans towards the French. Everywhere one hears the French expression of regret that the English and Americans prevented Foch from going on to Berlin. In return I heard two Germans on the train yesterday say equally bitter things against the French and the hope that another opportunity will come to reverse the outcome of the late war. What of the future under such conditions? War and bloodshed and suffering and hate is looming on the horizon.

COMING EVENTS

The Third Annual Young People's Retreat on the Campus of Bluffton College, Bluffton, Ohio, August 3 to 11. Leaders: J. Quiring, A. E. Kreider, A. S. Rosenberger, A. J. Neuenschwander, W. B. Weaver, S. T. Moyer, Lester Hostetler, W. S. Shelly, S. M. Rosenberger, J. E. Amstutz, E. E. Troyer, Ed. G. Kaufman, Gerald Stahly, B. D. Smucker, Estelle Mosiman, and C. H. Sprunger.

The All-Mennonite Convention, at Hillsboro, Kansas, August 28 to 31.

A Worthy Cause

C. Henry Smith

(Prof. C. Henry Smith, Ph. D., is professor of History at Bluffton College, and the author of a number of books on Mennonite History. In the next issue of The Exponent will appear a review by Dr. Smith of a new book on the Mennonites, written by Dr. E. H. Correll, professor of Social Sciences at Goshen College. Editor)

There is perhaps no more promising sign of the future welfare of the Mennonite church than the growing interest among her own members in her history. I am continually receiving letters from students in college or other interested persons asking for material on Mennonites for masters and doctors degrees, and for light on certain phases of Mennonite doctrine and practice. This growing interest is not confined to America, but in Germany also and other countries of central Europe there is a renewed interest especially in the subject of Anabaptists and early Mennonites. Archives are being searched anew, and the results published as meager finances permit. Among the most recent undertakings is the editing and publishing of an important book written in the early days of the Reformation movement by the Anabaptist Pilgrim Marbeck. The book has been carefully edited by a famous scholar in Vienna, but the work of publication has been halted for lack of sufficient funds to complete the task.

This is a great undertaking and should receive the hearty support of all Mennonites interested in either their past or future. A task as heavy as this cannot be accomplished by a few; it needs the united effort of all the Mennonite forces. A little cooperation among all those interested will make its accomplishment possible. Cooperation in the field of history ought to be an easy matter among Mennonites for all have had a common history for the first three centuries of their existence. With one or two exceptions the various branches of the Mennonite church did not begin their separate existence until about the middle of the past century. Much has already been done toward the publishing of the Marbeck book. The following statement by Professor Harold S. Bender of Goshen College, who has been the chief sponsor of the work in America, describes clearly the present action as well as the future needs of the undertaking:

Pilgrim Marbeck was an able and devoted leader. When the teachings of the Brethren were attacked by Caspar Schwenckfeld, the brethren thought it desirable that someone reply to him giving a full statement of the doctrines as upheld and taught by the church. It will at once be seen how important such a work would be for our knowledge of the teachings of the church at the very beginning, since Menno Simons

was not a leader of the Swiss Mennonites at all, and since no other book of doctrine written by the Swiss Mennonites is known. Their teachings can be taken only from testimony at trials and elsewhere. Pilgrim Marbeck was asked by the ministering brethren of South Germany and Switzerland to write such a book of doctrine in reply to Schwenckfeld. This he did in the years 1544-46 in a book called "Verantwortung", or "Defense", a large book of over 1300 pages in manuscript. However, the book could not be published because of persecution and so has been preserved only in manuscript form. It was reproduced in a number of copies and apparently used by the brethren in Switzerland and South Germany as a statement of their doctrine.

Until recently the existence of this manuscript was known only to a very few scholars. Recently more copies have been discovered and Bro. Christian Hege, a leading Mennonite editor of Frankfort a. M., Germany, thought it so valuable that it should be copied, edited, and published with an introduction. There are very few men living who would be able to do this very difficult work. However, one old historian, who had done much work in Mennonite history though himself not a Mennonite, was very well fitted for this task. He was secured to copy, edit, and annotate this great work. With much patient labor, extending over a period of a year and a half he was able to accomplish this work. It has been ready to be printed for over a year. This work was done by Dr. Johann Loserth of Graz, Austria, now over eighty years of age, and it was done at a very low rate of recompense, a fifth or less of what similar work would have cost in America. The church owes much to Dr. Loserth for this work. Naturally Bro. Hege was not able to bear the cost of this work alone so he appealed to the Mennonites of Europe and America for assistance.

In addition to the cost of editorial work done by Dr. Loserth which amounts to about \$450, it was found that every publishing house that would undertake to print the work would require a bonus or subsidy in cash to do the printing since otherwise there would be a loss due to the probable small number of purchasers. The lowest amount required by any publishing house was approximately \$1,400. It will thus be seen that about \$1800 are needed.

The appeal for funds necessary to meet this cost has thus far been only partially successful and the completion of the work awaits more funds. Following is a report of funds raised to date.

(Continued in next issue)

THE SUNDAY SCHOOL LESSONS

By A. S. Rosenberger

August 7

DAVID SPARES SAUL

I Samuel 26:7-14; 17, 21.

So great did the envy and hatred of Saul for David finally become that the future great king of Israel was forced into exile. He spent a number of years in hiding in the hill country of Judea and moved about to various places as Saul made further attempts upon his life. For the second time, as recorded in this lesson, it now happened that Saul came into the hands of David and the hunted had the hunter at his mercy.

The presence of David in the wilderness of Ziph had been reported to Saul through the treachery of some Ziphites and the king with three thousand men came to search for the out-lawed David. The spies of David reported the presence of the king and David viewed his camp. Taking with him his nephew Abishai, David came to the king's camp at night and finding it unguarded and everyone asleep, had the fate of Saul entirely in his hands.

What a dramatic situation this was! Here at last was a chance for David to get revenge. One word to Abishai, who urged this procedure, and Saul would be no more. Saul had wronged David and now had come the latter's chance to pay Saul back. To have taken the life of Saul would have been entirely in keeping with the standards of that day. But here David, the Old Testament warrior, rises to the standards of a later day, and of the New Testament, and spares the life of the king.

David had certain reasons why he did not wish to kill Saul but even so we feel that he is anticipating the words of Jesus, who said, "Love your enemies, do good to them that hate you." How shall we explain this action of David's? What kept him from killing Saul? What attitude shall Christians take toward those who have wronged them? Why does Jesus ask us to take such an attitude?

David also returned good for evil. Saul would have killed him but David spared the life of his enemy. What is the strategy of returning good for evil? Will this kind of a program work? Has it ever really been tried out? Why should we not fight evil with evil?

One reason why David did not wish to have Saul killed was that as king, Saul was anointed of Jehovah. With one who had been set aside to such a task David did not wish to interfere. Another reason was that David wished to wait for Jehovah to remove Saul from the office of king and not to do this himself, since he was anointed to succeed him on the throne. This raises the question as to whether we can leave all punishment of wrong doing, and steps to secure better conditions, to God? Can we leave all vengeance to him? If we are to leave our enemies to Jehovah, how far is it right for us to seek restitution, or punishment for those who have wronged us?

Some of the blame for the peril of Saul rested upon Abner, his bodyguard, who had also fallen asleep. The taunts of David made him realize that he had fallen short of his trust. How much are we responsible today for the welfare of others? What degree of responsibility has a pastor for his people, a parent for the children, a teacher for the scholars, and an employer for the employees?

David's attitude toward Saul led the latter to see that he had been playing the fool. True this attitude lasted but for a moment but David had shown that he had only the best intent toward his ruler. We too have our better moments, let us guide our lives by them.

Help us, O God, to love our enemies and return good for evil.

August 14

DAVID BRINGS THE ARK TO JERUSALEM

Lesson Text: II Samuel 2:3,4; 5:1-3; 6:12-15.

The reign of David as king is divided into two unequal periods of seven years as king of Judah, and of thirty-three years as king over both Judah and Israel. After the death of Saul and Jonathan in battle with the Philistines at Gilboah, the unity of the tribes was somewhat broken up. David offered himself as king in Judah and reigned in Hebron for seven years. After that time he became king over all Israel when in a great national assembly at Hebron the northern tribes reminded him that they and he belonged to one common ancestry.

Soon after he became king, David with rare military genius succeeded in capturing Jerusalem from the Jebusites. This was a very important event in the history of Israel. The fortress of this ancient citadel had always been considered impregnable. David had been taunted that even the lame and blind could defend it against him. Yet he took the stronghold and made it his capital. Jerusalem's central location, its natural defence, its situation on neutral ground between Benjamin and Judah, and its ancient associations with the priest-king Melchizedek, made this the wisest selection possible as the capital of the reunited kingdom.

Having established the capital in Jerusalem, David was not satisfied till the Ark of the Covenant should rest there, and Jerusalem became also the religious center of the nation. This was accomplished, and the twenty-fourth psalm is considered as having been composed by David for the occasion when the Ark was brought into the city. The presence of the Ark made Jerusalem the Holy City.

David was determined that Jehovah was to be exalted in the nation over which he ruled. What would the Ark have to do with accomplishing this? What was its relation to Jehovah? David knew that above every consideration of his armed fortress, his armed men, and their weapons, that the safety of the nation lay in giving Jehovah the first place.

There is need today of "practicing the presence of God". Someone has said that we are a nation of "practical atheists". We affirm that there is a God and never have any shadow of a doubt of the existence of the Eternal Being. But then we go out and live as though there was no god. We are not creedal atheists, but practical atheists. There is something to this charge, we must all admit. Too many people are too nominal in living the Christian life, and in using every effort and striving in every way that His will be done, though they profess to be followers of the Most High. His Kingdom will come and His will be done only as men truly seek to carry out that will here upon earth. If there is a God, and there is, this means that His will should be supreme among men, and His purpose for the universe and human kind recognized. Do the following features of present day life show the influence of a real vital faith in God: our political, social, economic and international relationships? What does it mean in one's personal life when God is given the supreme place? How can we bring this sense of the presence and will of God in the active affairs of men?

The Ark was a symbol of the presence of God. What use do we make of symbols today in religion? Is there anything that would correspond to the Ark in our Christian worship of today? There is a proper place for symbolism. Our faith needs help. Our churches and altars make religion real to those who would be helpless without them and though God does not dwell in temples made with hands, the reverence of a people may gather about a hallowed symbol, and back of the symbol find God.

The earth is the Lord's . . . and they that dwell therein.

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

"WHAT IS INSPARATION?"

Editor The Christian Exponent:

This question by Bro. Fankhauser is certainly timely and important enough that he should receive an open and frank answer, all the more so because his motives are evidently worthy.

While I do not wish to hammer on the terms fundamentalist and modernist, because there are different kinds of each, I wish to say at the outset that I am a Scriptural fundamentalist, if you please.

While I do believe in a verbal inspiration, I would not make it a point of argument, because the Scriptures do not use the term. Not that the term is too strong, because Matt. 5:18 shows that Christ was not afraid to use even stronger terms, such as "jot" and "tittle". How could he have used stronger terms?

The brother intimates that he asks from the standpoint of a layman. I also prefer to take this standpoint, although I am a minister. A merely theological definition would do a layman little good, and perhaps nobody else. Again, to give the etymological definition would not decide the question, because all practically agree on the etymology of the word inspiration. The only really valuable definition will have to be a practical one, such as Jesus gives to the Jews in John 10:25, "The Scriptures cannot be broken." That is enough for me. While it is no technical definition, it gives the value and scope of it on the point of controversy. That is all we need for a practical solution of the problem. A reverential study of the Scriptures and true science will do the rest.

Just recently an astronomer learned to bow reverentially before the authority of the Scriptures when in his calculation of the past he found a whole day missing, for which he could not account by his calculation. When a Bible reader pointed him to the passage in Joshua, where the sun is said to have tarried almost a day to go down and in II Kings 20:11, the shadow of the sun went backward 10 degrees, he was overwhelmed in finding that there was his lost day for which his science could not account, but only establish the fact that it was missing.

Bro. Fankhauser asks some questions regarding such words as "day" and "firmament" in the creation story of the Bible. He also asserts that verbally the Bible certainly implies that the sky is a vault, etc. All good students of the Hebrew know today that the word "firmament" is not the exact translation of the original, but that "expanse" is the exact word, which leaves it entirely to science to decide whether it is a solid, a liquid, or a gas, etc. Furthermore, that the word "day", for the first three days at least, is not the identical day with ours, the Scriptures show plainly by telling that there was no sun shining during the first three days. The light evidently must have come from some other source, and who will say definitely how many hours that light was shining? All we know definitely about it is, that it was evening and it was morning each of these days, just as later when the sun was shining. No science has ever disproven this statement, that there was this periodic change of day and night. Now if the length of the first three days may not be identical with the length of the present days, and yet the word day is applied to them, what then is there in the word day itself to prove its length? Let science find out, if it can, how far the evenings and the mornings were apart at that time. Suppose the first three days were twice as long as they are now, what better word could we use even today to designate them?

I therefore believe with Dr. Wilson of Princeton that

no one today knows enough to assail successfully the trustworthiness of the Scriptures. And among theologians of today there is no better authority on this point than Dr. Wilson, who spent 30 years in special language and textual studies of the Old Testament, becoming conversant with 26 languages, including besides many modern languages, the ancient languages, Hebrew, Aramaic, Syriac, Babylonian, Ethiopic, Coptic, Egyptian, Phoenician, Persian, Armenian, Assyrian, etc.

In order to answer a single sentence of a destructive critic, Prof. Wilson read all the literature of the period under consideration in numerous languages, and collated thousands of citations from that literature in order to get at the basic facts, which when found showed that the critic was wrong.

(See the booklet, "Is Higher Criticism Scholarly?" by Robert Dick Wilson, Ph. D., D. D. Cloth 50c.)

Goessel, Kansas.

P. H. Richert

A CANADIAN VIEW OF THE MENNONITE MIGRATION TO SOUTH AMERICA

(Newspapers are notoriously inaccurate and prejudiced in their accounts. We pass on the following article which appeared as an editorial in the Toronto Globe. The Globe is apparently not anxious to see the Mennonites leave Canada. We have no corroboration of the statements made in this article and cannot vouch for the truth of them. Editor.)

Disastrous Experiments

Some years ago considerable interest was created throughout the Dominion by the decision of the Mennonite community in Saskatchewan to leave the Canadian West and seek another home in South America. Discontented with the prevailing conditions in Saskatchewan and allured by promises from Paraguay of opportunities there to establish themselves, about one thousand men, women and children, sold their land in Western Canada for \$7 an acre and the balance in land in their new home, and set out for South America. A dispatch from Rosthern, Saskatchewan, published yesterday states that the Mennonites are dissatisfied with the treatment they have received in their new home and discouraged with the hardships. The land they had purchased in trade is said to be a waterless wilderness, utterly unfit for farming, which the Mennonites long to leave again and return to Canada.

The experience of these people should serve as a very pertinent warning to others in the Dominion of Canada who may be giving heed to the spacious promises of agents of others countries, or whose eyes are temporarily blinded by the greenness of far-off fields. There are many persons within the confines of the Dominion today with some Utopian scheme to advocate, and for which they are ever anxious to seek converts and enlist disciples. If these schemes do not all demand that men and women should leave home and kindred and betake themselves into a far country, they at least demand an overturning of present conditions and the smashing of all constituted authority for their success. These people are generally the agents of "an indefinite shape called the Soviet," but they have very definite and defined aims in view. They point to Russia as the great exemplar of their doctrines, and so well do they love the conditions prevailing there under the benign rule of Sovietism that they are content to spend their days in other lands advocating its principles. Even the suggestion of presenting them with a one-way ticket meets with their indignant refusal.

The Mennonites who left the Canadian West for another country have evidently found that conditions in Canada were infinitely to be preferred to those they have found in South America. No doubt these same conditions that exist here could be vastly improved, and will be improved, but the quickest way to effect any stable improvement and lasting good will be by the tried and proved constitutional British methods, and never by the adoption of the hare-brained schemes of the apostles of Moscow.

Notes from Here and There

Rev. A. H. Leaman, formerly of the Home Mission, Chicago, conducted a series of evangelistic meetings at the Mennonite church, Orrville, Ohio, June 26 to July 3.

The Mennonite churches in the Buhler, Kansas, community including the Buhler Mennonite, Mennonite Brethren, Hebron and Hoffnungsau congregations, have started a series of open air meetings to be held every three weeks. The first meeting on July 3 was conducted by Rev. P. R. Lang and Rev. P. E. Franz.

Prof. B. D. Smucker of Bluffton, Col., who has been calling on young people of Central Illinois, reports that a number are interested in attending Bluffton College this fall.

The pastor and the Christian Endeavor Society of the First Mennonite church of Philadelphia are cooperating in a combined Vesper Service from seven to eight on the Sunday evenings of August.

In addition to the new members obtained by the First church, Philadelphia, during the visitation campaign, fourteen members have been added to the church since the first of the year.

Dr. and Mrs. H. E. Dester of Deer Creek, Oklahoma, and Miss Augusta Schmidt, are preparing to sail for India with Rev. and Mrs. Wiens in October.

Rev. H. J. Schrag who has been serving as pastor of the Wayland and Eicher churches in Iowa, resigned as pastor of the Wayland charge recently. Rev. Schrag will continue to serve as pastor of the Eicher church near Noble, Iowa.

Rev. John G. Hochstetler of White Sulphur Springs, Montana, delivered two sermons at the Mennonite church at Aberdeen, South Dakota, on June 18, 1927.

Rev. Wilkinson, a missionary on furlough, addressed the Sterling Avenue Mennonite Congregation in Kitchener, Ontario, on Sunday, July 10. Rev. Wilkinson works for the Sudan United Missions.

Thirty-four diplomas were issued Sunday evening, July 10, at a commencement service for teacher training graduates of the Mennonite Sunday School at Berne,

Indiana. Rev. Ralph Loose, pastor of the Evangelical church at Decatur, Indiana, gave the address of the evening on the subject, "Jesus and the Student."

Thirty-nine former Russian teachers are now attending school at Greta, Manitoba, in preparation to teaching in Canada. They are rapidly acquiring the English language, some having been able to pass the state examinations in one year. The majority spend two years in preparation.

On Sunday, July 17, the Mennonite churches of Noble, Donnellson, Pulaski, and Wayland, Iowa, held a Christian Endeavor convention at the Noble church. Rev. S. J. Goering was one of the principal speakers of the convention.

On June 26, Rev. E. Troyer and Rev. J. H. King of Carlock, Illinois, exchanged pulpits, Rev. Troyer preaching in the Carlock church and Rev. King at the East White Oak church.

Bishop C. E. Derstine of Kitchener, Ontario, Mennonite evangelist and editor of the Christian Monitor, was married to Miss Mary Kolb of Kitchener on July 5. Rev. and Mrs. Derstine are now on an extensive tour visiting churches from Virginia to Iowa.

On Sunday evening, July 10, the Bethel church, Fortuna, Missouri, was favored with an address by Mrs. Fred McKenzie who was formerly Miss Connie Kauffman. Mrs. McKenzie spoke on agricultural mission work in Smyrna.

The Zion church of Souderton, Pennsylvania, recently purchased a pipe organ and will install it in their building within the next two months.

The Bethel Retreat will be held at Bethel College, Newton, Kansas, August 18-27. Courses in Church History, Missions, Bible, and Teacher Training will be given. An open forum will also be conducted.

A campaign for \$50,000 to provide for an addition to Ropp Hall, the girls' dormitory of Bluffton College, has been launched. The addition together with the present hall will accommodate 110 girls. The new structure will also make possible the enlargement of the dining room to accommodate 300.

Rev. P. R. Schroeder, pastor of the Mennonite church of Berne, Indiana, is

attending the five weeks' summer session of the Winona Lake Theological school.

There are now eleven children being cared for in the Orphans' Home of the Mennonite Mission at Trenque Lauquen, Argentine. Vera Hallman is in charge of the home.

The Summer Bible School of the Prairie Street Mennonite congregation in Elkhart, Indiana was well attended this year. The enrollment of the school was seventy-six and the average attendance was seventy-one. Bishop J. K. Bixler had charge of the advanced work. S. M. Kanagy of the Home Mission in Chicago gave a number of lessons on Ephesians.

The Middle District Conference of the General Conference of Mennonites will be held at Pulaski, Iowa, August 21-24. The general theme for the conference is "The Church for Jesus Christ." Dr. S. K. Mosiman is to speak on Mennonite church work in Europe, Rev. S. T. Moyer will give a missionary address and Rev. S. M. Musselman will preach the conference sermon. Prof. J. Quiring will give a series of Bible study lessons.

The thirty-third annual Ohio Mennonite Sunday School Conference will be held at the Martin's Church near Orrville, Ohio, August 9-11.

R. R. Smucker, missionary on furlough from India, recently spent several weeks in Saskatchewan and Alberta, speaking in various churches on mission work.

Rev. W. S. Shelly who spent seven years as pastor of the Mennonite church at Carlock, Illinois, resigned his position to accept a call from the First Congregational Church at Carson City, Michigan. During his pastorate at Carlock, Mr. Shelly took an aggressive interest in the affairs of the community and was an outspoken advocate of the doctrine of peace. While casting his lot with a different group of Christian people, he is thereby not severing his interests in the Mennonite Church.

THE EDITOR'S CHAT

(Continued from page 226)

paper. If the date suggests that you are in arrears, then be assured that I am looking for a letter from you every day. Send in your renewals. We need the money!

Sincerely yours,

The Editor

The
**CHRISTIAN
EXPONENT**

Gothen College Library X

A Bi-weekly Christian Journal

August 16, 1927

EDITORIAL

DIVINE RIGHT AND CONSTITUTED AUTHORITY

A NEW BOOK ON THE MENNONITES

C. Henry Smith

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Granville Hicks

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The Editor's Chat

Dear Readers:

At this writing I am at Bluffton taking part in the Young People's Retreat. We are having a good time. This is the third Retreat, and it is the best, although the attendance is somewhat less than last year. The registration has not been officially reported. It probably stands above 75. They come from Pennsylvania, Ohio, Indiana, Illinois, and Virginia, and represent four or five different groups of Mennonites. There are none here from Canada, as heretofore, and none from Iowa. We are glad, however, that two former Retreaters from Iowa, Francis Eicher from Wayland, and Lloyd Krehbiel from Donnellson, are representing us at the Friends' Retreat, which is being held at Oskaloosa, Iowa. We in turn have two Friends with us, Mr. Harner and Miss Carroll. Their presence is appreciated. This is probably only the beginning of an exchange of delegates which should result in more cooperation with other groups of Christians. I noticed in the Friends' Intelligences that O. B. Gerig, who is the son of a bishop in the Old Mennonite church, is one of the leaders at the Friends' Retreat at Oskaloosa.

The campus of Bluffton College is a beautiful place for a Retreat. This year's daily program is better arranged than in previous years. The army of mosquitoes which kept up an incessant offensive by day and night, last year, has apparently been decimated and complaints have consequently been negligible. We are kept busy by the big pageant which is being put on. The pageant was written by a Mr. Miller from Findlay, who spent months in familiarizing himself with Mennonite history. In nine episodes, the history of the denomination is dramatized, an attempt having been made by the author to keep the speeches, costumes, and scenery faithful to history.

An All-Mennonite paper necessarily has to do with many different kinds of people. The editor receives letters representing a variety of opinions. The following from one of our missionaries was read with much interest.

East Cliff, Peitaiho, N. China,
July 14, 1927.

The Editor,
Christian Exponent,
Sugar Creek, Ohio.

My Dear Editor:

Some time before Christmas I began receiving the Christian Exponent, due to

the kindness of someone, I do not know who, but I certainly feel grateful towards that person. I had not read the Exponent before that, but I am very much interested in it and I appreciate it very much. If we go back to the station this fall I shall surely see to it that we get it at our station.

I certainly do think the Exponent is filling a real need. It seems to me that the different branches of the Mennonites must be brought together through such means. Then I think that the best way to suppress error and to find truth is to have everybody state his views and to have a clear understanding of what the other person thinks. I do not believe that error will be overcome by trying to silence those who have erroneous views. Moreover, we find frequently that after we understand the other person, his view may be more correct than our own. Hence, I believe a paper like this, that is an unofficial organ is just the thing we need.

Especially here in China, I think, we appreciate a paper like that, for it is so easy to lose contact with the thought life of the folks at home, but a paper like this helps us to get both sides of a question.

At present our little group of missionaries that is left here of the General Conference Mennonites is here at Peitaiho for the summer months, with the exception of Mr. Brown, who is still at the station, and Miss Neufeld, who is spending her summer in Tsingtao. Those of us here are the two Pannabecker families, Mr. and Mrs. Boehr and family and Misses Fast, and Sprunger and myself. This is a wonderful place for a summer resort and there are many other missionaries here, so that there is opportunity for fine fellowship. We are enjoying very fine prayer meetings.

It is very interesting to see the new note that is ringing through the messages now, and it seems to get hold of all of the missionaries more and more. There is a desire and the hope that we may be able to go back again before so very long and continue the work, but in a different way than before. More than one speaker has emphasized the fact that they believe that the reason that God called us out, and it seems that all, with but few exceptions, believe that it really was God's will that the missionaries should leave, was because He wanted to speak to us alone to fill us with new power from on high, as well as the Chinese, themselves. Then, too the Chinese would

thus be able to begin working independently, and our working together would be on a different basis than what it has been before. One speaker just recently said that she believed there would be two openings in particular open to the returning missionary. First, that of intercessory prayer, for the missionary on the spot can pray much more intelligently and effectively than the person thousands of miles away and second, that of personal work. A heart to heart talk has as a rule a much greater influence than a sermon.

Sincerely,

Marie J. Regier.

We are glad for the news that this brings of our co-workers in China. The editor rejoices to know that the Exponent is of service to those in the front line of battle.

A good deal of space in this issue is given to the Constitution and By-Laws of the proposed merger of two Mennonite Conferences—the Eastern Amish Mennonite and the Ohio Mennonite. Those interested in present-day Mennonitism will probably read the document with interest. No one can understand the recent history of this branch of the denomination unless he is well grounded in the rules and regulations of that conference and has pondered over the possible attitudes that people will take towards such rules and the possible reaction of those who are ordained not only to preach the Word but also to assist in the discipline of the flock. It is only recently that a prospective missionary to Europe, after all arrangements had been completed for the work and the financing of it, was turned down by this branch of Mennonites for the reason that his wife found the requirement on dress intolerable. The members of the mission board are not wholly to blame. It is a case where a custom has so fastened itself upon the thinking and feeling of a group that it has attained the sanctity of the Word itself.

Many are doubtless looking forward to attending the All-Mennonite Convention at Hillsboro, Kansas, August 28 to 30. The crowds will undoubtedly be large. We are assured that visitors will be well cared for. Every indication points toward a fine meeting.

Sincerely yours,

The Editor.

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Some of these have not yet replied and changes may therefore be necessary.

EDITORIAL

"THERE IS NO JUSTICE"

These are the words of Seramus A. Lengel, former chief of the Canton, Ohio, police department, one year after the murder of Don R. Mellet, whose editorials led to his murder for which five persons have been sent to the penitentiary. No doubt Lengel and Mellett would now agree that there is no justice in a city where the chief of police winks at crime and where those who point the finger at criminals are murdered. But the last year has brought a change in Canton, Ohio. There are six less inhabitants—one dead and five in the penitentiary. It may well be that when Canton rose in its wrath it went to the limit of the law in punishing the criminals. It might even be that technically the chief of police was not involved in the murder. But as the representative of the forces of law and order he failed to do his duty. Imprisonment for life may seem hard for a fifty-five-year-old man. But "the way of the transgressor is hard" and

those who fail to appreciate the significance of this pronouncement until it is too late have missed their opportunity.

OVERPRODUCTION OF DIAMONDS

Until a few years ago the De Beers company had a monopoly on diamond mining in South Africa. This company controlled production so as to keep the price high enough to allow for a profit. But new fields were opened and the company lost its monopoly. The result was an overproduction of diamonds and a glutted market. In order to keep the price from falling so low as to ruin the producers the government of South Africa proposed a bill which prohibited the opening of new mines. But this met with opposition on the part of the farmers who see no reason why they should not be allowed to open diamond mines on their farms. At least they want no law that would not permit them to pick up diamonds which they find on their own land. Here then is an interesting problem for the statesman. If too many diamonds are placed on the market all the producers will lose because the price will fall below cost of production. But if not all the mines are to be worked whose are to be closed? This reminds one of the coal situation in American mines or the cotton situation in the South. But in the case of diamonds there is another implication—"If diamonds become common enough to be vulgar, who will want them?"

WANTED: A PRESIDENT FOR A FUNDAMENTALIST UNIVERSITY

The new Bryan Memorial University which is in process of construction at Dayton, Tennessee, has been looking for a president. The position was offered to Dr. J. Gresham Machen of the Princeton Theological Seminary, but he feels that he cannot leave Princeton at this time because the seminary there is facing a crisis. That crisis has been referred to in these columns. It grew out of a struggle between two types of fundamentalists for the control of the institution. At the recent Presbyterian assembly Dr. Machen's group was defeated and consequently he feels that if the new plan for reorganization will be carried out, the seminary, "as it has been so long and so honorably known, will be dead." He thinks, therefore, that he must reopen the fight to save Princeton,

and cannot accept the new post. Apparently, Dr. Machen feels like the prophet of old who became discouraged because he was the only true follower of God left.

Life is a serious matter. Each one of us has his "charge to keep" and no other person can keep it for him. But when a Christian gets the idea that God's plan for the world depends solely or chiefly upon him it might be well to dispel that thought by reading God's message to Elijah when he felt that way. "I have left Me seven thousand in Israel, . . ." A double portion of Christian humility is not likely to lead a man to the conclusion that virtue and truth will die with him. One aged Presbyterian minister told me the trouble with Dr. Machen is that he never learned that man could not always have his own way. If this is a true characterization of the man then any university or seminary will be fortunate if it never gets two such men on its faculty.

DIVINE RIGHT AND "CONSTITUTED AUTHORITY"

The death of the king of Roumania together with the fact that the oldest son is not an acceptable successor is another evidence that monarchies as well as republics have their difficulties. The oldest son has demonstrated that he is unfit for the place so it goes to a six-year-old child—the younger son. Such an arrangement might promise well for the future in a country where respect or even reverence for the kingship is well established, but in Roumania this can hardly be said to be the case.

In the International Sunday school lessons at this time the succession in the leadership is an important issue. The sons of Eli made it necessary to call upon the son of "a certain man" who happened to have two wives, to be the next leader. As one reads the account it seemed to be taken for granted that the sons of Eli were unfit, and therefore it was proper and right to have Samuel to be the next leader. Is one to conclude from this that whenever the "constituted authority" becomes bad a change is due? If so, who is to make the change? It is this last question that causes division of opinion. The Christian who is possessed of the spirit of service is likely to feel that something must be done about it. He informs others of his attitude and is spread like a contagious disease till revolution is at hand. A Luther, a Calvin, a Menno Simons, a Knox, or a Wesley leads the people against the "constituted authority" which may or may not give up without a fight. When this "constituted authority" calls upon the people who are still loyal (possibly in some cases because of the corruption from which they profit) to support a skeptic pope, a voluptuous bishop, or a profane priest, simply because the pope, bishop, or priest is the "Lord's anointed", the fight is on. Who caused it? Was it the wicked leader representing "constituted authority" or the

prophet who proclaimed the new era of righteousness?

Samuel accepted his call as from God and seems to have had no trouble in getting the people to follow him but when his sons gave evidence that they had some things in common with the wicked sons of Eli the question of the succession was up again. Now Samuel seems to be against a change. Was it because he was human to see it from the angle of "me and my family"?

In discussing this problem with a dear old brother who is a minister he seemed to imply that rebellion was proper in Luther's time because the "constituted authorities" had so flagrantly violated God's commands that it was permissible to disobey them. This might seem like a solution for this difficult problem but who is to define "flagrantly"? If the powers that be are to have that prerogative there will seldom be revolution or change. Luther, Calvin, and Menno Simons would all have been on the wrong side. But if the people are to define the term they might not agree—hence divisions.

No leader is perfect, so if Luther insisted on a perfect pope he looked for too much. Catholics still hold him responsible for rending the seamless robe of Christ. On the other hand there are many Christians who feel that both Catholics and Protestants owe it to Luther and his followers that the church was lifted to a higher plane. For there was a Catholic Reformation after Luther demonstrated to the old leadership that corruption spells the doom of the old organization. What attitude ought we to take when leaders in church and state become corrupt? Pilate washed his hands—he tried to be neutral—but Scripture does not advise us to go and do likewise. Might it be that the Christian's duty is to discontinue evil even in high places?—J. C. M.

WHY DOES FOREIGN MISSIONARY WORK SUFFER?

During an address at the Northfield Foreign Missionary conference, Dr. Raymond Calkins upbraided wealthy Christians and Christian churches for their failure to contribute sufficient funds for the maintenance and advancement of the missionary program abroad. The *Springfield Republican* reports him as saying:

1. "I could understand it if the charter under which our church operates did not call for the universal extension of the Gospel. But it does. Every Christian knows that it does. Christ came not that some men, but all men should be saved.

2. "Or, again I could understand it if the churches wanted to do their duty, if they were burning with enthusiasm to do it, if they were heavy-hearted because they could not do it, yet were unable to, because they were so poor that they could not do it. America today is justly reputed to be the wealthiest nation on earth. And 90 per cent. of all this unparalleled

wealth is inside of our American Protestant churches.

3. "I could understand it if having the means one could not find the men and women to do the work. But there is not a mission board in our land today which is not obliged to turn down the applications; to defeat the ambition of those who desire to perform the sacrificial service because stay-at-home Christians will not out of their wealth send and support them. Any board has more candidates than it has dollars.

4. "I could understand it if those who have the money and would be glad to invest it in this great Christian enterprise, held back because they felt that the material that was available for this service was inferior material. Our churches have no reason to complain of the personality or capacity of those who represent them on the foreign field. Instead, they

have every reason to be proud of them.

5. "Or I could understand the failure of our rich churches to finance the mission boards if the world were closed against the missionary. That used to be the case. Now, there is not a corner of the world where the missionary is not free to go and proclaim the great tidings of peace.

6. "Again I could understand why our wealthy churches should not finance this work if it were resisted not by the governments or the ruling classes, but by the people to whom the missionaries go. On the contrary, there is not a people on the face of the earth which has any experience of the missionary and his work who does not want him and call him.

7. "I could understand why Christian capital is withheld from this great work, if it were shown that it was not needed."

A New Book on the Mennonites

C. Henry Smith

Das Schweizerische Täufer-Mennonitentum, Ein Socialscher Bericht, by Dr. E. H. Correll, J. C. B. Mohr (Paul Siebeck) Tübingen, Germany, 1925, pp. X, 145.

The book which appears under the above title, including a study not only of the Mennonites of Switzerland, but also of the Swiss exiles into the Palatinate and Alsace, though not to America, is not merely another history of the Swiss Mennonites, duplicating several other works written earlier. In two respects at least it is unique. First it is a sociological rather than a mere historical study, aiming to interpret and explain facts which the histories of this subject are satisfied in merely relating. One feels after reading this book that it has content; that it has meat as well as bones and sinew. It stresses especially fundamental and characteristic institutions of the Swiss Mennonites, and attempts to explain and interpret their religious customs, practices, and ideals. Unlike other writers who have studied the phenomena of Anabaptism from this angle, Dr. Correll does not trace the Swiss Anabaptist movement to an exclusive economic origin. It had nothing to do with the peasant revolts of that time. While the feudalistic survivals in the whole social order may have had some bearing on the course of the movement, yet so far as the Swiss were concerned their revolt from the Catholic and Reformed churches was primarily a religious one, with an attempt to carry out the program of the Sermon on the Mount as it applied to the whole of life.

The other distinctive feature of the book is that it fills the gaps left by other writers. Most of the historians of the Anabaptists end their study with the sixteenth century, seeming little interested in the movement after the dramatic episodes of the period of persecution have passed, and Anabaptism merges into Mennonitism which with a few exceptions represents the simple life of a rural people with few social

contacts with the outside world. The detailed treatment of the eighteenth century Mennonites in the Palatinate, especially, is of interest to American Mennonites; for it was from here that all the ancestors of the Pennsylvania Mennonites came to this country. The fact here brought out that the Palatines were continually subjected to the most humiliating limitations upon their religious and civil liberties all through the century clear up to the French Revolution may be a surprise to many. Like the Jews they were merely a tolerated people with no inherent civil rights, and were forced to pay a special tribute in the form of "Schutzgeld"; the Palatine counts tried to prevent their further spread with an edict that the maximum number of families must be limited to two hundred; marriage was made difficult; by the revival of an old law the "Ius Retractus" they were limited in their right to hold real estate; they were denied the right to live in cities, and to learn a trade; even the privilege of burying their dead in the public cemetery and with a public service was denied them. There is no doubt but that all these oppressive measures were a strong contributing factor to the continued emigration throughout the century.

The last part of the book is devoted to a study of the Swiss Mennonites and their descendants in other lands as model farmers. Here Dr. Correll claims for the Mennonites of Europe what we already know to be true of their brethren in America, namely that they are good farmers. This reputation often brought them invitations to settle upon devastated or virgin lands from noblemen and rulers, where they were offered special concessions and inducements including usually religious freedom and exemption from military ser-

vice. Such was the invitation extended in 1664 by the count of the Palatinate. Similar offers were made later by the rulers of Bavaria and Austria.

Among the progressive agricultural reforms introduced by the Mennonite farmers in the Palatinate in the latter part of the eighteenth century and early nineteenth were crop rotation, introduction of clover culture, use of fertilizers, improved stock breeding—all reforms which were being advocated at that time by Arthur Young and other progressive agriculturists in England. Such a man as David Moelling might indeed well be called the Arthur Young of the Palatinate.

As to the reasons for the unusual success reached by the Mennonite farmers Dr. Correll is not dogmatic, giving a number of possible reasons, among others chiefly the fact that the religious ideals of simplicity, honesty, and genuineness, which characterized their religious faith was also transferred to their economic efforts as well. Religion to them was to be lived out in every day life, and not merely a set of dogmas to be believed entirely separated from daily living. Some of the suggestions offered by other writers and cited here in passing are as interesting as they are far from the mark. One suggests that the sons of rich Mennonite farmers, not finding sufficient work on the home farm to keep them busy, served as hirelings on other farms in the distant communities, and thus by combining the experiences gained from a variety of

sources and communities they were able to adopt the best. The suggestion of one Medicus, a well known writer on agricultural subjects of an early day from the University of Heidelberg may possess a grain of truth. He accounts for the superiority of the Mennonite farmers by the sense of "social solidarity" which binds their communities together. The weak are helped by the strong. Citing another writer he relates the case of one man who failed through his own negligence, but was helped to his feet three successive times by his brethren.

Dr. Correll has written Mennonite history from a new angle. The Mennonites of both Europe and America furnish an extraordinarily rich field for sociological study. Outside of a few masters' and one doctor's thesis devoted to a small group, nothing has been done in the American field for the Mennonites. Some one should do for America what this book has done for Europe. This study, too, is a doctor's dissertation, and is characterized by the thoroughness usually found in treatises of this sort. The writer is a graduate of the University of Munich, and based most of his conclusions upon an original study of the sources in European archives. Much of the material has never been published before.

Dr. Correll is now professor of Social Sciences in Goshen College, where copies of his book can be secured.

"The Unintelligent Majority"

An Interview with Dorothy Richards, by Granville Hicks

We were seated in one of the living rooms in International House, and all about us was a busy, happy throng of students—negroes, Orientals, Europeans, South Americans, and plain, ordinary New Yorkers. There are few places in this country more interesting than International House, and I was tempted to sit and watch the various groups instead of tending to the business at hand. Miss Richards, who had an engagement for a little later that evening, summoned me back to my duty by saying, "I wish you would tell me a little more about what you are doing and what you want from me."

"The thing is this, Miss Richards," I said. "I have been interviewing young people and leaders of young people's movements in the hope of throwing some light on the interests and activities of our generation. I have interviewed representatives of half a dozen or more vigorous movements, and they have told me of the work they and their groups are doing. But none the less I have really received very little information about the great masses of young people. Practically every person I have seen has admitted that only an amazingly small portion of the college population was interested in the sort of thing he was doing. Many of them have used the phrase, 'the in-

telligent minority,' and they have said that it was only with the intelligent minority that they were concerned. Now that is all very well. In any age and any generation only a minority is really alert. But I do want to give some consideration to the college world as a whole. You, because of your own undergraduate experience and because of your connection with the Christian Association, have had unusual opportunities to meet and understand the students who are not acutely interested in peace, or in race, or in changing the church, or in reforming education, or in working with labor, or in doing any of the things which I have been discussing with the people I have interviewed. You belong, of course, to what we, perhaps snobbishly, get into the habit of calling the intelligent minority, but I want you to talk about the unintelligent majority."

"That is a large order," she answered. "Where shall I start?"

"With yourself."

"All right. I spent my childhood in the South and West, mostly the South. When I went to De Pauw University in Indiana, I was invited to join the fraternity of which my mother had been a member. I accepted as a matter of course. Then I became

interested in the Young Women's Christian Association."

"How?"

She smiled. "The summer after my sophomore year I went up to Lake Geneva, primarily because I wanted a good swim. I felt that it wasn't fair to ignore the meetings altogether, so I went to a few. I found that the things that had bored me in church interested me there. Then the people I most admired at Geneva seemed to have something I lacked. When I returned to college I was put on various committees because I had been to a summer conference, and I accepted partly because that was one way of bringing honor to my fraternity. Then one day I found that I had been elected president of the College Christian Association. Frankly, I was driven to my knees. I decided to try to find out what it was all about, to try living Christianity as an experiment. That sounds barren and intellectual, but there were certain emotional exercises going along too. Because of a childhood experience I had never really believed in God. At college I became interested in philosophy, eventually teaching it, and in studying philosophy I found that I couldn't explain the universe without Purpose. Then, finally, I came to identify this purpose with the God whom I was struggling to find because of my connection with the Christian Association. That's all of the story, except that I became interested in the district and national work of the Y. W., and last summer I was sent to the World Student Conference, and then was made national chairman of the College Christian Association. That, of course, tied me up very closely with the conference held this Christmas time in Milwaukee. Incidentally the Christian Association is, at the present time, not my sole interest, for I am doing case work down in the Bowery for the Charity Organization Society."

Miss Richards spoke briefly about her work, and then I said, "At college and also, I presume, at conferences you must have seen many specimens of the group I'm talking about."

"Just what do you mean?"

"I mean that the number of students who are seriously thinking about social problems or even about individual problems is comparatively insignificant. Most of the students come to college without any idea of what they want, and they leave without any real understanding of the world in which they live and without any definite desire to make the world better. Am I right?"

"I guess so. There certainly are a lot who aren't doing much thinking, but I've never seen anybody who wasn't dead keen on some subject or other. They seem pretty bad, but I don't think they're hopeless. In fact I think they're distinctly hopeful. They have certain good qualities. For instance, they usually want to be honest with themselves. They're not honest very often, for they have too many comfortable habits and easy prejudices that inhibit them from

honesty. But when we really know where to strike them, when we find some peg in their heads on which to hang questions, they rise like everything. Usually if they refuse to follow the logical implications of some ideal they hold, they know and admit it.

"I hate to keep saying 'they,' for I don't feel so very different. You said I belonged to the hopeful five per cent. You certainly wouldn't have said so if you'd known me in my sophomore year. And it's not altogether due to me that I've changed. If I'd been challenged before, I'd have responded before. If the unintelligent majority were challenged now, a lot of them would respond. If they met some one who took himself seriously and tried to live consistently in terms of Jesus' life, or in terms of a real conviction of any sort, they'd respond. If we had more people like that, we'd get results. Where the intelligent minority is really intelligent, and doesn't merely think it's intelligent, the unintelligent majority is neither so unintelligent nor so much of a majority."

"What are these students like?" I asked. "What are they interested in?"

"Why, they're interested primarily in themselves, and any outside interest has to knock them pretty hard. They drift into college because there's nothing else to do. I, for example, just accept college; my father and mother had both been to college, so I went. When a student gets to college he has to face adjustments. Usually it's the first time that he has been part of a strenuous group life. Naturally he becomes herd-minded—conforms. It's a way of self-defense. Then he wants to establish his self-respect by winning the respect of the group, and he turns to athletics and social activities, the things that bring recognition. He likes to be a hail-fellow-well-met, and pretends to scorn study. Usually, however, there's some professor who knocks him off his feet and makes him think, but he is afraid to discuss his new problems except with a very small congenial group, and when he's with his crowd he laughs at people who try to be serious and raise difficult questions. Then, by the end of his junior year, he has to face decisions, and he begins to think about what he's going to do, what kind of job he'll hold down, whether he'll get married or not. He's interested in people who have made their decisions. He's downright earnest by this time, and he doesn't try to kid himself. Deep in his heart he doesn't think he's much better than he is. And that very attitude of honesty is the most hopeful thing about him."

"You have said something in defense of our hypothetical average student," I commented, "but the case still seems pretty bad. You've as good as admitted that college doesn't touch these people very deeply."

"Yes," said Miss Richards with some heat, "and the fault isn't altogether with the students. These students come from communities that conform, and they go to colleges that conform. Uncritical conformity isn't stimulating. That's what's wrong with

so many colleges—they ought to shake students up, and they don't."

"But sometimes," I pointed out, "teachers want to arouse their students, and they just can't do it. How can you reach these people?"

"Some of them nobody could stir up—their I. Q. is too low. But even these aren't developed as far as they might be. We need professors who are possessed of their subject, who have personality and who have respect for the personalities of others. A real teacher is interested in the people before him, interested in developing them in terms of his subject. Self-development in terms of the subject taught—that is my idea of education. We need men who have real convictions as to what the students might become. But of course we can't have this until we have real freedom of thought, something that is lacking in most colleges today. And then we need faculty-student cooperation. I don't mean to put everything on the student—that is simply a reaction to the old system, an unwise reaction. Students and teachers should work together both inside and outside the classroom."

"What about other agencies? What about the church for example?"

"I don't know. I haven't been able to work out the place of the church in society. Roughly speaking,

the church is still in the same situation as the college, and the same revolution must take place. What I've been saying about personality means that I've found my experiment in Christianity successful. The methods and the attitude of Christ are the things that will wake people up, even the unintelligent majority. If the church really becomes the bearer of all these things, it will be a true leader, but, except in very few instances, it is something quite different at the present time.

It is up to us to find out how far people can change the church—how big a dent we can make. The church has given us ideas and institutions of great value, but much in the church today must be weeded out."

Miss Richards paused. "We have no business putting all the blame on the students. The community is to blame, the college is to blame, the church is to blame. And that means that, in so far as we fail to change these institutions, we are to blame. It is perfectly futile for the younger intelligentsia to rail or for the older people to look pained and shocked. Most of the so-called unintelligent majority are capable of better things, and it's up to us all to challenge them often and deeply, and then to have the kind of faith in them which makes them stretch to meet life at its best."

The Mediterranean and Palestine

Paul E. Whitmer

(This is one of a series of articles contributed by Dean Whitmer of Witmarsum Seminary, who is spending the summer in Europe and Palestine. Editor.)

At noon on June 21st our steamer, the S. S. "General Metzinger" left the port at Marseilles, France, for a cruise around the Mediterranean Sea.

The steamer is one of the larger ones that make regular trips on the Mediterranean. The passenger list is small. There are only about one hundred and fifty passengers. This steamer can accommodate at least three times that number, perhaps many more.

It is all the pleasanter to have a small passenger list. The lounges and lobbies are more than adequate to meet the needs of the passengers. The deck space is more than sufficient to provide for all the deck chairs and the promenaders at all times.

We are not crowded anywhere. There is only one sitting at meals and even then not more than two-thirds of the tables are in use. It is real luxury to travel by steamer when there is room enough and to spare.

Delightful Climate

The climate in Southern France and on the Mediterranean at this time of year is simply delightful. The air is balmy. The sky is clear. The sea is smooth. The sun shines brilliantly. There is so much sunlight that many passengers wear colored eye

glasses to shut out some of the excess light. I never saw such sunlight. It is dazzlingly bright. It makes the sea beautiful. The hills and mountains stand out boldly silhouetted against a clear sky. Northern climates have nothing like it. In the heat of midsummer so much sunshine may have its disadvantages, but to a traveler who has just recently come from cloudy and foggy England, where topcoats were necessary every day, it is most delightful. It is the source of a constant flow of genuine pleasure.

Travel as One Party

We are also fortunate in being a party of fellow travelers who found one another congenial from the first. We have been traveling companions now for a few weeks and find our fellowships growing into fast friendships that will be hard to sever when the time comes to break up our company.

Many things have been said both favorable and unfavorable about the traveling in escorted parties. We have found it an unbroken pleasure. I believe too we are getting more benefit aside from the social advantages by traveling in an escorted party. Some of our number have traveled extensively before this trip. Their experience is freely placed at the disposal of our whole company. Guidebooks, field glasses, steamer chairs, and other equipment are used as though they were common property. When anyone receives a let-

ter from home it is a source of joy to all of us. If any one of us is disappointed in not receiving the expected letter on time the rest sympathize with him. Sympathy, even if it is mock sympathy, is better than no sympathy at all.

See Mediterranean Islands

The first morning out from Marseilles upon appearing on deck we were greeted with an impressive sight. On our left was the bold, rocky coast of Corsica. The rocks seemed to spring right up out of the sea. They were so bold, so rugged, so impressive. In fair weather such rocks seem to assure the voyager of a friendly safety on their massive sides and tops, but in storm they must be objects of terror because they are the chief source of danger to travel on sea. Soon similar rocks greeted us on our right, equally tall and massive. These, we learned are the outposts of Sardinia. Hour after hour we watched these sentinels of land looming in the distance, approaching until they stood by our sides and then gradually fading away on the horizon to the northwest.

On the Atlantic the traveler sees nothing but water, water, all around him for days until it becomes almost monotonous, but on the Mediterranean there is variety, for land is sighted several times, for hours at a time.

Massive Coast of Sicily

On the second morning on the Mediterranean we again had a happy surprise. Before we were aware of it we came upon rocks jutting up out of the water to the height of nearly two thousand feet. Many of them were so near that we could see small objects on them very distinctly with our field glasses.

These were the forerunners of Sicily and the extreme southern part of Italy proper. On some of the small islands skirting Sicily, and the mainland of Italy, there were villages, evidently the homes of fishermen, many of whom we saw at work in their small sailboats. One of these boats was so near our steamer that we saw a man haul in a large fish a few feet in length.

We came near enough to the city of Messine that we could see it distinctly with the naked eye. The blocks and blocks of new buildings, erected since the awful earthquake which destroyed it a few years ago, were clearly seen.

See Volcano

We had a good look at Mount Stramboli, the only active volcano that we have seen so far. A cloud of smoke and steam hung over it in most imposing fashion. This, with the possible exception of the island of Crete, will be the last land we shall see until we see the African coast as we approach Alexandria in Egypt.

The Mediterranean Sea has thus far been exceedingly smooth, but I am told that it can be exceptionally rough and boistrous. The winter months have most of the storms on this sea. It is singular how

quickly it becomes dark after the sun sets. On the equator there is practically no twilight. Daylight and night follow one another quickly with sunrise and sunset. In polar latitudes day and night alternate at intervals of six months. In intermediate regions there are longer and shorter days, varying with the season of the year. Twilight, too, lengthens as one approaches the poles. Here in the Mediterranean night follows sunset in a surprisingly short time. In the morning, too, broad daylight bursts out of the night in a very short time. This seems so strange to one coming from the latitude of northern Ohio that it is difficult to realize that such widely different conditions can prevail on our small globe.

Palestine

It is nothing short of pathetic to attempt to write on Palestine in one article of two thousand words. To write at greater length, however, is unnecessary and undesirable. It is unnecessary because there is such a wealth of literature on Palestine, both in books and periodicals that one has at his service the works of master writers on all phases of the subject. It is undesirable to write at length because The Christian Exponent is not a journal for specialists, but is practical in its aim. With this apology for one brief article on a subject of such surpassing interest, I shall give a few impressions of my recent travel in the Holy Land.

Night Trains

We left Cairo, Egypt, in the evening for a night run into Palestine, a distance of about three hundred and fifty miles. The time required for this trip was fifteen hours. Two hours, however, were required at Kautara to cross the Suez Canal, to have our passports stamped and to pass customs. The rest of the time was required for the journey. No day trains are run between Cairo and Jerusalem. Some speculate that the reason for this is the fact that no sooner does the train leave the irrigated delta region than it plunges into the desert to emerge only upon reaching the regions a few miles south of Gaza. Modern Gaza is on the site of ancient Gaza. The country some miles south of Gaza is a bleak and barren desert. Here one sees almost no vegetation, just sand, sand, everywhere.

Upon reaching the neighborhood of Gaza vegetation became more abundant, but even there it looked (June 28) very much like some of our western states in the late summer after weeks of dry weather. The fields in the main looked bare. Here and there there was a green field, but the vegetation nowhere was thick on the ground. The wheat harvest was past. There were some melon patches with fine, ripe melons. The dates were ripe, also the plums. Countless herds of sheep and goats were roaming over the fields, picking at the brown grass and the little sprigs of green here and there. Each herd was in the care of a shepherd.

Returning Pilgrims

The thing that interested me most when the train stopped at Gaza, early in the morning, was the large crowd of people, mostly men, who met the trains. A wierd cry went up from the crowd as the train came to a standstill. The crowd surged forward and some men rushed into the coaches as though they were making a military attack. We learned from passengers that the excitement was due to the presence on the train of a number of returning pilgrims who had made a religious pilgrimage to Mecca. As a number of these pilgrims alighted from the train they were passionately embraced and repeatedly kissed by their fellow Mohammedans who rejoiced so greatly at the unusual religious benefits that these pilgrims were supposed to have brought with them from their journey to that spot so sacred to Mohammedans. While this was going on the wierd cry from the crowd continued until lost from hearing by the departing train. The same scene was enacted at Askalon, Lydda, and even Jerusalem itself. This occurs only once each year. We were fortunate to be on the very train that brought these returning pilgrims.

Mountains of Palestine

The land kept on improving somewhat as we moved northward to Lydda, where we left the main line of the railroad to continue our journey to Jerusalem. Upon turning away from the comparatively level coast plain to ascend the central highlands of Palestine we soon came upon mountains of such height and ruggedness that I was surprised in spite of the fact that I had paid some attention to the geography of Palestine and had read with some care Geo. Adam Smith's Historical Geography of the Holy Land. When one remembers that the Mount of Olives is 2700 feet above sea level, he need not be surprised that there are real mountains between the low coast plain and the central ridge—on which Jerusalem stands. If my memory is not in error the Mount of Olives is considerably higher than our Allegheny Mountains anywhere in Pennsylvania. Not only are these mountains high and rugged, but they are also dry and barren. At this time of year there are only a few small trees here and there that are green, and there are practically no shrubs and bushes and practically no grass anywhere except at the few springs and along the few water courses. This is partly due to the rocky nature of these mountains but more to the lack of moisture. The guides tell us that in the rainy season the lowlands and some of the mountains are covered with grass but not at this time of year.

Lack of Water

Water and the lack of it has always been a great problem in Judea. There are still great cisterns hewn out of solid limestone rock in Jerusalem, from which water is drawn by means of ropes tied to goat skin water bottles. Large numbers of women and girls come to these cisterns to fill their water pots, and

walk away with these heavy earthen waterpots on their heads. These waterpots are heavy earthenware and contain between two and three gallons each. The weight of the load must be considerable. In addition to this source of water supply there are two other sources from which Jerusalem gets water. From the south fifteen miles away large reservoirs and also from the north about the same distance away another series of reservoirs supply water to the city. This water supply has been provided by the English army upon the capture of Jerusalem by General Allenby. Since then Jerusalem has had a more adequate water supply than at any time in its whole history. Before the capture of Jerusalem, the English army brought water to Palestine by means of iron pipes from the Nile river, a few hundred miles away.

Sanitation in Jerusalem

In spite of a fairly adequate water supply Jerusalem is still suffering greatly from inadequate sanitation. There does not seem to be a comprehensive water nor sewerage system. Then, too, there are hundreds of the poorer people who have no idea as to cleanliness and the care of health. Some of the congested sections of the city are utterly buried in filth. The children are wreaking with dirt and fifth. The markets and bazaars are a wonder. Meats, bread, and other baked goods, fruits, vegetables, and other food supplies are exposed to dirt and flies in front of miserable little stores. There are, of course, better stores for the well-to-do and rich, but the great bulk of the population of Jerusalem buy their meats and groceries at the stores described above.

Sacred Places

What kind of a background does this furnish to our visit to the shrines and sacred places in the Holy City, made doubly sacred by the life, labors, and sacrificial death of our Lord? No one can walk through streets lined with misery, filth, and squalor from one sacred place to another without being struck with the far cry between the salvation which our Lord brought and the terrible bondage with which these poor people are bound. What is the reason for this? Lack of understanding and appreciation of Christ and His program for human redemption, must be the answer in the main. At Bethlehem are the sacred surroundings of our Lord's birth, and early adoration by the shepherds. Within the city of Jerusalem lies the temple area. There, too, one is shown the upper room, in which Christ ate the last supper with His disciples. The Garden of Gethsemane with ancient olive trees is still there. The site of the crucifixion and the burial of our Lord is there. There, too, Christ associated with His followers after His resurrection and finally took His departure from them in the ascension. And there also was the scene of the day of Pentecost, the power of the Spirit poured out on His followers and the conversion of multitudes to the Christ way of life.

Not only is the city of Jerusalem itself a place that is tremendous with associations that are pregnant with sacred memories of our Lord. There are other scenes near by that also remind us of our Lord. Twenty miles away is the Jordan river, where Jesus came to John's baptism. A few miles to the south of this lies the Dead Sea, that monument of death and death-dealing to plants and animals that may fall within its grasp. Some miles to the north lies Sychar, where Christ taught the poor woman the way of life. Seventy-five miles north of Jerusalem lies Nazareth, where Jesus spent most of the years of His natural life. Sixteen miles east of Nazareth brings us to the Sea of Galilee with its towns of Capernaum and Chorazin, where Jesus taught and labored to win men and women to the better way of life. Between Nazareth and the Sea of Galilee also lie the towns of Cana and Nain where Jesus worked wonders.

Christ a Stranger

In none of these places is there much to remind

one of Jesus, the Christ. Yes, there are churches standing over many of these sacred spots. There are traditions galore, many of which are so far fetched that they make the reverent searcher after the truth sick at heart. What shall we say about all this disharmony between the Christ and the present lack of appreciation of Him in the very places where He revealed Himself most completely? Our answer is furnished by Christ Himself when He said: They that would worship God, must worship Him in spirit and in truth, and not through legends, and traditions, and erecting shrines over the places made sacred by His personal presence and active labors.

To see the places where Christ lived and did His work can be a great inspiration to one. It can also give reality and definiteness to one's understanding of the times and labors of Christ. All this I believe I have gotten but to be on the very spots where Jesus lived and worked is not nearly as valuable as it is to love Him and walk with Him in faith believing.

Constitution, Rules and Discipline of a Proposed Merger

To Be Called, "The Ohio Mennonite and the Eastern Amish Mennonite Joint Conference."

(The following document constitutes the basis upon which two conferences of Old Mennonites are to be merged, the Eastern Amish Mennonite Conference with a constituency of 5187 and the Ohio Mennonite Conference with a constituency of 2106. The Eastern A. M. Conference has 11 bishops, 34 ministers and 15 deacons, representing 25 churches. The Ohio Conference has 6 bishops, 30 ministers, 11 deacons, and 24 churches. It will be noticed that only bishops, ministers and deacons are members of conference except in congregations where there are none in which case one layman per hundred members may become a member. The constitution and by-laws were adopted at a joint meeting of the conferences concerned, last May, and are now being submitted to the various congregations for approval.)

CONSTITUTION

ARTICLE I.—Name

This Conference shall be known as The Ohio Mennonite and Eastern A. M. Joint Conference.

ARTICLE II.—Object

The object of this Conference shall be to consider questions relative to the work of the church and to adopt such measures as shall advance the cause of Christ and promote the unity and welfare of the church.

ARTICLE III.—Membership

1. Bishops, ministers, and deacons of this district, officially received as such, shall be recognized as members of this Conference.

2. Where churches are not supplied with ministers, this Conference recommends that one delegate be sent to Conference for each 100 members or fraction thereof, who with a duly authorized letter of recommendation, shall be accorded membership privileges.

3. Each member shall be entitled to one vote.

4. Forty per cent. of the entire membership of conference, being assembled at any duly authorized session shall constitute a quorum to do business.

ARTICLE IV.—Officers

1. The officers of this Conference shall consist of a Moderator, Assistant Moderator, Secretary and Treasurer.

2. The term of office shall be for one year, or until their successors shall be elected.

3. The Executive Committee shall consist of the Moder-

ator, Assistant Moderator, Secretary, and two members elected by Conference, which committee shall include at least two bishops.

ARTICLE V.—Duties of Officers

1. The Moderator shall preside over the Conference when in session, and shall perform all duties specified or implied in this Constitution pertaining to his office.

2. The Assistant Moderator shall, in the absence of the Moderator, or by his appointment, act as Moderator.

3. The Secretary shall keep an accurate record of the proceedings of the Executive Committee. He shall make a report of the previous session of Conference and of such parts of the meetings of the Executive Committee as shall be of direct interest to Conference members.

4. The Treasurer shall solicit and receive funds from the several congregations of this conference and, by order of the Executive Committee, defray the expenses incident to the carrying on of conference work. This shall include the travelling expenses of ministers, officers, and committees acting under the direction of Conference. He shall keep a record of all moneys received and paid out by him and report the same at each Conference session.

5. The Executive Committee shall have the general supervision of Conference, and shall have the power to do such work between sessions as may be deemed advisable; subject to the ratification of the next Conference. They shall duly consider questions sent in and arrange for a place and program for Conference.

ARTICLE VI.—Committees

All committees shall be appointed by the Moderator with the approval of Conference, except the Executive Committee, and Committees on Arbitration, which shall be appointed by Conference.

ARTICLE VII.—Appeals to Conference

Conference shall be open to hear and consider appeals from congregations or individuals for assistance, counsel co-operation or arbitration, after the matter has been duly presented, provided reasonable efforts have been made to satisfactorily dispose of the matter in the congregation in which the question arose.

ARTICLE VIII.—Decisions

All decisions and resolutions made in accordance with this Constitution, and adopted by a majority of members present, shall have equal force with it.

ARTICLE IX.—Meetings

1. This Conference shall meet annually on the last Wednesday and Thursday of May, unless otherwise arranged for by the Executive Committee.

2. The Executive Committee shall have power to issue a call for a special session of Conference whenever in their mind circumstances warrant it.

3. The Executive Committee with members of Conference shall meet on the day preceding Conference session for the purpose of completing arrangements for Conference work.

ARTICLE X.—Suggestive Order of Procedure

1. Devotional. 2. Reading and Approval of Minutes. 3. Conference Sermon. 4. Testimonies. 5. Roll Call and receiving of new members. 6. Consideration of Questions. 7. Reports. 8. Appointment of Committees. 9. Miscellaneous business. 10. Election of Officers. 11. Adjournment.

RULES AND DISCIPLINE**ARTICLE I.—The Church**

We recognize the local church (or congregation) as a body of believers established and organized for the mutual edification of believers and the effectual promotion of the cause of Christ; that she is vested with authority to choose officials and regulate the observance of ordinances, and that it is her duty to exercise such discipline, as may be necessary to maintain the standards of faith and practice, in harmony with the Word of God as interpreted by this Conference. We recognize three offices or functions as belonging to a fully organized congregation.—1. Bishop. 2. Minister. 3. Deacon.

ARTICLE II.—Duties of the Ministry

1. Of the bishop. It is the duty of the bishop to have general oversight of the flock and, besides the ordinary work of the ministry, to baptize and receive into church fellowship, penitent believers, to perform marriage ceremonies and to officiate at communion services. He shall discipline receive, or excommunicate members, according to the spirit of the Word and the rules and regulations of this conference. He shall act with the counsel of the congregation on all matters on which Conference has taken no action.

2. Of the minister. It is the duty of the minister to preach the Word, to reprove, rebuke and exhort with all long-suffering and doctrine. He shall assist the bishop in general oversight of the church, striving to maintain order and unity in the same. He may perform marriage ceremonies, baptize and officiate at communion in case of emergency or by request or consent of the bishop.

3. Of the deacon. It is the duty of the deacon to receive alms and to distribute to the necessity of the poor, to bring about reconciliation, if possible, in case difficulties should exist between members, to assist bishops and ministers in their duties and to preach the Word when requested by, or in absence of the bishop and minister.

ARTICLE III.—Ordinations

1. Bishops shall be chosen from among the ministry (including deacons if deemed advisable). Congregations shall choose and ordain ministers and deacons from among their Brethren who are honest and of good report, full of faith and of the Holy Ghost.

2. Ordinations may be by lot or by vote with the consent of the congregation, however no one shall be taken into the lot or otherwise be ordained, who is not Scripturally qualified.

3. In case a bishop, minister or deacon is found to be

unsound in his teaching, disloyal to his ordination vows, or morally disqualified the Executive Committee in cooperation with the congregation or congregations with which he is affiliated, shall deal with the matter, make due efforts toward reconciliation, and should these efforts fail, they shall relieve him of his office.

ARTICLE IV.—Religious Activities

1. This Conference endorses the various departments of Christian activity of our church,—Missionary (both home and foreign), Educational and Publication, and urges the Brotherhood to give them their loyal support.

2. We urge our people to support any phase of Christian work which tends to build up believers in the faith and win the lost to Christ, such as Sunday Schools, Young People's Meetings, Bible Readings, Bible Schools Bible Schools, Bible Conferences, Sunday School Conferences, Colportage and Tract work, etc.

3. We encourage our congregations to launch out in aggressive local mission work, such as organizing Mission Sunday Schools and filling preaching appointments in needy places, with a view of establishing work permanently, no work to be undertaken without the consent of the ministry and of the local congregation.

4. No outside minister or Christian worker shall be called in to serve in any capacity without the consent of the home ministry.

5. We urge that all our members avail themselves of the various means of grace, that they neglect not the assembling of themselves together, that they faithfully observe the various ordinances of God's house, that they be diligent in prayer, in giving of their means, in visiting the sick in seeking to win the lost and in exhorting one another daily as they see the day approaching.

6. We urge that the family altar be established in every home and that the Word of God be faithfully taught to the oncoming generation and exemplified in daily life and practice.

ARTICLE V.—Duties Toward the Government

Members should honor, pray for, be subject and pay tribute to those who are in authority in state and nation. Should their mandates in any case conflict with the Word of God, as understood by the Church, "we should obey God rather than man."

ARTICLE VI.—Administration of Ordinances

1. Baptism. Since Spirit baptism is referred to in Scripture as an outpouring, water baptism, being a symbol, shall be administered by the same mode. It shall be administered only upon confession of faith, true repentance and evidence of spiritual life.

2. Communion. Communion shall be offered only to such as are in harmony in faith and practice with their home congregation and with this Conference, and shall be observed with sufficient frequency to keep before the mind, the significance of the suffering and death of our Lord.

3. Footwashing. This ordinance shall be observed at the time of, and in connection with the communion.

4. Devotional Covering. In accordance with I Cor. 11: 2-16; our Sisters are directed to wear a special devotional covering when praying or prophesying.

5. Salutation of the Holy Kiss. This should be observed as often as the spirit of love dictates, frequently enough to show that we recognize it as an ordinance.

6. Anointing with Oil. This shall be administered by the elders in the name of the Lord to those who call for it in faith.

7. Marriage. (a) Marriage is a divine institution and should be "only in the Lord." Christians should choose life companions from among those of like faith. It is unscriptural for a believer to marry an unbeliever. (b) Members

who are divorced and remarry, or are married to a divorced person, the former companion still living, are disqualified from church membership.

ARTICLE VII.—The Observing of Restrictions

1. Non-resistance. (a) As individual believers we should love, pray for and do good to our enemies, overcome evil with good, "follow peace with all men" and be inoffensive under all circumstances. (b) Since we belong to the Kingdom of Christ, we should observe both His teaching as also that of the apostles, hence we cannot aid or abet war in any form "for the weapons of our warfare are not carnal." (c) Members who become an active party in a lawsuit or allow themselves to become involved in a lawsuit when the same could have been avoided, shall be considered under church censure. (d) Members shall not take an active part in politics nor serve in any worldly office, the duties of which conflict with the teaching of the New Testament. (e) We hold it to be inconsistent for our members to serve as jurors.

2. Non-swearing of Oaths. Under the Gospel the oath is forbidden for any and all purposes hence members shall refrain from its use. When appearing before magistrates or in signing legal documents, they shall simply affirm.

3. Non-secrecy. Members shall not hold membership in secret societies, labor unions or in any body where organized secrecy is a fundamental element, or where the principles of the Gospel are violated.

4. Life Insurance. Life insurance makes merchandise of human life and substitutes trust in man for trust in God. For these reasons members shall refrain from taking out life insurance policies.

5. Non-conformity to the World.—

(a) In Conversation. Members shall refrain from profane, vulgar or foolish talking.

(b) In Business. Members are requested to hold themselves aloof from any business that is questionable or that would cripple them in their Christian service or that would be the means of leading them or their families into evil associations or unscriptural practices.

c. In Social Activities. We warn our members from indulging in any form of entertainment or amusement that is inconsistent with our faith and practice, or is a direct violation of Scripture, such as the intermingling of sexes at bathing beaches or swimming pools, moving picture shows, theaters, Sunday ball games, regularly organized contesting ball teams, dancing, card playing and such like.

(d) In attire.—

(1) The minister shall be an example of simplicity to the flock. He shall faithfully teach against the wearing of gold, pearls or costly array and immodesty in general. He shall wear the regulation coat and encourage the same among the Brethren.

(2) We urge our Brethren to support the ministry in maintaining the Gospel standard of simplicity in attire, by refraining from the wearing of gold and jewelry for ornamentation, and from such forms of clothing as are inconsistent with the principle of non-conformity to the world.

(3) The Sisters' dress shall be modest, plain, serviceable, and consistent with the Word of God. They shall refrain from making a display of, or bobbing the hair. They shall wear the plain bonnet or for winter use a headdress (without ornamentation) that may be consistently worn with the devotional covering, having a shape or form that cannot be mistaken for a hat.

(e) In the use of tobacco. The use of tobacco in any form is not only a filthy habit but its use is physically injurious and Scripturally inconsistent. We request that our members or applicants for baptism who are addicted to its use, to do all in their power, by the grace of God, to overcome the habit.

(f) In general extravagance. The building of costly houses and equipping them with fancy and expensive furnishings, the purchase of high-priced musical instruments and automobiles as well as all other forms of extravagance should be discouraged by example and precept.

ARTICLE VIII.—Offences

1. When grievances arise between Brethren they shall observe our Savior's teaching in Matt. 5:23,24 and 18:15,16.

2. Members guilty of spreading evil reports, or wilfully exaggerating the failings of others, make themselves liable to church censure.

3. If a member commits a wrong against a person who is not a member, he shall be dealt with (upon sufficient evidence) as a transgressor.

4. The rule prescribed in I Tim. 5:19, which requires that no accusation shall be preferred against a bishop without the testimony of two or three witnesses shall be duly observed.

5. If a congregation is unable to settle its own difficulties, a committee may be called in to adjust matters. In case the congregation fails to call such committee, the Executive Committee shall take such steps as may be necessary to adjust the matter. After a thorough investigation the committee shall make a report to the congregation. In case the congregation fails to accept the decision of the committee, it shall report to the Conference.

ARTICLE IX.—Membership

1. Membership Certificates. Members changing from one congregation to another shall, upon application, receive letters giving their exact standing.

2. Receiving members from other denominations. Persons who have been baptized upon confession of faith and give evidence of spiritual life and confess that they are in accord with us in faith and practice, and who promise to accept our Rules and Discipline, may be received by letter or confession.

3. Forfeiture of Membership. Members forfeit their connection with the church

(a) By willful disobedience to God and the church. (b) By committing flagrant transgressions such as drunkenness, fornication, theft, etc. (c) By failing to commune in the home congregation for three consecutive times (except for justifiable reasons). No member shall be excommunicated without first making prayerful effort to bring him to repentance and amendment of life.

4. In case any member supports an excommunicated member in his wrongdoing, he places himself under church censure.

5. Ministers moving from one congregation to another shall do so in consultation with the bishop or bishops having charge of congregations involved and the consent of both the congregation he is leaving and the one in which he expects to locate. He shall also be granted a letter by his congregation, showing his standing. In case a minister move out of the Conference district, he shall, upon request, be granted a ministerial letter by Conference. Ministers moving into this Conference district, are required to bring credentials of good standing before they are eligible for Conference membership.

ARTICLE X.—Meetings

Inquiry or counsel meetings shall be held prior to communion services to ascertain the standing of each member. Should difficulties exist, efforts shall be made to rectify matters before communion. Members absent from counsel meeting, shall be interviewed to determine their right to commune.

ARTICLE XI.—Preparatory Services

We advise that preparatory meetings be held immediately before the communion in order to prepare the hearts of the members for the solemn occasion.

ARTICLE XII.—Unity and Loyalty

1. Conference shall endeavor to lead and unify local congregations in upholding such rules and discipline as may tend to promote the spiritual welfare of the entire membership, and as may be necessary to restrain, upon Gospel principles, the great modern tendency to worldliness.

2. Conference shall have power to make such rules and regulations as may be necessary to carry the foregoing articles into effect.

3. It is earnestly requested that all our congregations faithfully uphold and maintain the doctrines, practices, and rules of order herein specified or implied. Should any congregation fail to do so, it shall be the duty of Conference to correct such violations.

4. Each member of our congregations shall be supplied with a printed copy of this document and with a copy of the

proceedings of each Conference session, and ministers in charge shall explain the same to their various congregations.

ARTICLE XIII.—Trustees

Each congregation shall have at least three trustees whose duty it shall be to oversee and take care of all church property, graveyards, etc.

ARTICLE XIV.—Amendments and Interpretation

a. This Constitution, Rules and Discipline may be altered or amended by the unanimous vote of Conference members present at any duly authorized session, or by a majority vote of all Conference members, provided that a notice of the proposed change shall be mailed to each member at least thirty days before Conference convenes.

b. Should questions of interpretation arise regarding any item in this Constitution, Rules and Discipline, Conference shall be the final arbiter and court of appeal.

PROGRAM FOR THE ALL-MENNONITE CONVENTION

To Be Held in Hillsboro, Kansas, August 28-30

Sunday, August 28, 2:30 P. M.

(Opening Session)

Subject: Missions (India)

1. Devotional services.
2. Opening Address by Chairman—Dr. J. W. Kliever.
3. What Does the Hindu of Today Think?—Rev. S. T. Moyer.
4. Significant Challenges That Come to Us from India (German language)—Rev. J. H. Pankratz.

Sunday Evening, 7:30 P. M.

Subject: Missions (China)

1. Devotional Services.
2. A Woman's Life in China—Miss Elizabeth Goertz.
3. The Present Unrest in China and Its Bearing on Future Mission Work (German language)—Rev. J. S. Dick.

Monday, August 29, 9:30 A. M.

Subject: Relief.

1. Devotional services.
2. Reports of Relief Work Done:
 - a) By two returned relief workers:—A. J. Miller.
 - C. E. Krehbiel.
 - b) By one who received relief—Rev. B. B. Janz.
3. Making Organized United Relief Work One of the Permanent Activities of Mennonites—Maxwell H. Kratz.
4. Discussion.

Monday Afternoon, 2:30 P. M.

Subject: Faith and Order

1. Devotional services.
2. A series of short addresses by representatives of different branches of Mennonites, stating in a clear, frank, and non-controversial manner, a) the cause and motive for the rise and organization of his branch of the Mennonites; b) some interesting facts in their history and growth; c) the principal tenets they hold; d) the church policy they follow. No re-

flection is to be cast upon any other Mennonite group. This is not to be a defense of any one group as opposed to another but simply a straight-forward statement of fact for the purpose of better acquaintance one with another.

T. H. Brenneman, representing the Mennonite Brethren in Christ.

Rev. Allan Yoder, representing the Central Illinois Conference.

Prof. H. W. Lohrenz, representing the Mennonite Brethren.

Prof. D. H. Bender, representing the Old Mennonite Conference.

Prof. J. F. Moyer, representing the General Conference.

3. Discussion.

Monday Evening, 7:30 P. M.

1. Devotional services.
2. Illustrated Lecture, Russian Relief—D. R. Hoepfner.
3. Peace lecture, giving some constructive suggestions for an effective workable program of peace education by Mennonites—O. B. Gerig.

Tuesday, August 30, 9:30 A. M.

Subject: Education.

1. Devotional services.
2. The Problem of Religious Education among Children of Mennonites.—Prof. P. C. Hiebert.
3. Enlisting and Training Our Young People for Christian Service in the Church—Rev. I. R. Detweiler.
4. The Future of Higher Education among Mennonites—Dr. S. K. Mosiman.
5. Discussion and Business.

Tuesday Afternoon, 2:30 P. M.

Young People's Program

1. Devotional services.
2. What Are the Most Valuable Mennonite Characteristics Which We Should Emphasize Today and

How Can We Best Retain Them?—Rev. P. R. Lange.

3. What Demands Does Jesus Make Upon and What Opportunities Does He Offer to Mennonite Young People of Today?—Rev. A. S. Rosenberger.

4. What Relation Should We as Young People Assume to the Great World Questions of Today?—Gerald Stahly.

5. What Preparations of Attitude and Mind Do Young People Need in Order to Meet Effectively the Challenge of the World in Which They Live?—Henry Burkhardt.

6. Discussion and Business.

Tuesday Evening, 7:30 P. M.

1. Devotional services.
2. Impressions of and Visions for the All-Mennonite Convention by a number of visitors at the convention.
3. Closing Address—Rev. Lester Hostetler.

The singing at the convention will be in charge of Prof. H. S. Foth, Tabor College, and Prof. A. D. Schmutz, Bethel College. Special music will be furnished by churches of different communities.

We hope many may find it possible to attend and give their support to this forward-looking Mennonite movement. The convention will be a blessing only when many hearts are raised to God in sincere prayer for its success. If we come to the convention in that spirit and support it in that spirit nobody may predict what significant results may follow. Let us pray for its success.

Anyone wishing information as to how to get to Hillsboro can get the same by writing to Prof. P. C. Hiebert, Hillsboro, Chairman of the local arrangement committees.

Henry A. Fast,

Chairman Program Com.

THE SUNDAY SCHOOL LESSONS

By A. S. Rosenberger

GOD'S PROMISE TO DAVID

August 21

I Chronicles 17:1-12

When David became thoroughly established as king, he soon became surrounded by the splendor and luxury of an oriental court, and in contrast to the homelessness of those days when he was pursued by Saul, now dwelt in a magnificent house of cedar. This was a palace of costly imported wood, built by foreign artisans. But the Ark of the Covenant was dwelling in curtains, and to David something seemed to be out of proportion when he contrasted the luxury of his home with the provision made for the House of God. Therefore he conceived the idea of building a great temple of splendid architecture which would be worthy of the worship of Jehovah, and of making this the central point of worship in the nation.

This idea of bringing these things into better proportion seems worthy of David. When we think of modern parallels to this situation, are we not as sadly out of proportion? How do our contributions to the Kingdom of God compare with our expenditures for many other things, especially our luxuries? Someone has pointed out that what we spend for chewing gum alone, in America, would fill the world with Christian missionaries. If so with gum, how about candy and other luxuries? As with David, then, so with us now, there ought to be some fair proportion between what we spend for ourselves and what we do for God. The best way to do this is to make out budget of expenditures, or at least definitely set aside a certain amount for God, and then stay by these amounts. What proportion in such a budget should go for God?

David was interested in building a magnificent temple. Is there any relation today between the appearance of a church building and the spirit of the people who worship there? What things should be taken into consideration in erecting a present-day church plant? What is the relation between finding God in the church building and finding Him outside of the edifice?

Yet as splendid as was the plan of David, Jehovah, through the prophet Nathan, did not permit him to build the temple. David had to bear the disappointment of not being permitted to erect the proper kind of a building for the worship of Jehovah. Why did Jehovah not permit David to do this? See I Chronicles 28:3. Certain plans even today seem so desirous of advancing the Kingdom that it is hard to see why they do not prosper. Yet there is always a reason for divine disappointment. A man may have a great idea, but the time may not be ripe, or he may not be the one fitted to carry it out. But the idea may be carried out later on by someone else. Thus not only does the one who carries out the idea deserve the credit, but he who first conceived the plan. What examples are there of projects planned by certain individuals and carried out by others?

Yet David's disappointment was offset by the great promise that God gave him. Jehovah would build David a house, that is, a throne, a dynasty, a kingdom, culminating in the Messiah; hence, permanent and perpetual. The temple was to be built by David's seed. This great promise to David was abundantly fulfilled in great David's greater Son. Truly we are not to ask God to do things our way but to make us willing to do them His way. David was satisfied, and proved himself thereby worthy of God's great promise. What are some other promises of God? To whom are they given? What part do we have in building God's great world temple?

"Thy throne, O God, is forever and ever."

NATHAN LEADS DAVID TO REPENTANCE

August 28

II Samuel 12:1-13

Some time ago in the lessons on the life of Peter we studied one lesson which dealt with the darkest event of the great Apostle's life, that of the denial of the Lord. This lesson deals with the darkest event of the life of another great Bible character, and pictures delicately but plainly, the sordid and wicked deed that David committed. The Bible certainly does not hide this type of event in the lives of its characters. The sinful things in their lives are recorded just as well as the good ones, and all for the purpose that we of this day, and those of any day, may take heed.

The eleventh chapter of second Samuel gives the story of this black spot in the life of David. One of the first lessons we can learn as we read this chapter, and it should be read in connection with the lesson, is that David with all his success and prosperity and high station in life was not above temptation, not even the temptation of this extremely low type of sin. Does anyone ever get above temptation? Is there any time when one is above temptation? Which are the more susceptible to temptation, the rich or the poor, the educated or non-educated, the older or the younger? When are we safest from temptation?

Once he had gotten into sin, David found it necessary to add other sins to get himself out of the scrape in which he found himself. To adultery he added murder. The first evil thought that David had, led through a chain of action that was not completed till it had cost Uriah his life. "O what a tangled web we weave, when first we practice to deceive," holds true not only of deception but of all of life. The cigarette smoker and the drunkard never planned to become victims of these habits. It was just one smoke and one glass that started it. It is well to beware of that first wicked act.

After David had gotten into sin, he thought that he had it planned so that no one would find out his crime. It was not until Nathan accused him, that he discovered that he had not been able to hide his sin from Jehovah. "Be sure your sin will find you out." It is becoming more and more established in our national life that crime does not pay. Inevitably the criminal makes some mistake that leaves a clue and the government lays hold of him and he pays for his crime. How much more is this true in the sight of God. People can fool others, and themselves, but never God. His law of reaping what is sown will apply to any life and can never be evaded. After David had sinned against the home of Uriah what would have been the right thing for him to do? Should one who has sinned, wait till the sin finds him out to confess it and repent?

In a very tactful, but courageous way, and in parable form, Nathan brings David face to face with his sin. Only when David had become truly indignant at the rich individual who had taken the poor man's lamb, was he informed that he himself was the guilty one. Then manifested itself the redeeming feature of the whole incident. David admitted his guilt and sought forgiveness. The fifty-first psalm is considered as expressing his remorse and penitence. David might have become angry, or driven Nathan away, or denied the whole thing, but beautifully he brought to his God a broken and a contrite heart. He had to suffer for his sin but gained forgiveness. After one repents does it mean that he will not have to suffer for his sin? What is true repentance?

"Blessed are the pure in heart."

Notes from Here and There

The Bethel Retreat will be held at Bethel College August 18-27.

Professor A. E. Kreider of Witmarsum Seminary will deliver a series of Bible lectures at the Salem Mennonite church near Dalton, Ohio.

Bishop Geo. R. Brunk completed a series of eight Sunday evening lectures on Prophecy at the Mt. Pleasant, Va., church, recently.

Rev. Jonas Kreider of Bethel Mennonite church filled the pulpit of the First Mennonite church at Wadsworth in the absence of the pastor, W. S. Shelly, Sunday, August 7.

Prof. Silas Hertzler who spent several years at Yale received his Ph. D. degree in Religious Education and will resume his position on the faculty of Goshen College.

Rev. Christian H. Richard, a native of Switzerland, has been engaged to teach French and Spanish at Bluffton College during the coming year.

Professor G. A. Lehman of Dayton, O., is rapidly recovering from a long siege of serious illness. He is a member and assistant director of the famous Dayton Westminster Choir.

Dr. J. E. Hartzler of Witmarsum Seminary is at present conducting a series of meetings at Fortuna, Mo. He recently returned from an extended trip through the western states. On August 19th he will deliver a lecture at Sugarcreek, Ohio.

Rev. and Mrs. J. D. Jantzen of Hillsboro are spending their vacation in Canada visiting relatives and friends. Rev. Jantzen is assistant minister of the First Mennonite church of Hillsboro.

Rev. A. H. Leaman of the (Old) Mennonite Home Mission, Chicago, and host of Moody Institute, began a two weeks' series of evangelistic meetings at the Ebenezer church near Bluffton, Ohio, on Sunday, August 7. Rev. E. J. Neuenchwander is pastor of the church.

Rev. Ernest Hostetler, who served as pastor of the Topeka, Indiana, Mennonite church during the past nine years, expects to move with his family to Midland, Michigan, where he will be the first pastor of the congregation at that place. Rev. Earl Salzman of Carlock, Illinois, graduate of Witmarsum Seminary, has accepted a call to succeed Rev. Hostetler at Topeka.

Rev. and Mrs. D. Parke Lantz, who have completed their first term as missionaries to Argentine, expected to sail for New York the latter part of July.

The twenty-sixth annual meeting of the Central Conference of Mennonites will convene at Carlock, Illinois, September 1-4. Among the speakers are J. E. Hartzler, C. Henry Smith, and A. E. Kreider.

P. E. Whitmer, who spent the summer in Europe and Palestine, expects to sail for New York, August 20 and to reach his home by September 2. A number of interesting articles from his pen will appear in future issues of the Exponent.

The marriage of Miss Helen Janzen of Waldheim, Sask., to Mr. H. W. Jantzen of Hillsboro took place July 30 in the Mennonite church of Waldheim with Rev. Buhler, pastor of the Mennonite church of Waldheim, officiating. Mr. and Mrs. Jantzen will be at home in Kansas following their honeymoon.

Dan Hostetler of Sugarcreek, Ohio, completed his medical course at Western Reserve University, and after a few weeks' vacation, will open an office and begin general practice. He has several locations under consideration.

The Mennonite Brethren in Christ have recently sent out five missionaries to their station in Nigeria, West Africa. Rev. and Mrs. Ummel, Mr. and Mrs. Melvin Rich and Miss Maggie Finley compose the party.

Rev. M. M. Lehman, formerly superintendent of the Chicago General Conference Mission, has resigned his post to become the pastor of a church in Drake, Saskatchewan. His successor at the mission has not yet been named.

Rev. J. A. Liechty of Orrville, Ohio, has copyrighted a unique perpetual calendar by which the exact day of the week of any date in the past or future may be quickly determined. It can be had from the author for 25 cents.

The local committees of Hillsboro for the All-Mennonite Convention are working hard to make the convention a success. Preparations are being made to make the convention days a source of pleasure and profit to all visitors. The editor in a recent issue remarked that Kansas was dry, windy and dusty. Writing this August 2d, we are having nice cool weather with plenty of moisture and vegetation looking green. All visitors will be assured of a very agreeable time and need not fear climatic conditions.

Elaborate plans are already under way for the Tenth World's Sunday School Convention to be held at Los Angeles, July 11-18, 1928.

The Misses Vivian Musselman and Mary Hostetler, who are engaged for the summer with the Friends' Peace Caravan, conducted the morning service at the First Mennonite church at Bluffton, Sunday, August 7.

Samuel Goering, missionary to China on furlough, preached at the First Mennonite church, Chicago, (Chicago General Conference Mission), on Sunday morning, August 7.

Prof. E. J. Hirschler of Bluffton College has received an appointment as a member of the faculty of the "Second College Cruise", which combines study with a cruise around the world. He will accompany the party as an instructor of mathematics and lectures in astronomy. Professor Hirschler, who was granted a year's leave of absence by the Bluffton College Board of Trustees, is the oldest professor in point of service in the institution.

Rev. Wm. B. Weaver has recently changed his residence from North Danvers to 804 E. Grove St., Bloomington, Illinois. He remains the pastor of the church at North Danvers and in addition spends some time as field secretary of the McLean County Council of Religious Education. Rev. Weaver has made a worthy contribution to Mennonite literature in writing the history of the Central Conference of Mennonites. Copies of his book may be had from the Christian Exponent Company for \$1.75 postpaid.

As a result of the proceeding of the Southwestern Pennsylvania Conference (Old Mennonite) in suspending a number of members in and around Biglerville, Pa., a new church was organized in February, 1927, with A. W. Geigley, Zion Springs, pastor. Services were conducted during the spring and summer months in the Gettysburg auditorium, but recently the Christian church at Fairfield was purchased and remodeled. The dedication service will be held Sunday, August 14, with Rev. E. Troyer of Carlock, Ill., as the principal speaker. Through the splendid spirit of cooperation manifested, all the indebtedness of the church has been met. Rev. Troyer will continue for one week of evangelistic services. The name of the new church is The Fairfield Mennonite church.

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The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

August 30, 1927

EDITORIAL
EARTHQUAKES

MOBILIZING FOR PEACE
Mary Hostetler

PACIFISM AND NON-RESISTANCE
L. H. Bartel

THE TEMPTATIONS OF JESUS
Samuel Burkhard

IN THE LAND OF THE PHARAOHS
Paul E. Whitmer

\$2.00 a Year

10 Cents a Copy

The Editor's Chat

Dear Readers:

The article in this issue by Dr. C. Henry Smith was printed in part in the August 2 number. I miscalculated the space that it would occupy and therefore it did not appear in full as I had intended that it should. You will find it on page 260 under the title "A Worthy Cause".

Mennonites in this country are quite unanimous in their opposition to war. There is considerable divergence, however, in their theories regarding non-resistance and especially in their views regarding the question of world peace. The two articles by Mary Hostetler and L. H. Bartel represent different points of view. As an All-Mennonite journal, the Exponent welcomes expositions of differing viewpoints. I hope that on the question of War and Peace as well as on other matters there may be friendly exchange of opinion. In the next issue will appear another interesting article on this subject by Judge J. C. Graber, of Freeman, South Dakota. I trust that the Open Forum page will be freely used by any reader who wishes to share his opinion regarding these articles. We know of some journals that are written with such erudition and scholarship and in such a tone of finality that a difference of opinion would seem like an impertinence if not sin against the Almighty. The Exponent is not such a journal. It is designed for plain, honest people who are interested in the practical problems of life and who have learned or have the capacity to learn to tolerate one another and to appreciate one another.

A letter from Agnes Anderson of Chicago, enclosing a subscription, suggested that an announcement be made of the annual outing of old Goshenites in the city park at Goshen. Announcement of that outing did not reach my desk until a few days ago and it is too late to reach those interested before the time set which is August 28. We are glad to announce events of any kind which are of interest to any considerable group of our readers, when asked to do so.

In a few days I expect to leave for the All-Mennonite Convention which is to be held at Hillsboro, Kansas. The state of Kansas seems to lie exactly in the center of the country. It is also a center of Mennonitism. For I am told that there are a great many Mennonite churches in Kansas. I have already

been called to task for saying that Kansas is windy. Our friends of the Sunflower state are loyal and will not let that description go unchallenged. It cannot be disputed, however, that the state has been associated with wind in times gone by, for "Kansas" comes from "Kanze" an Indian word "said to refer to the wind." (This is so unless my International Encyclopaedia, somewhat out of date, is in error.)

You have no doubt all enjoyed the articles by Dean Whitmer of Witmarsum Seminary. A letter which came in today's mail, written from Canterbury England, states that he is about ready to return home and that he is having a perfectly wonderful trip. I am glad to announce that there are a number of articles from his pen still to be published. Prof. Whitmer also requested that his subscription be cancelled. He hastened to add that he has reference to his foreign address and that by all means his Bluffton subscription be continued. He is president of the board of directors and the editor counts him a "regular". The Exponent is indebted to Prof. Whitmer for the enthusiastic support that he has given the undertaking and the splen-

did articles that he has contributed from time to time.

A case of infantile paralysis, resulting in the death of an eleven-year old girl, has brought sadness to our neighborhood. In conversation with the doctor in our town, I learned that infantile paralysis is one of the diseases which is baffling the medical profession. The doctors do not know how it is contracted, and they are not sure whether it is contagious or not. Many authorities believe that it is not spread by contact. Some hold that it is communicated by an insect. Here is evidently a field yet to conquer. The disease visits the home and accomplishes its work with terrific suddenness. We read in papers of communities where children are prohibited from going to public gatherings in an effort to check the disease. Twenty-two youngsters stole their way to the movies against the order of the health officers in a Tuscarawas county village, whereupon the mayor threatened to close all the moving picture houses. Such a move would in many instances be in the interest of the moral health of children as well as the physical.

Sincerely, The Editor.

NOTICE OF ELECTION

Three new members will be elected to the Board of Directors of the Christian Exponent and the electors are hereby asked to make nominations.

Those who have contributed five dollars or more, including all the present guarantors are entitled to make nominations. This is your notice. Attend to this matter immediately.

The Christian Exponent aims to be as democratic as possible and desires to be as representative of the various branches of Mennonites as possible. The Board is not a closed organization and is not self-perpetuating. By the Constitution its members cannot be re-elected from year to year.

Think of three persons whom you think would interested and capable of serving on the Board. Send in their names immediately to the secretary. From these names the ballot will be made up and in a few weeks you will be asked to vote on the nominees.

Act now. Use this blank. Give name and address.

Vernon Smucker, Secretary,
Wooster, Ohio.

I am a supporter of the Christian Exponent and hereby nominate the following persons for election to the Board of Directors.

1.
2.
3.

Sincerely yours,

Date

Published every alternate Tuesday, by The Christian Exponent Co., Berne, Ind., and Sugarcreek, O. All correspondence should be addressed to the Christian Exponent, Berne, Indiana, or Sugarcreek, Ohio.

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No. 17

The Christian Exponent is an unofficial journal seeking to promulgate the principles of Jesus, and to contribute something towards a united Mennonite Church. It is open to the free expression of responsible writers representing various points of view, each writer being responsible only for his own contribution.

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Some of these have not yet replied and changes may therefore be necessary.

EDITORIAL

WILL THE SUNDAY SCHOOL BE ABOLISHED

There are those who believe that the Lord's day should be a day of rest and worship rather than for school, and that the work now done by the Sunday School should be done in week-day instruction in religion. On this point the Church Monthly (Episcopal) says:

"We believe the day will come when there will be no more Sunday Schools in the Episcopal church. All schools for religious instruction should be held on week days. Sunday is the day for worship and rest, and the children should be gathered on that day at children's eucharists where they will be trained in the art of worship which is the kind of religious instruction they need most."

THE MEANING OF WORDS

"I do not choose to run for president in 1928."

These words by President Coolidge, typewritten on slips of paper and handed to newspaper correspondents exactly four years after he took the oath of office before his father in an oil-lighted farmhouse in Vermont, surprised the nation. The language of the president is not precise. It admits of double meaning. Some think that the president by design has left it open for himself to run in case the Republicans nominate him against his "choosing". Others think that the president earnestly desires to retire from office. If the president has time to read the magazines, he must find amusement in the widespread speculation as to the meaning of his brief statement. Words can be made to hide one's meaning as well as to reveal it. It is a fact worth pondering that the habit of using words of double meaning is not confined to those holding political offices. Aspirants to ecclesiastical positions have said, "I do not choose to run."

THE KU KLUX GRAND DRAGON IN PRISON

D. C. Stephenson of Indiana, former political boss and Ku Klux Grand Dragon, whose bestiality resulted in the death of a girl, is serving a life sentence in prison on conviction for murder. He is now attempting bargains with the government of the state. He hopes to have his sentence commuted by offering to "squeal" on the corrupt alliance that existed between the Klan and state politics. It is evident that Stephenson used what power the hooded knights gave him, for personal advantage. That this former high officer of the Klan is in prison, suggests an explanation for the rapid death of the Klan organization.

SACCO AND VANZETTI GUILTY

The two Italian radicals who have been tortured in prison for seven long years on a charge of murder in Braintree, Massachusetts, are pronounced guilty by Governor Fuller and his special committee of three. Unless something intervenes they will die on the electric chair on August 22. Notwithstanding the fact that these men are avowed anarchists and atheists we had hoped that the decision of Governor Fuller would not condemn them to death. There is something shockingly inhumane in condemning a man to death so many years after the crime was supposed to have been committed. A life sentence in

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prison would have been sufficient punishment and would have made it possible to right mistakes in the event of further evidence being produced. The death sentence will have no place in a Christian society which believes in Jesus' teaching regarding the value of personality. If they die, these two men will be regarded by millions of people the world over as martyrs. If for no other reason, they should be freed in order that the worst forms of radicalism may not be given the advantage of having martyrs for their cause.

EARTHQUAKES

Ordinarily news travels fast but it took nearly three months for the civilized world to find out about one of the greatest catastrophes in modern times. In the remote province of Kansu, China, four cities were wiped out and 100,000 lives were destroyed by earthquake on May 23. In one city a Catholic church and its convent collapsed and numbers of the worshippers were buried in the ruins.

In Palestine there have recently been earthquakes which, although causing no loss of life, have entailed considerable property damage. It is reported that the Church of the Holy Sepulchre in Jerusalem has suffered severely and so also has the Mohammedan Mosque of Omar which is built upon the ancient site of Solomon's Temple. Damage seems to have fallen equally hard on Jews, Mohammedans, Samaritans and Christians.

Earthquakes and pestilence have from time immemorial given rise to speculations regarding the providential meanings of such outbreaks. The common explanation is that they are a punishment for sin. A little reflection, however, will remind one that the innocent and guilty, the righteous and unrighteous suffer alike in such times. Jesus suggested that the eighteen Galileans upon whom the tower fell were no worse than their brethren and that the man born blind was not suffering thereby for sin either on his part or on the part of his parents. "That the works of God should be made manifest" is the most anyone can say in explanation of the moral meaning of such calamities.

If earthquakes defy explanation, they should not thereby confuse the Christian's duty when they occur. The Christian will do all he can to relieve the suffering which they cause. The good Samaritan was good because he administered relief in the time of need. Speculation on his part as to why God permits thieves in this world would have been beside the point and occasioned needless delay. Christianity never undertook to explain trouble. But Christianity clearly suggests what our attitude should be and what our duty is in times of trouble.

The New Testament nowhere promises immunity to believers from trouble or suffering. It does not promise protection against the ravages of earthquake or fire or flood. The laws of nature are inviolable and

the Christian believer may suffer therefrom as well as the unbeliever and the scorner. But the believer may know how to bear himself in time of disaster and he may have the confidence which comes from the knowledge that his Lord, too, suffered.

A Worthy Cause

Dr. C. Henry Smith*

There is perhaps no more promising sign of the future welfare of the Mennonite church than the growing interest among her own members in her history. I am continually receiving letters from students in college or other interested persons asking for material on Mennonites for masters and doctors degrees, and for light on certain phases of Mennonite doctrine and practice. This growing interest is not confined to America, but in Germany also and other countries of central Europe there is a renewed interest especially in the subject of Anabaptists and early Mennonites. Archives are being searched anew, and the results published as meager finances permit. Among the most recent undertakings is the editing and publishing of an important book written in the early days of the Reformation movement by the Anabaptist Pilgrim Marbeck. The book has been carefully edited by a famous scholar in Vienna, but the work of publication has been halted for lack of sufficient funds to complete the task.

This is a great undertaking and should receive the hearty support of all Mennonites interested in either their past or future. A task as heavy as this cannot be accomplished by a few; it needs the united effort of all the Mennonite forces. A little cooperation among all those interested will make its accomplishment possible. Cooperation in the field of history ought to be an easy matter among Mennonites for all have had a common history for the first three centuries of their existence. With one or two exceptions the various branches of the Mennonite church did not begin their separate existence until about the middle of the past century. Much has already been done toward the publishing of the Marbeck book. The following statement by Professor Harold S. Bender of Goshen College, who has been the chief sponsor of the work in America, describes clearly the present action as well as the future needs of the undertaking:

Pilgrim Marbeck was an able and devoted leader. When the teaching of the Brethren were attacked by Caspar Schwenkfeld, the brethren thought it desirable that someone reply to him giving a full statement of the doctrines as upheld and taught by the church. It will at once be seen how important such a work would be for our knowledge of the teachings of the church at the very beginning, since Menno Simons was not a leader of the Swiss Mennonites at all, and

*Professor of History at Bluffton College, Bluffton, Ohio.

since no other book of doctrine written by the Swiss Mennonites is known. Their teachings can be taken only from testimony at trials and elsewhere. Pilgrim Marbeck was asked by the ministering brethren of South Germany and Switzerland to write such a book of doctrine in reply to Schwenkfeld. This he did in the years 1544-46 in a book called "Verantwortung", or "Defense", a large book of over 1300 pages in manuscript. However, the book could not be published because of persecution and so has been preserved only in manuscript form. It was reproduced in a number of copies and apparently used by the brethren in Switzerland and South Germany as a statement of their doctrine.

Until recently the existence of this manuscript was known only to a very few scholars. Recently more copies have been discovered and Bro. Christian Hege, a leading Mennonite editor of Frankfurt a. M., Germany, thought it so valuable that it should be copied, edited, and published with an introduction. There are very few men living who would be able to do this very difficult work. However, one old historian, who had done much work in Mennonite history though himself not a Mennonite, was very well fitted for this task. He was secured to copy, edit, and annotate this great work. With much patient labor, extending over a period of a year and a half he was able to accomplish this work. It has been ready to be printed for over a year. This work was done by Dr. Johann Loserth of Graz, Austria, now over eighty years of age, and it was done at a very low rate of recompense, a fifth or less of what similar work would have cost in America. The church owes much to Dr. Loserth for this work. Naturally Bro. Hege was not able to bear the cost of this work alone so he appealed to the Mennonites of Europe and America for assistance.

In addition to the cost of editorial work done by Dr. Loserth which amounts to about \$450, it was found that every publishing house that would undertake to print the work would require a bonus or subsidy in cash to do the printing since otherwise there would be a loss due to the probable small number of purchasers. The lowest amount required by any publishing house was approximately \$1,400. It will thus be seen that about \$1,800 are needed.

The appeal for funds necessary to meet this cost has thus far been only partially successful and the completion of the work awaits more funds. Following is a report of funds raised to date:

Report of Marbeck Fund to September 1, 1926

1. Honorarium to Dr. Loserth for transcription and editing of manuscript:	
Received by Christian Hege, Frankfort a. M.	\$250.00
Paid to Dr. Loserth by Hege	465.00
Deficit due Hege	\$215.00
2. Bonus Fund required for printing of the Marbeck book:	
Received by Hege	\$120.00
Holland Mennonite, A. D. S.	100 Mark
Prussian Conference of Menn.	400 Mark
Pledges received by Hege	310.00
Prussian Conference	600 Mark
South German Conference	500 Mark
Baden-Wuertt. Bavarian Conf.	200 Mark
Total in cash and pledges for Bonus Fund	\$430.00
Still needed for Bonus to total \$1500 app.	1100.00
Still needed to pay deficit in Loserth Honor-	

arium 215.00

Total still to be raised app.\$1300.00

Statement of Funds Forwarded by Mennonite Historical Society of Goshen College and Applied to Loserth Honorarium

1. From Mennonite Historial Society and members directly	\$70.00
M. H. Society	\$10.00
S. C. Yoder	10.00
Noah Oyer	10.00
H. S. Bender	10.00
E. H. Correll	10.00
G. F. Hershberger	10.00
Miscellaneous society funds, including offerings at meetings	10.00
2. Other sources	121.00
Orie O. Miller	\$10.00
Gilbert Bergey	10.00
J. D. Conrad	10.00
Ohio S. S. Conf., 1925	18.00
Eureka Quar. S.S. Meeting, 1925	8.00
Timber Church, Kalona, Ia.	45.00
C. Henry Smith	10.00
Chris Hershberger	10.00

Total\$191.00

Since September 1, the Eastern Mennonite Board of Missions and Charities has set aside \$250 on condition that the rest of the Fund be raised. Several churches have promised to take offerings.

It will thus be seen that about \$1,000 will still be needed to make the publishing of this valuable addition to our history possible. It is a worthy cause and should enlist the support of congregations, societies and individuals. It has been suggested that a number of individuals subscribe \$10 each and then receive a copy of the book when published. Any amount, of course, will be acceptable. Those desiring to contribute to this cause may send their subscription to the writer at Bluffton, Ohio.

WHAT SHALL IT PROFIT THE CHURCH

To erect fine buildings—
If the pews remain empty?
To train eloquent preachers—
If the people will not hear?
To seek to evangelize the world—
If our own land remains un-Christian?
To engage in social reform—
If our youth lacks the Christian ideal?
To reclaim thousands of adults—
If millions of children are allowed to wander from the fold?
Save childhood and youth to the Church through religious education.—Ex.

Mobilizing for Peace

Mary E. Hostetler

(Mary E. Hostetler, the writer of this article, with Vivienne Musselman and Cathleen Lugibill, all students at Bluffton College, form one of the Peace Caravans which is working under the Friends' Service Committee. Editor)

In the ninth year after the close of the World War, we are capable of assuming a more impartial, a more unprejudiced attitude toward the causes, character, and consequences of the events during that period than was possible in the months of our participation. Intelligent and thinking men and women are steadily coming to the realization that this unprecedented sacrifice of human life, morality, and material wealth has been a most lamentable failure in securing those noble ends for which it was supposedly offered. In the light of present situations, not only in devastated Europe, but in the many areas of friction and dissatisfaction in other continents of the earth, it is well-nigh impossible to imagine a more futile effort toward the establishment of universal democracy and the removal of all possibility for future conflicts.

Closely bound up with the reaction toward the horrors of the past is the well-founded fear that a future war would mean not merely the repetition of these horrors, but their multiplication many-fold. Such an opinion is based not merely on a lurid imagination, but on scientific truth. Is it reasonable to hope that in a period when every possible force of destruction must be mobilized, the results of the rapid development of scientific methods of destruction during the last ten years will not be brought into service? It is freely predicted by informed military authorities that in future wars the mass of the population will be a highly important, if not the deciding factor, and what more justification will be needed for attacks on our hitherto comparatively sheltered civilians? Already science has succeeded in preparing chemicals by which it will be possible to annihilate the population of a city the size of London within three hours. It is claimed that another preparation has the power to destroy the fertility of agricultural districts to the extent that no crops can be grown for six or seven years. It is impossible to foretell developments yet to be made. If these destructive possibilities are utilized, the ultimate result must be the end of our white civilization. Will we permit the so-called inferior races to witness the spectacle of a highly intelligent Christian civilization committing suicide because its members can find no method of settling their differences save by the destruction of one another?

Christianity is face to face with a situation that is perhaps the greatest crisis of its history. In the minds of many thinking people both inside and outside of the church are being raised the question, If Christianity and modern war go hand in hand, what

more has Christianity to offer the world than any other religion? if Jesus' principle of love and goodwill are impracticable for the twentieth century Christian, what remains as the characteristic feature of the Christ-like life? For many years the church as a whole has sanctioned war as a means to a worthy end. Will it continue this policy of "doing evil that good may come" in respect to the means employed in modern warfare?

The church is beginning to recognize the gravity of the situation and to give serious consideration to the issues involved. Many denominations have already taken more or less decidedly negative stands on the war question. Others are still debating action. It is an indisputable fact that in the past the church has been a mighty influence on the side of war. It is equally indisputable that it is possible for the church to be a mighty influence on the side of peace.

In recognition of this fact, the Society of Friends or the Quakers of America have for several years been engaged in a wide-spread and effective peace program. The Friends are one of the few small denominations who in common with the Mennonites have always maintained that the way of Christ is the way of peace. Believing that their adherence to this principle involves a responsibility to spread their message of love and goodwill among the people of the earth, they are committed to the worthy ideal of establishing a world brotherhood that shall include all nations. One section of their national organization, known as the American Friends' Service Committee, is devoted to specific work in the interest of better international relations. In planning a program for the summer months, it was decided by the committee to send out requests to a number of colleges for volunteer students who would spend ten weeks of their summer vacation in furthering the cause of world peace. In caravans of two or three, twenty such students are touring small towns, villages, and rural districts in nine different states, speaking, interviewing, and holding open forums on the various phases of world peace and international relations, with the moral and financial support of the Service Committee. It is hoped that next summer the work can be extended and carried on on a much wider scale. These students are not members of any one denomination. The group includes Friends, Mennonites, Methodists, and Presbyterians. Nor is their work confined to any one denomination. Contacts are made with all possible types and classes of people.

As yet the Mennonite church has no such organization for the extension of her ideals of love and principles of peace. Would it not be possible to form some organization that could work cooperatively with

the Service Committee of the Friends? As Mennonites we have a splendid contribution to make to the peace of the world, and in the present critical state

of affairs we have an unparalleled opportunity to make this contribution count for something worth while.

Pacifism and Non-Resistance

L. H. Bartel, Th. G.

(L. H. Bartel, representing the Krimmer Mennonite Brethren on our editorial staff, was born in China, where his father did pioneer mission work. He is attending school in Chicago in preparation for returning to China as a missionary. He writes: "I am in the process of being naturalized as an American citizen, and I am scheduled to appear before the authorities on the 1st of September. I appeared once in June already for my final papers, but they told me that no non-combatant is being naturalized now, and that to file application again would be useless but I want to try anyhow and if definitely refused by the court then of course I will have to be content. I was born in China and am now a Polish citizen because my father happened to be born in Poland." Editor.)

Denominations among the Christian Churches have been more or less of an evil. They have helped to foster many unnecessary divisions among the people of God. However, there is also this to be said. They have been a blessing in disguise. God has used various Christian bodies from time to time, to emphasize, to uphold and propagate different phases of the truth revealed in the Scriptures. It was Luther who, being gripped by the great truth of justification by faith, proclaimed it in opposition to a medieval sacerdotal system of salvation by works, which resulted in the Protestant Reformation. Wesley came along and God used him to re-emphasize the relation of Christianity to the heart, and the important doctrine of sanctification. The Anabaptistic groups were used in teaching the importance of regeneration and the subsequent living of a godly life. The successors of the early Anabaptists are the Mennonites and the Baptists. The latter still teach the necessity of regeneration but have greatly increased the stress on water baptism. The Mennonites have not produced any outstanding theologians or philosophers but they have consistently held to strict obedience to the Word of God in the living of a godly life. They very early began to see the inconsistency of Christians taking up arms and participating in carnal warfare. They also saw that it was forbidden in the Scriptures by precept and example. This position they have maintained ever since their origin in the sixteenth century.

Christ is the soul of Christianity. Christianity exerts an indefinite amount of influence in the world among the unbelieving. The relation between Christ, Christianity, and Christendom may be illustrated by a circle within a circle enclosing a central point. This central point is Christ; the space within the first circle is Christianity, and outside of it, the space within the second circle is Christendom. There are elements in the world that have been influenced more or less by Christianity and so have certain characteristics in common with it but we must not confound this in-

fluenced infidelity with genuine Christianity.

The Bible reveals a plan or purpose on the part of God for mankind. Since man was created with a free will, he was enabled to choose his course in life; and because he chose self in preference to God, he has come short of the glory of God. All men sinned. (Romans 3:23) If all have sinned then all are bound for judgment. But God, in His great love, has intervened and wrought out a plan of salvation which is being heralded throughout the whole world. All those who accept the free gift of salvation through Jesus Christ, our Lord, are saved, and they constitute a great company. However, in comparison with the rest of humanity they are only a very small percentage of the whole. Now some people hold that according to Matthew 13:33 ("The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened." R. V.) the entire world is to become Christianized; but, this view is in conflict with Scripture because in the first place leaven is nowhere in Scripture used as a type of anything good but rather of evil. (See Matt. 16:6, 11; Mk. 8:15; Lk. 12:1; I Cor. 5:8; Gal. 5:7-9.) And in the second place it is distinctly stated that the purpose of God in visiting the Gentiles (or Nations) with the Gospel is, "to take out of them a people for His name". Acts 15:14. It is not said that the entire world is to be Christianized but that some are to be taken out of them. We can expect that, in the world, the Christians will always be in the minority in this age because we always take a lesser number out from a greater number.

I have briefly stated the providential good that has come out of an apparent evil (denominations); the relation between Christ, Christianity, and Christendom in the world; and, the course of the human race as revealed in the Scriptures. Now I am prepared to discuss the difference between what is commonly called pacifism and non-resistance.

Pacifism, so-called, has as its main objective the bringing about of a condition of peace in the political realm, or between nations and nations. It seeks to show: the folly of warfare between nations, how utterly unsatisfactory war is as a means of settling national disputes, how far more arbitration appeals to the intelligent mind than the philosophy of brute force. It is primarily humanitarian. And for the working out of its ideas, and dreams of a warless world, it is seeking to influence legislation to outlaw war as a legitimate means of settling disputes. It is

trying to spread propaganda to create a public sentiment against war. It is endeavoring to instil into the minds of men humane ideas of the relations between nations. All this is praise-worthy in a way because it certainly is an advance in the thinking of man. It is a by-product of Christianity but must not be confounded with the real Christianity.

Pacifism cannot succeed because the Scriptures declare that the whole world lieth in the evil one. (John 5:19, "We know that we are of God, and the whole world lieth in the evil one", i. e., is held in subjection by the evil one. See Thayer Gr. Lex. on Gr. for "lieth"). It is impossible to secure peace between men whose hearts are evil and who are under the control of the evil one. Evil will never bring forth good. Therefore it is futile to seek to bring forth peace among men whose lives are under the domination of the evil one from whom all hatred and warfare emanates.

It is impossible for Pacifism to succeed because it is an effort originating from man and not from God. All human efforts are doomed to failure, as exemplified in the building of the tower of Babel. (Gen. 11.) The thing for man to do is to acknowledge his failure and call upon God to establish world peace in His own way, which is the best way.

The logical way to secure a warless world is through the imprisonment of Satan and the regeneration of the heart of man. God is calling out a select company in the world in whose hearts this is already accomplished but it is reserved for some future day when He will do it on a world-wide scale in His own way. This will come to pass when Jesus returns to earth to establish his kingdom over the whole world. (Rev. 20:1-3) When He, the Prince of Peace, whose right it is to reign, shall reign, then shall the knowl-

edge of the Lord cover the earth as the waters cover the sea. (Hab. 2:14; Zach. 14:9-11; Isa. 11:6-10). Oh! what a glorious hope we have that God will yet some day demonstrate to all the Universe His triumph over sin, suffering, sorrow, and Satan who is the author of all wars.

But the question will arise: What am I, in view of these facts, now to do? The answer is simple. What saith the Scripture? John 17:14-16, "They are not of the world." John 18:36, Jesus answered, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." James 1:27, "Pure religion and undefiled before our God and Father is this, —to keep oneself unspotted from the world." Wars and rumors of wars will continue so long as Satan is at large and sin prevails in the heart of man. It is the duty of every Christian to refuse to participate in carnal warfare of any kind for whatever purpose it may be waged and by whomsoever it may be perpetrated. II Cor. 10:3 reads, "For though we walk in the flesh, we do not war according to the flesh." War is contrary to the spirit of Christ and any who have not the spirit of Christ are not His. (Romans 8:9)

Pacifism means objection to war from a merely utilitarian standpoint. An infidel may be a pacifist but never a believer in non-resistance in the Christian sense of the word. The teaching of the Bible as interpreted by Menno Simons and his followers on taking up arms is not pacifism but non-resistance. The belief of the early Christians of the first century was non-resistance. This is abundantly evident as shown by C. John Cadoux, M. A., D. D. (Lond.) M. A. (Oxon.) in his book entitled, "The Early Christian Attitude to War".

The Temptations of Jesus

A Lay Sermon by Samuel Burkhard

(This address was delivered in the regular Sunday morning service of the Tempe Congregational Church, Tempe, Arizona, on February 6, 1927. Prof. Burkhard is a graduate of Goshen College and Columbia University, and was formerly instructor at Bluffton and Bethel Colleges. At present he is professor of education at Arizona State University. Editor.)

"If it be possible, let this cup pass from Me." Matt 26:39.

This prayer was uttered when Jesus was put to the supreme tests of loyalty to His life's plan and ideals. It is a prayer to find another way if possible to carry out His life's mission without creating so much hostility with the representatives of organized religion. It was in the closing days of the life of Jesus that He found this reluctance to continue to drink from the cup from which He had been drinking so freely heretofore. But what was there in the cup that seemed so bitter now for the first time to His taste? Had the serious social implications of His

devotion to the Messianic ideal of conduct now dawned upon Him for the first time? Why did He shrink from drinking His cup to the last of its contents?

Jesus was tempted in all points like as we are, we are told. It is a common trait to respond to noble sentiments and ideals and then in times of stress seek an avenue of escape from the consequences of the plans we have followed. In order that we may appreciate more fully the great mental strain that gave utterance to the prayer in the Garden, we must understand something of the historical idealism to which Jesus was so highly responsive and loyal. The Messianic hope and ideal which had enthused so many of the Hebrew prophets and patriots became in Jesus an absorbing passion.

What was this Messianic hope and ideal that gripped Jesus with such great intensity? Isaiah was

the first of the prophets of Israel to give expression to the ideal. Even though the immediate outlook for the Hebrew nation in the days of Isaiah was not so very bright, the prophet looked beyond the immediate present and saw better days yet to come. There was nothing strange about the appearance of this forward outlook upon life, because the intelligent man sees the hope of correcting social evils in the future and not in the dead and gone past. In the mind of the prophet the ideal nation would be led by a king as great and powerful as God Himself. Isaiah saw a grand and glorious future, but there were others who out of the same conditions found more satisfaction in trying to reinstate the Golden Age of the past which was best symbolized in the popular imagination by reference to the days of David and Solomon.

The Messianic ideal is a characteristic product of the prophet's mode of thinking. The priest's mind could not give expression to it because it found more comfort in adhering to the fixity of the past than trusting in the uncertainties of an uncharted future. The prophet's forward look on life as expressed in the Messianic hope is one of the unique contributions of the Hebrews to the world's heritage of good things. In its beginning, the Messianic hope was a passion to see a rejuvenated national life of the Hebrews, and in the mind of Jesus it came to stand for an ideal that should send men into all nations.

The Hebrews have had a stormy history. When they were in bondage to other nations naturally the Messianic longing became more intense. The Messianic hope became a prayer for the appearances of a strong ruler who could throw off the yoke of foreign rulers. This hope gained the support of many enthusiasts. The prosperity of the Maccabean kings filled many with great expectations, but this national prosperity lasted for only a short time.

After many years there came a well known enthusiast, John the Baptist, preaching that now the new day was at hand. He called men to repentance. He called them to get in line with the ethical demands of the Kingdom of God. His message found a lively interest in the Hebrew mind. His fellow countrymen came in great crowds to listen to him, and as a result they did identify themselves with the demands of this new movement and idealism.

During these days when the expectations for a new day were intense, Jesus appears on the scene after long obscurity in working at a very common occupation. But His time in following the trade of a carpenter was not lost. In reality it was a great asset to Him, for it afforded him the best of opportunities to learn the aspirations of the Jewish common folk. He also came to hear John and as a result also became an enthusiast for the new order that was so near at hand. The idealism of the wilderness preacher gripped Jesus so strongly that he left His trade and identified Himself with the work of John to help men live the life that is required for citizenship in the

new order. The new order was thought to be a reality. In fact it was possible for it to come as soon as men would adopt its ideals of conduct.

For many days and years Jesus had no doubt been pondering over the meaning of life. He had not been taught in the schools of the Pharisees and perhaps it was well for Him that He had not been taught in their schools, because they seemed to succeed all too well to make obscure the real meaning of life. Their philosophy of life being dominated by a strong reverence for customs and traditions naturally lent itself to obscuring the real meaning of life. Jesus as a carpenter and a common man had the opportunity of seeing life at first hand. In order to understand life one must himself have lived and then he can understand the communications of others. Out of His life with others He came to discern what it was that men wanted. He knew men because He had really lived with them in close intimacy of the daily industrial life. The close and sympathetic touch with real life gave Him a clearer insight into the meaning of life than the schools of the Pharisees laden with their philosophy of history, and the rehearsal of their laws, customs and traditions could have given Him.

After Jesus had been baptised by John, His burning passion to bring a new life to His people drove Him into the wilderness where he could be alone to ponder over the problems of life and determine His own attitude toward these problems. These were crucial days in the life of the master Teacher. He could not teach until He knew His own soul, and how could He know Himself without taking time to determine His own attitude toward the profound and vital problems of real living? Some of the questions He considered were no doubt something like the following: What is it that men really want? What methods shall they pursue to get what they want? What are the fundamental things that must be included in the Messianic program? How shall the Messiah conduct Himself so as to help the new order come most rapidly and effectively? Many other questions like these no doubt came rolling in on Him so that He was not able to weigh all of them quickly. The records tell us that it took Him forty days of intense effort to weigh all of the issues and formulate His attitudes concerning them.

When one is engaged in intense wrestling with live problems and laying plans for the investment of a life with reference to these problems, naturally many proposals come to one's mind. Some of the proposed plans will be discarded as being unworthy or inferior. The inferior suggestion we may call the evil ones.

Jesus had observed that one of the pressing problems of living related to the proper adjustment of the physical wants of life. He evidently had studied Amos' message and discovered that the new order demanded that all should be able to get a fair share of the physical necessities of life. But how should

economic justice be made a reality? One suggestion that came to His mind was to make use of superior power, turn every stone into bread, and as a great philanthropist make bread available for all that might be in need. But this apparently good suggestion was too shortsighted. The Master mind saw that in the end it would succeed only in pauperizing the recipients. Men must have bread, but Jesus did not propose to pauperize them. Men shall be taught to work and co-operate in their effort to secure bread. "Man shall not live by bread alone." There are things more valuable in life than simply to be well filled physically. That more valuable thing is that man shall be motivated by the Spirit of God first and then all the good things in life will be available in abundance as a natural consequence.

Having decided upon a plan for the ultimate removal of poverty without pauperizing men, the next problem that came to His mind was: How shall the Messiah capture the attention of the masses? Evidently He must gain recognition before he can do any effective work with the crowd. There are several ways for gaining the attention of the crowd. One of these is to do the spectacular thing that no one else can do. "Cast Thyself down from the temple" and show the crowds that You can do it with perfect safety. Jesus repudiated the method of resorting to the spectacular because the crowd mind is fickle. Jesus chose to follow the slower but more sure method of relying solely on merit to gain for Him the desired attention. As a boy and man He had no doubt learned the real value of work. It would take many days of service to establish the recognition of real worth, but in reality the Messianic order would be led by none other than men of real worth. Jesus decided that the Messiah must make his way on the basis of real merit and not resort to the superficial and spectacular methods.

Now that two perplexing questions are disposed of, there came a third. It was the problem of securing domination of a unified world. Many men before and since Jesus have pondered over this problem. How could the new order be best ushered in? Should the world be brought under the leadership of the Messiah by force or by persuasion and the contagion of friendship and good will? In His mind's eye He saw a united world under the domination of the Messiah. Many men have sought to gain world control through force.

But what is the answer to the method of force? The power to command sufficient force might enable one to gain his end, but permanent social control can be had only through making effective the proper ideas and ideals. To spread the contagion of good will, will require a long time. Sufficient force will give much quicker results but they will not be as permanent because the exercise of force breeds hate, and hate starts revolutions and social upheavals. Jesus repudiated the method of force to gain His ends. Jesus saw that a new idealism would have to become

effective in the thought and conduct of men before the nations would follow the Messiah. He saw that they would have to form an allegiance to God as a Father and that they must adopt the natural correlative of this concept that men are brothers.

The wilderness experience of Jesus clarified His mind in regard to three fundamental issues in the Messianic program. Many a Hebrew had become enthused over the idealism of the prophets, but none of them had ever caught a lofty vision of the Messiah's work as Jesus had. Isaiah with the other prophets saw a restored national life for the Hebrews, but Jesus went beyond the bounds of nationalism in His thinking. His vision extended farther than the bounds of Judaism and saw a place for the Gentiles within the Messianic Kingdom as well.

One thing was dominant in the program Jesus laid out for the investment of His life. He was first of all responsive to the needs of men. Their persons were to be respected. Men were to have freedom and liberty so long as they kept themselves within the demands of friendship and brotherhood. The cup Jesus began to drink after His emergence from the wilderness was full of reverence for personality and loyal devotion to His Father God.

Jesus drank from His cup for three short years. The Gospel records are full of the many good deeds performed by one who was successful in living constantly true to the demands of His lofty program. The sick were healed and put on their feet. The lonely and distressed were comforted. The cause of the down-trodden and oppressed was challenged by Him on every turn. Drinking His cup meant hard and strenuous work for Him. It made friends for Him but it also made enemies.

But how could drinking from a cup of love and service possibly make enemies? When men have opposite ideals of conduct they are bound to meet sooner or later in conflict. The program of Jesus placed the needs of men first, whereas, His opponents in religion insisted that the preservation of laws, customs and traditions commands first consideration. The law of Moses insisted that for a certain social offense the penalty should be to stone to death the guilty person. The Pharisees brought a woman to Jesus as a test case to see what He would do. He would not be bound by the law of Moses but told the woman to go her way and live a clean life. Conflict was inevitable between leaders having such opposite objects of reverence.

Again there was a great difference between the social objectives of Jesus and the Pharisees. The latter thought of religion in terms of a restoration of a grand and glorious past, whereas Jesus thought of religious objectives as moving into something entirely different from anything in the past history of the Hebrews. Jesus insisted that there must be a moving away from a life of racial snobbishness toward an order of life in which all persons should be

respected for their intrinsic worth and merit irrespective of race or nationality.

A program that called for the exercise of service on every occasion should have been welcomed by others with great satisfaction, one would think. But the innocent program of service led Jesus into still greater and more serious opposition with the forces of organized religion. He spoke to them as one having authority based upon clear insight and understanding. His opponents lacking this clear insight found comfort in quoting the teachers of other days. The leaders of organized religion looked upon life as being static, whereas, Jesus looked upon it as something dynamic that would always result in change. Jesus would have men move away from an imperfect past into a better future, but His opponents found the patterns for present and future life in a dead and unchanging past. These opposing ideas led to open conflict. The conflict hinged upon whether man or the Sabbath should be the object of reverence. It centered around the question: When conflict is on shall man or the institution be the highest object of reverence? When conflict is on shall the needs of men or the preservation of creeds and theologies enlist men's loyalties? These were the critical problems that arose in the path of the Man who had set for Himself a program of unselfish service to men as the only means for ushering in the new Messianic era.

Jesus followed his program with great intensity for three years. Opposition gathered great momentum. He saw still greater opposition in the near future. Should He change His program or should He see it through? Change in program would have meant cessation of the opposition. He saw that seeing His program through would bring Him to the crossing of the roads resulting in a fate to which some of the prophets had come.

He decided to continue as He had been doing. Maybe by a little longer effort he could win His opponents to His way of life. Once more the Master withdrew from the crowd to review His life program. Had He made some unwise decisions in the wilderness three years before? He felt the necessity of thinking it all over again. In the midnight hour in the Garden there was intense searching of His inner life. He prayed to find another way, if possible, whereby the abundant life could be brought to the people without raising such strenuous opposition. But His early wilderness decisions seemed to Him to be right. The searching of His heart in those quiet midnight hours brought Him no answer except a renewed conviction that the work of the Messiah could be done in no other way than the one He had chosen to follow. He could not turn aside from His ideals for they were His very life. To follow them meant that He must face possible death. The resolves made in his early life and clarified in the wilderness could not be abandoned without His being untrue to the ideals of service and unfaithful to friends and

humanity and His Father. The quiet searching of His mind in the Garden convinced Him that His wilderness decisions were fundamental and that the abundant life could be brought to men by no other program than the one He had been following. He could do nothing else but see it through.

There is nothing quite so hard to bear as to be misunderstood. To be in reality a friend but judged to be an enemy is painful. To be brave but thought to be a coward is a situation none of us like. To render service and kindness on every turn and see the possible reward of death for such living is more than one can face without ease and unconcern. But this is the price many men have had to pay for following programs of unselfish service to their fellow-men.

One does not care to be misunderstood. To be all alone in the world is more than most of us can endure. What was it that enabled Jesus to stand up under the strain when all of the organized forces were against Him? What enabled Him to drink His cup? The outlook for the present was dark indeed, but in His mind's eye He saw far down the future and saw the new order a reality. He wanted a share in the life of that future order. His desire to share held Him to His purpose. A redeemed world was more precious to Him than the preservation of His own life. His prayer to the Father went unanswered. There was no answer to it because the only way by which a redeemed world could be made a reality was through sacrificial love. The unselfishness in Jesus was so strong that He could do nothing else but drink the cup to the very last drop there was in it.

The cup which Jesus drank was not peculiar to Him alone. Every man who sets for himself a worthy task feels a bit of the same shrinking from seeing a thing through when opposition becomes too strenuous. There were no braver men or patriotic people in all Israel than Amos and Jeremiah, and yet Amos was told to go home where he belonged and not to interfere with the ethical affairs of the political and religious life of the nation. Jeremiah's loyalty to Israel's greatest need got for him finally only a prison. John the Baptist lost his head because he insisted in high ethical conduct even in the life of the rulers. Jesus in the height of His opposition looked over the city of Jerusalem and cried: "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under his wings, and ye would not." Socrates, the only man with sufficient wisdom to help Greece rise out of her chaotic state was rejected and condemned to death. In more recent times men have tasted of the cup of science and scholarship. I need only remind you of such men as Galileo, Copernicus, Comenius, and others to indicate some of the cross roads men have met with in history.

Jesus like other men felt a shrinking from following His course to its logical conclusion. He "was

in all points tempted like as we are, yet without sin". He was charged with a lack of loyalty and patriotism. But in answer He stated that He came not to destroy the law or prophets. He came to set forth their real meaning. Jesus could not compromise with His opponents any more than scientific facts can compromise with ignorance, tradition and superstition. Jesus was certain of His own soul and was confident that He had found the way of life. With the courage of a pioneer and the meekness of a real scientist He lived His life to its very close. On His dying lips there was the prayer: "Forgive them, for they know not what they do".

All of us are confronted with the investment of a life. In youth we make our high resolves. In later life we confront situations we were unable to foresee when we had set out to follow our high resolves. When difficulties arise we must of necessity review our life programs. We must find out if we have planned wisely. Then arises the problem: "To be, or not to be". Some will drink the cup of their high and unselfish resolves, others will seek a line of less resistance. Youth may decide to follow into the fields of science and scholarship for the high purpose of helping men into a better life. They may plan to search far into the hidden meaning of life. Apparently no one should object to any one following a program of life which aims to find only the facts. But to be branded because of the results of one's own study and investigation as one who destroys the law and prophets, or to be labelled with such odious modern terms as infidel, skeptic, heretic, etc., has made many a man shrink from drinking deeply from the cup of scholarship and science. But if it is truth that shall set humanity free there can be no turning back from a search for the truth. The spirit of unselfishness finds no other way but to go on and penetrate to still deeper levels to find the hidden truths of God. To follow the call of service leads into many difficulties, but persistence in following the gleam finds its worth while rewards in the future.

In countless ways there are hard places to be overcome. Many times the temptations come to lower one's standards and ideals because of the difficulties encountered in seeing a thing through. But to let go of one's ideals is to lose his life. Jesus could

no longer have been the Jesus we know had He refused to drink His cup when it became bitter. Had He refused to drink His cup when it became bitter, it would have called for His denial of all He had stood for in the past. Jesus saw that if the new social order was to be realized men must drink from the cup of service and friendship. He also saw that the new era would not come without pain and suffering. He could not escape drinking His cup and if we prize a redeemed world more than anything else we also shall not be able to escape the cup.

To follow the steps of the Master calls for heroism, honesty, sincerity, a heart of love and sympathy for people, and an utmost devotion to the things of God the Father of mankind. If this program of life is your program you will be called to drink from a cup similar to the one from which the Master drank. You cannot evade it without forfeiting your own life. Jesus sought a way to evade His difficulties but there was no answer to be had, unless He had been willing to turn His back upon His ministry of love and service and face completely in the opposite direction. He simply could not do this.

The prayer and meditation of Jesus in the Garden in the silent hours of the night served only to renew His convictions of the rightness of His program for securing a redeemed society. Out of those silent hours He gathered new resolves to face the hard things and follow the demands of supreme wisdom and follow the will of His Father. He did drink His cup, and because He did He made the supreme sacrifice. But drinking His cup also enabled Him to become the "first among many brethren." He did see it through and justly won for Himself the place of first in rank of all the world's choice spirits. He is our Lord and Master.

We too have lives to invest. Let us follow in His train and help men enter the new order that is yet to be. Let us learn from the Master and make such an investment of our lives that we may be of service not only to our present generation, but also to generations of the future. Jesus invites men to follow Him into the largeness and fullness of life, but He has also shown them the supreme difficulties and temptations strewn in the path He trod. May we invest in life wisely and intelligently, and then cling to Him who understands to help us see it through.

In the Land of the Pharaohs

Paul E. Whitmer

(Dean Whitmer of Witmarsum Seminary, who is touring in Europe and the Near East, contributes herewith another interesting article. He expects to return early in September to resume his work at the Seminary. Editor.)

After a busy day of strenuous exertion and sight-seeing in the burning sun of an Egyptian summer, I find myself quite comfortable at a hotel in the ancient

city of Cairo. The Egypt which I have visited comprises the delta of the Nile river. As the name implies the delta is triangular in shape. The length of each one of the three sides is somewhat more than one hundred and fifty miles.

Famous Cities

At the head or point of this delta lies the won-

derful city of Cairo with 1,200,000 inhabitants and at the other extreme on the Mediterranean Sea is the equally famous city of Alexandria with a population of 500,000 people. Between these two cities lies the wonderful alluvial plain built up through the ages by deposits from the overflowing Nile. This is one of the garden spots of the world.

Abundant Crops

Here they grow wheat, barley, corn, rice, beans, melons, onions, cotton and vegetables and fruits of many kinds. Three crops of beans are harvested each year. Palm dates grow without cultivation. Many other fruits and vegetables grow in abundance with but little attention and cultivation. The all important requisite to produce such extraordinary results is the water that is brought for hundreds of miles by the Nile river from the mountains and lakes of equatorial Africa where the rainfall is extraordinarily heavy each year. The land of the delta is so low that shallow ditches carry the water to all parts of this region.

Water Buffaloes

Hundreds of pumps operated by water buffaloes lift the water from these ditches and pour it on the fields in such quantity that the land is periodically submerged in water. The pumps that do the work are exceedingly simple in construction. They are virtually a water wheel run backward by a horsepower arrangement to which a large water buffalo is hitched. A water buffalo is very much like the American ox, differing from him principally in this that he is adapted to hot climates.

This delta region is said to support a population of more than 14,000,000 human beings. It is very evident that the population is dense for even in the rural districts hundreds of people can be seen working in the fields. They frequently work in crowds of from one to two or three dozen in one patch of a few acres.

Up the Nile

Last night we took a boat ride up the Nile in a sail boat. There were some twenty in the party who took this ride. One man operated the boat managing the sails and rudder with extraordinary quickness and skill. We fairly flew up the river to a small island, the traditional spot where Moses was hidden by his mother and where he was found by the daughter of Pharaoh. Here our guide purchased two large luscious watermelons from the natives who grow them on the island and watch them day and night and are ever ready to make a sale. These melons we ate on the spot. On our way down the river we sang familiar Christian hymns in which we were joined by our British and Canadian friends who are also members of our party. The guide too joined in the singing of these hymns.

Capable Guide

He is a native of Jerusalem and an exceedingly versatile man, capable, energetic and of pleasing per-

sonality. He was the personal guide of Dr. Fosdick when he made his tour through Egypt, Palestine and Syria a few months ago. He also organized a caravan and took the Fosdick party of five from Suez to Sinai in a twelve day trip in which thirty camels were needed to carry the party. Five camels were used to carry the water for the party. Fifteen more were needed to carry the food supplies, and the baggage and the tents and camping equipment, leaving ten to carry the party, guides, escorts and helpers. It is a great comfort and a substantial advantage in every way to have competent guides. Our guide here in Egypt is the most capable guide that we have yet had on this tour.

The Pyramids

You will of course wonder whether we saw the pyramids and the sphynx. Yes, we did. They are only five or six miles out from the city of Cairo. An electric street car line runs out there and the cars run frequently. Our party, however, was taken out in autos. The pyramids are so near the city of the ancient Pharaohs that it is quite evident that the edge of the desert must have been the burial place of the Pharaohs thousands of years ago. Then in time small monuments in the form of pyramids were built as tombs of the royal family. A few of the greater and more powerful Pharaohs then built for themselves these immense piles of rocks as fitting tombs. Four well preserved pyramids stand in the group of which the great pyramid is the chief center of interest. Eight or nine miles away near the site of the ancient city of Memphis stand four more pyramids of similar size and design. At Luxor several hundred miles farther up the Nile are still more pyramids. There is the place where King "Tut's" mummy and many valuable treasures were recently found.

The great pyramid is four hundred and fifty-one feet high and its base covers approximately fourteen acres. But with all its immense size and corresponding impressiveness it is nothing but a ruin. Six hundred years ago the Mohommedan ruler at Cairo decided to build a Mosque or church in his capitol city. His workmen stripped the outer layers of the great pyramid off and used them as building material from which to construct the mosque. As a result the great pyramid is thirty feet lower than it was in its original form and is correspondingly smaller throughout. The tomb too was rifled so long ago that no record of it has come down to the present time. The great Pharaoh purposed to build for himself an enduring monument and tomb but there remains only the huge jagged pile of immense stone. The great pyramid does not and can not tell its story. All that remains is an immense pile of rocks and a few detached traditions and records.

Cairo Museum

The museum in Cairo is one of the most wonderful collections of archaeological remains to be

(Continued on page 271)

THE SUNDAY SCHOOL LESSONS

By A. S. Rosenberger

September 4

Solomon's Wise Choice
I Kings 3:4-15

The crowning event of Solomon's early years was his choice of wisdom. Having been reared, as he probably was, under the influence of Nathan, the prophet, he was deeply religious. Accordingly, one of his earliest acts as king was to visit the high place of Gibeon and sacrifice a thousand burnt offerings upon the altar of Moses which stood there before the Tent of Meeting. On the following night he had a dream which was a source of blessed revelation to him. In his dream Jehovah asked him what gift he would prize as a sign of real greatness. Instead of asking for long life, riches, or honor, the young king, conscious of the grave responsibilities of his position, asked for practical wisdom. What he meant by this was to have deep understanding and keen insight. His decision was pleasing to God, and inspired confidence in his people.

This is a lesson on choosing the things that are most worthwhile. Solomon, because he chose the thing that was most worth while, had many other gifts added. Young people of today are confronted with this same choice of what is most worth while. We live in a jazz age in many ways, and many feel, very unfortunately, that they are not getting anything out of life unless they are living in such a way as to lead them a round of excitement, frenzy and speed. The question comes to Christian young people, Are these the things that give satisfaction to life, or is there something better?

Quite a number of the young people of the constituency served by the Christian Exponent are attending the Retreat at Bluffton at the time of this writing. According to their own testimonies they have there found something in life that exceeds the attractions of this pleasure-mad age. These satisfactions are to come from a devotion to the Christian ideals of life, and a life of real adventure in finding and working out the Master's way of life.

It might be a question to us as to what choice we would make if there was only one thing that we could have. The writer is indebted for the following suggestions as to some things that are worth while incorporating in every life. Which is most worthwhile can be left to individual choice. The first of these is character. What is character? Why is it important? What we are, is the most important thing about us. What we are and what we choose to be, determines our every other choice. Another of the best things in life is work. It may take some young people a little time to see this, but what would life be without anything to do, and above all, without any worth while task to accomplish. Life would not be worth living were it not for work to do. However, that work should not be drudgery, it should be a task of real self-expression and interest.

Another blessing of life is the home. Do we appreciate our homes as we should? Are we making them what they ought to be? Another requisite of a happy life is the opportunity of service. No person can be a real Christian and only live for self. The right kind of recreation and the right kind of literature are good things to choose. Finally, the life of faith is one of the better things to choose. Without any moorings we would wander in darkness. With faith we can take a hold on God that will help us to answer our great questions and find the secret of courageous and happy living.

Our Father, help us to find the happiness of those who choose the best things of life.

September 11

Solomon Dedicates the Temple
I Kings 8:1-11, 62, 63.

The period of Solomon's rule in the Jewish state was marked by peace, and Solomon turned his attention to developing the country. He was a great builder, and of all his many public works the Temple became the most important, though in reality it was only a part of the king's palace, and compared with modern edifices of its class was quite small. However, "It was a shrine, not a church; a house for God, not for the people". Seven years were spent in the construction of the temple. It was modeled after the Tabernacle of Moses, its measurements usually being double those of the latter. The building of this temple was the great work of Solomon's life.

When the palace was completed and all was ready, an appropriate dedication was held. The first event was the transfer of the Ark from the City of David to the Oracle, or Most Holy Place. King Solomon kneeling then offered the dedicatory prayer. Rising from his knees, he stood and pronounced upon the assembly of Israel a solemn benediction. He then concluded the services by offering numerous sacrifices of peace, burnt and meal offerings. This event was the inauguration of a new era in the history of the Jewish state. It helped to unify the nation and perpetuate the traditions of a venerable past.

Today the question is raised as to what the value of the church is the community. Even those in the community who do not attend the churches make the statement that they would not want to live in a community where there were no churches. What influence does the church have that makes non-church people want to live in a community where there are churches? Which is most important in a community, the church or school? What are the evidences of a truly Christian Church?

Sometime ago there appeared in the Expositor a number of suggestions on the part of one man why it was worth while to belong to church. These are given here in the following:

Sometime ago there appeared in the Expositor a number of suggestions on the part of one man why it was worth while to belong to church. These are given here in the following:

"I belong to the church because I ought to be better than I am. Henry Ward Beecher once said, 'The church is not a gallery for the exhibition of eminent Christians but a school for the education of imperfect ones.'

"I belong to the church because of what I can give to it and what I can do through it, as well as get out of it. The church is not a dormitory for sleepers; it is an institution of workers.

"I belong to the church because every man ought to pay his debts and do his share toward discharging the obligations of society. The church has not only been the bearer of the good news of personal salvation; it has been and is the supreme uplifting and conserving agency without which civilization would lapse into barbarism and press its way to perdition.

"I belong to the church because of memories—memories of things I can never forget, of faces that will never fade, and vows that are the glory of youth.

"I belong to the church because of hope—hope that lives when promises are dead, that paves the way for progress, that visions peace and social justice, hope for time and eternity—the great hope that casts its anchor behind Jesus Christ.

"I belong to the church because of the strong men in it who need reinforcing, the weak men who need encouraging, the rascals who need rebuking."

Let us go into the House of the Lord.

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

Editor, The Christian Exponent:

The news item in your last issue, clipped from the Toronto Globe pertaining to the many Mennonites that are going into the Peace River country is a hoax propaganda. The word has gone from time to time that eighty thousand are leaving Manitoba, and at another time the number was sixty thousand. They were reported to be leaving for Mexico. This is done to discredit us and to make us look ridiculous.

Respectfully yours,

Sterling, Illinois.

Abram Burkhardt.

MENNONITE YOUNG PEOPLE EXPRESS THEMSELVES ON LABOR AND RACE QUESTIONS

At the Young People's Retreat which was held at Bluffton recently, Rev. Ed. Kaufman put a questionnaire to the Retreaters to ascertain their reactions and prejudices on the questions of race and industry. The questions were to be answered by "yes" or "no" and were intended to register only the first impulse rather than the deliberate thought of the one answering. There were eighty-two who answered the questions, all but one of whom were Mennonites. Thirty-four had been to college, forty-two to high school, and six to the grades only. Forty were above twenty years of age. The questions with their answers resulted as follows:

Labor and Capital

1. Is it right for capital to organize against labor? Yes, 24. No, 58.
2. Is it right for labor to organize into Unions against Capital? Yes, 36. No, 44.
3. In case of strike who is usually to blame, Labor or Capital? Labor, 26. Capital, 56.
4. Is it right for labor to strike? Yes, 39. No, 41.
5. Should capital recognize labor unions? Yes, 69. No, 9.
6. Is it right for capital to employ only non-union labor? Yes, 17. No, 12.
7. Is it right for capital to employ both union and non-union labor? Yes, 67. No, 12.
8. Is it right for capital to employ only union labor? Yes, 17. No, 59.
9. Is it right for labor to demand that capital employ only union labor? Yes, 9. No, 72.
10. If you were a laborer, would you join the union? Yes, 31. No, 48.

The following questions were asked to determine our like or dislike for the peoples of other races and nationalities. By "yes" or "no" the group was asked to answer whether they would be willing to admit other people as indicated into

IN THE LAND OF THE PHARAOHS

(Continued from page 269)

found anywhere and perhaps the greatest but I dare not encroach further on the space at my disposal even though I have said nothing of the invaluable treasures there. Neither can I say anything about the ancient Coptic church in Cairo, the great Mosque, an exact reproduction of the St. Sophia in Constantinople, Old Cairo, the bazaar and the innumerable things of interest in lower Egypt and especially the great city of Cairo. Tonight we start on an all night train ride to Jerusalem.

their country, associate with them in work, as neighbors and finally whether they would be willing to marry them. Below is a copy of the questionnaire with summary as follows:

		1	2	3	4	5	6	7	8
Racial or National Group		As visitors only to my country	To citizenship in my country	To my occupation			To my street as neighbors	To my house as social equals	Marriage
				As my subordinates	As my boss	As fellow workers			
Poles	Yes	74	67	56	29	59	52	38	10
"	No	5	18	24	49	22	28	43	70
Chinese	Yes	73	40	42	19	42	34	23	4
"	No	7	41	35	59	37	45	44	75
Germans	Yes	74	79	71	63	73	69	68	47
"	No	5	3	10	16	7	9	9	24
Armenians	Yes	68	65	51	41	54	49	48	14
"	No	7	11	20	32	19	22	28	58
Swedes	Yes	71	67	62	49	65	62	52	35
"	No	4	8	12	25	10	12	23	38
French	Yes	69	66	59	47	55	54	54	31
Canadians	No	7	11	14	26	17	20	21	46
Italians	Yes	73	59	51	31	40	33	34	21
"	No	6	19	23	47	22	37	40	62
Jews	Yes	69	56	51	42	46	39	39	13
"	No	9	11	23	35	24	28	32	50
Mexicans	Yes	70	47	50	24	33	33	27	7
"	No	9	30	28	50	42	39	45	72
Japanese	Yes	68	44	50	22	38	37	29	3
"	No	6	30	29	50	34	36	47	62
Negroes	Yes	72	72	53	28	36	33	28	5
"	No	4	14	24	50	36	41	58	72
Scotsmen	Yes	62	67	60	52	61	67	58	45
"	No	9	11	19	23	15	18	17	31
Turks	Yes	46	43	22	17	29	28	19	5
"	No	17	29	22	45	28	26	35	50

Editor, The Christian Exponent:

Upon my return to Northfield after my semester on furlough, I find that your journal has been sent to my address through your kindness. After looking over the copies I have come to the conclusion that you are doing a fine piece of work. I trust that it may continue on the high plane that is revealed by the copies I have seen. Please enter my subscription according to your arrangement for new subscribers.

Yours sincerely,

J. F. Balzer

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Northfield, Minn.

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Notes from Here and There

The Christian Endeavor of the Hebron church, Buhler, Kansas, held an out-of-door meeting at which nature topics were discussed.

The Bethany Mennonite church, Freeman, South Dakota, gave a farewell reception for A. J. Regier, who recently resigned as president of Freeman College to become head of the department of education of Bethel College.

Missionary Lohrentz and family, who had been spending the summer at Freeman, South Dakota, left on August 16 for Moundridge, Kansas, to spend some time with Dr. Lohrentz's mother.

The Peace Caravan of Bluffton College had charge of the evening service at the Chapel Church, New Stark, Ohio, on August 7.

A Fundamentals Conference is scheduled to be held in connection with the Mennonite General Conference at Belleville, Pennsylvania, August 21.

Among the new instructors added to the faculty of Goshen College are Ira S. Frank, formerly of the Eastern Mennonite School as instructor in English, U. Grant Weaver of Johnstown, Pennsylvania, Principal of the Academy and Mrs. S. W. Witmer, Academy instructor in biology.

Rev. E. R. Augspurger, pastor of the Mennonite church at Aurora, Nebraska, accompanied by his family is spending a four weeks' vacation in Illinois. Rev. Jennie Starkey will occupy the pulpit during the absence of Rev. Augspurger.

Miss Augusta Schmitt, who is under appointment to India by the Mission Board of the General Conference of Mennonites was ordained as a missionary by the president of the board, Dr. J. W. Kliever, at the Tabor church, Newton, Kansas, on August 14. Miss Schmitt is a graduate of Bethel College, has attended Witmarsum Seminary at Bluffton, Ohio, and completed the nurses training course at Bethel Hospital at Newton, Kansas.

Rev. and Mrs. F. J. Wiens, arrived in Seattle, Washington, on the Empress of Canada on July 31. They had been engaged in mission work in China under the auspices of the Mennonite Brethren Church of America. A special program was given in their honor at the Mennonite Brethren church at Reedley, California on August 14. Among the speakers were P. P. Rempel of Los Angeles and H. W. Lohrentz, president of Tabor College, Hillsboro, Kansas.

Dean N. E. Byers of Bluffton College spoke at the Union service of the Bluffton, Ohio, churches, on August 14, in the First Mennonite church.

Rev. and Mrs. S. T. Moyer, missionaries on furlough from India, will study at Witmarsum Theological Seminary during the next school year.

Rev. and Mrs. S. M. Musselman, of Bluffton, Ohio, recently spent a week at Wayland, Iowa, visiting with former parishioners. They will also attend the Middle District Conference at Pulaski, Iowa.

Rev. Milo Kauffman, of Hesston, Kansas, held a series of meetings at the Mennonite church at Aberdeen, South Dakota, July 17-20. There were two confessions.

S. Jay Hostetler of Cullom, Illinois, is spending the summer in soliciting students for Goshen College. He preached at the Walnutcreek A. M. church on August 14.

H. S. Bender, professor of history at Goshen College, spent part of August in Pennsylvania gathering material on the early history of Mennonites in that state, especially in the Franconia district.

The annual Harvest Home Service of the Mennonite Church of Souderton Pa., will be held on August 28. The offering of the service will be devoted to Missionary purposes.

The annual conference of the Defenceless Mennonite churches will be held in the high school auditorium at Bluffton, Ohio, August 24-28. At least 700 delegates and visitors are expected.

The addition to the Mennonite church at Sugarcreek, Ohio, is nearing completion. The addition provides eight new Sunday School rooms, a room for the Woman's Missionary Society, and a large basement and kitchen.

Select Hymns and Gospel Songs is the title of a 64-page booklet issued by the Mennonite Publishing House of Scottsdale, Pennsylvania. The book is composed of selections from the new church hymnal and is designed for use in conferences and special meetings.

The Sahayak Patrice, a Hindi religious paper recently reported that Mr. Thiessen, a member of the General Conference mission in India, recently baptized one of the leading men of Taldeori village near Birra Mission Station. This man, a Brahmin and religious teacher gave his testimony and received baptism publicly before a large crowd assembled on the streets.

The State Department of Education of Nebraska has decided to accept credits earned at Bethel College provided the required work specified for the different certificates has been completed. This decision will be of interest to Mennonite young people of Nebraska who desire to attend school preparatory to teaching in their own state.

Dr. J. C. Meyer, of the editorial staff of the Exponent and professor of history at Western Reserve University accompanied by Mrs. Meyer, spent several days at the Institute of Politics at Williamstown, Massachusetts. At present they are at Cambridge where Dr. Meyer is working in the Harvard Library preparing his doctor's thesis for publication.

The annual reunion of alumni and friends of Goshen College will be held on August 28 at the city park of Goshen, Indiana. The meeting is informal, everyone being asked to bring a well-filled basket. The two former meetings were well attended proving to be a means of bringing together many of the old friends of the college. Anna Yoder, Ida L. Eby and F. S. Ebersole, all of Goshen, are in charge of the gathering.

The Bethesda Leper Home of the General Conference of Mennonites at Champa, India, is superintended by P. A. Penner. There are thirty-four buildings in the home but sixteen wards, one dispensary, a store room and a church are still needed. Of the 470 inmates, 283 are Christians.

In the last issue of the Christian Exponent we printed the Constitution and Rules and Discipline of a proposed merger of two Mennonite Conferences, the Eastern Amish Conference and the Ohio Mennonite affecting 49 churches with a membership of over 7,000. Many of the churches voted favorably on the merger, some without discussion. The Oak Grove church near Smithville, Ohio, membership of 626, with J. S. Gerig, bishop, D. Z. Yoder, C. Z. Yoder, Jesse Smucker, P. R. Lantz, ministers, after four hours of public discussion, adopted the following resolution by a vote of 234 to 3.

RESOLVED, That we favor the working together of the Ohio Mennonite and Eastern A. M. Conference on the fundamental principles of our Mennonite faith and practice as set forth in the Eighteen Articles of our Confession of Faith, but we defer acceptance of the proposed Constitution and Rules and Discipline until they can be revised in such a manner as will make it possible for the various congregations under these conferences to work harmoniously and peacefully among themselves and in unity and mutual helpfulness with each other.

The
**CHRISTIAN
EXPONENT**
A Bi-weekly Christian Journal

Harold S. Bender
Patridge
Dec 2

September 13, 1927

EDITORIAL

STAND STILL! GO FORWARD! Vernon Smucker

CHOOSING A LIFE WORK

Alma Ramseyer

SYMPHONIC PRAYER

A Sermon by H. J. Schrag

SURPRISES OF A TOURIST

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The Editor's Chat

Dear Readers:

At this writing I am in Chicago on my way home from the All-Mennonite Convention that was held at Hillsboro, Kansas, and the Central Conference of Mennonites at Carlock, Illinois. Kansas is wet, wetter than it has been for years. (I am not thinking of politics or social customs.) Kansas has had more rainfall this year during the month of August than it ever had in the memory of all the people with whom I discussed the weath- inches, but that this year during the average rainfall during the year is 26 inches. But that this year during the month of August alone, which is ordi- narily the driest month, they had 16 inches of rain. As a result of this unusual precipitation, the tractors and horses were idle while weeds were taking pos- session of the wheat land that was plow- ed.

Kansas is the state of sunflowers, big fields and burning straw stacks. Kansas farmers are merciless in their demands upon mother earth. The main crop is wheat and it's wheat, wheat, wheat. I am told, one year after another, in the same field. Crop rotation is rarely practiced. Besides that, they use no commercial fertilizer or lime. They know nothing about tile draining and they have not the slightest conscience against sending their straw stacks up in smoke. Farm- ing is done on a big scale and methods are employed which save the most labor. It is not unusual for one man to put out 150 or 200 acres of wheat. Wheat that was not threshed before the rains is be- ginning to sprout in the stacks and some will be completely lost. I was told that the yield this year averages around 17 bushels per acre. There are some nice al- falfa fields to be seen and here one can see attempts at raising corn.

What interested me most in Kansas, obviously, was the people rather than things. Many of them are German. Dur- ing the convention there were a good many addresses in German. High Ger- man, low German, Plattdeutsch and I think several other kinds are spoken. Strangely enough there were no Pennsylv- ania Dutch. To my knowledge, there were only two representatives present who could speak this classic dialect cor- rectly—Rev. A. S. Rosenberger from Pandora, Ohio, and myself. It is not dif- ficult to see the direction in which the wind is blowing regarding the question of language. I heard several older peop- le express their regret that the young peo-

ple are getting away from the German so fast. In this matter the church serv- ices are in a state of transition. In many churches there are some old people who do not understand English and many young people who do not understand German. The ministers have, consequen- tly, a difficult job on their hands. The old people are aware of the inevitable outcome and are on the whole reconciled to it.

Those who lament the decline of religion in the open country will find the Mennon- ite settlement in this state interesting. Through the kindness of Rev. P. P. Wed- el of Moundridge, I had the pleasure of an auto tour, after the convention, through the vicinities of Moundridge, Inman, Buhler, and Hesston. Flourishing churches in town and in the country are seen all through this section. Four or five miles out of Moundridge is a fine new church which cost \$30,000. Rev. C. J. Goering is the minister. It has a mem- bership of 400. The church is a monu-

NOTICE

I have accepted a call to a tem- porary pastorate of the First Men- nonite church at Upland, Califor- nia. I expect to leave Sugarcreek with my family about October 4, making the trip by auto. Mail will probably reach me at Newton, Kan- sas, about October 12, and at Up- land, Cal., after Oct. 18.

Editor

ment to religious faith and devotion and would be a credit to any community. We did not get to Pretty Prairie but I was told that the people there are erect- ing an exceptionally fine new brick build- ing. At Buhler a new church is just in the process of construction. I had the pleasure of meeting one of our readers there, Mr. J. C. Regier who is interested in the mill and elevator at that place. In Kansas, as in other sections of the country, there is abundant evidence that religion in the open country among Men- nonites is not dying out, but is prosper- ing.

The All-Mennonite convention will be reported fully in the next issue. It was held in a tent on the grounds of Tabor College, at Hillsboro. The weath- er was ideal, the crowds were large, and the program was exceptionally interest-

ing. A number of Mennonite churches in and around Hillsboro co-operated in making arrangements and in entertain- ing. Their work was characterized on ev- ery hand by the finest consideration and thoughtfulness. The loud speakers in the tent enabled everybody to hear. There were seven branches of Mennonites rep- resented as follows: General Confer- ence, Mennonite Brethren, Krimmer Mennonites, Old Mennonites, Defense- less, Church of God in Christ (Mennon- ite), and non-affiliated. The Mennonite Brethren in Christ (not to be confused with Mennonite Brethren) were report- ed on the program by a paper which was written by Jesse L. Brenneman. The majority of the crowd was, to be sure, made up of people from the local congre- gations. But one or more delegates had come from other states and provinces as follows: Massachusetts, Ohio, Indiana, Illinois, Missouri, Oklahoma, Nebraska, South Dakota, North Dakota, Minnesota, California, Iowa, Pennsylvania, Texas, Louisiana, Manitoba, and Saskatchewan.

Dr. J. W. Kliever, president of Bethel College, served as chairman of the con- vention. At the business session, Prof. A. E. Kreider of Witmarsum Seminary was elected to serve at the next meeting to be held in two years. The place of meet- ing will be decided by the new program committee. Already one church has ap- plied for it. Other invitations will be welcomed by the committee. In the next issue, I shall attempt to summarize the nature and significance of the sessions and to suggest what seem to me to be the possibilities and limitations of the All-Mennonite Conference.

It was my first trip to Kansas and it afforded me genuine pleasure. Besides meeting many ministers, I got acquainted with the institutions and professors of Tabor and of Bethel College. As men- tioned before, I also visited Hesston Col- lege. In a later issue, I shall have more to say regarding higher education among the Mennonites in Kansas.

On my return I stopped at Carlock, Illinois, where the Central Conference is in session. Among the visitors are Rev. and Mrs. U. K. Weber and Mr. and Mrs. Allen Shantz from Kitchener, Ontario. A. E. Kreider gave several addresses and J. E. Hartzler and C. Henry Smith are to appear on the program. I regret that circumstances did not permit me to re- main for the entire session.

Sincerely,
The Editor.

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Some of these have not yet replied and changes may therefore be necessary.

EDITORIAL

TIRED OF WAR TROPHIES

A New-Yorker, a lieutenant-colonel of the army reserve, is planning to make a trip to Germany in order to return 500 war relics which he took from the Kaiser's army during the war. He was proud of these trophies when he took them, but now that the war spirit has died down, they seem to him like relics of barbarism and he feels as if they should be returned to those from whom they were taken. The law of an eye for an eye and a tooth for a tooth does not appeal to civilized men when their hearts are free from hatred.

A MILLIONAIRE'S ADVICE

Judge Elbert Gary, steel king, who died recently left from 25 to 100 millions to his heirs. In his will was written the request that his heirs observe the following rules, which probably contain the great financier's secrets of making and keeping money:

1. Do not sign notes or bonds for anyone.
2. Refrain from anticipating your income in any respect.
3. Loan money only on good security and never make personal loans.
4. Avoid all doubtful investments, regardless of how glib the salesman may be.
5. Do not hesitate to reject the opinion of others if involved in any doubt.

The advise not to sign notes for others and to loan money only on good security is doubtless good business. But would it not take out of life some of the milk of human kindness? And if everyone should follow his admonition to avoid doubtful investments, what progress could be effected in the future? And who that has money to invest can be sure which propositions are not "doubtful"? Henry Ford borrowed money from a friend and the investment was considered doubtful. What if his friends had followed Gary's advice?

SACCO - VANZETTI CASE ENDED

Over seven years ago, near Braintree, Massachusetts, a paymaster and his guard were waylaid, robbed and murdered. Two Italians, Sacco and Vanzetti, one a fish-peddler, the other a shoemaker, were accused of the crime, tried, and convicted for murder, and sentenced to death. Both men were anarchists and atheists, which fact together with some irregular conduct on the part of the presiding judge who tried them, gave rise to the suspicion that the men were being sentenced, not for murder, but for their social theories. As a consequence these obscure Italians won the sympathies of a large number of people all over the world. The case dragged for over seven years and was finally ended when Governor Fuller and a committee of three distinguished citizens, including President Lowell of Harvard University, reviewed the case, sustained the judge who pronounced them guilty, and the two men were executed. Both maintained their innocence to the last. Both maintained their atheism as they walked into the presence of Death, and one of them, when strapped to the chair, cried "Long live Anarchy". Probably no one will ever know of a certainty whether they were guilty or not. Two things are certain: that the death sentence has made it impossible for the criminals (if they were

criminals) to reform, and it has made it forever too late for Governor Fuller to change his sentence should new evidence be forthcoming proving their innocence.

AN EXPENSIVE DIVORCE

Charley Chaplain, movie star comedian, employed five attorneys to defend himself in a divorce suit, and after sixty-two minutes in court, decided to settle out of court. By the terms of the settlement, his wife, Lita Grey Chaplain, eighteen years old, will receive \$625,000. Besides this Chaplain must pay a trust fund of \$200,000 for the small boys. It is said that Mrs. Chaplain's attorneys' fees amount to \$100,000, and his own attorneys' fees are probably not less. All told it will cost the comedian in the neighborhood of a million dollars to get rid of a wife to whom he was married but a short time. His former wife cost him less. Her divorce decree called for only \$300,000. Later ones had better watch out; they may not get anything.

Life among movie actors is notoriously rotten. It is reported that Hollywood breathed a sigh of relief when Chaplain decided to settle out of court and thus made it unnecessary to air all the scandal in the lives of the actors and actresses.

MAN'S INHUMANITY

Last May a farmer living near the village of Bath, Michigan, became demented and placed a bomb under the school building. The explosion resulted in the death of forty school children, leaving the town practically childless. The citizens of Bath were sorrow stricken beyond measure and they are trying to forget and let time heal the wounds. But thoughtless, callous tourists will not allow them to forget. They drive into the village, go from home to home, and ask: "How many children did you lose?" "Were they badly mangled?" In the presence of the deepest grief, such questions are both inhumane and profane.

THE VICTORY OF SCIENCE

Science has gained another victory. Only a few years ago the Rockefeller Foundation set itself to the task of conquering hookworm, a disease prevalent in the South. The accomplishments have been gratifying. The disease, like malaria and yellow fever, has been practically conquered and as a result 7,000,000 people who were debilitated, emaciated, and diseased, have been rehabilitated. They were a liability to society; now they are an asset. Besides these, countless unborn will be saved from the disease. Science is continually adding to the average length of life. The present birth rate far exceeds the death rate and the time is probably not far distant when the population of the earth will be double what it is now.

STAND STILL! GO FORWARD!

One of the striking characteristics of the Old Testament, and in fact the particular thing which makes it so valuable to us at the present time, is the very accurate way in which human experiences and human feelings are depicted therein. In this mirror of human experience we see clearly reflected, ourselves, our own feelings, and our own experiences as individuals and as groups, and we can see how these experiences and these feelings have led men on in their search for God and His Truth. We see how God has dealt with human beings who felt and acted much as we do, and we take courage and learn lessons from the similar experiences of others. This is one of the things which make the study of Old Testament History particularly interesting and valuable.

The Bible student will recognize in the title of this editorial some words given in connection with the history of the exodus of the Children of Israel from Egypt to Canaan. The particular occasion which called forth the words was the arrival of the Israelites on the shores of the Red Sea with no visible means of crossing the waters, only to find the hosts of Pharaoh in hasty pursuit on their rear. True to their human nature, they began to lament, complain, and find fault. "Have we come out here only to die?" said they. "Are there no graves in Egypt?" "Why did we listen to this man Moses, anyway?" "What fools we were." And so, lamenting and complaining, they thought that all of God's work in their behalf and their miraculous deliverance from Egypt had come to naught and that the end had come.

But Moses, who had a keener realization of the power of God, commanded among other things that the people should "Stand still." Moses had faith that God would deliver them, and began to cry unto God in their behalf. In answer to his cry, God responded, almost impatiently it seems, with the words, "Wherefore criest thou unto Me? Speak unto the Children of Israel that they go forward." In other words, God required of the people not that they should "Stand still", but that they should "Go forward," and it was while they were going forward, even after the feet of those at the head of the procession touched the waters, that the waters were divided and the multitude passed in safety to the other shore followed by the destruction of their enemies.

The simple account of this miraculous deliverance brings to us many obvious lessons. "Man's extremity is God's opportunity." "God helps those who help themselves." "We must help to answer our own prayers." Only when we have done all in our own power have we a right to expect God to step in and take a direct hand. God works through human instrumentalities largely. All these and other lessons are clearly applicable today to human experience and human endeavor. We do not wish to take time here to discuss these points. But we believe that there is an

other truth in this incident which has a particular application to the condition of the Mennonite church, and one which we would do well to ponder carefully. Moses said, "Stand still." God said, "Go forward."

For centuries the Mennonite church has gone forward. There have been crises of course. Sometimes her cause seemed lost. But always she has gone forward. God has brought us up out of a condition which was perilous indeed and to which we should have no desire to return. We have been prospered on our journey and have made much progress. Much of this progress has been due in large part to wise and intelligent leadership, by men who were raised up of God for the performance of their tasks as was Moses in the days of Pharaoh. Like Moses of old, they have been men of faith, vision, and courage. But we have come to a Red Sea. Some good people are becoming panic stricken, fearing we cannot cross the Red Sea of new and changed conditions in the modern age in which we live. In their panic they reproach our leaders for having brought us thus far. "Better," they say, "have remained as we were fifty years ago than to have come this far. We are getting too worldly. Everything is going to the bad. Oh! that we had remained as our fathers were!" And some of our Moseses have also become panic stricken, thus adding to the panic and unrest of the fearful ones. Instead of going forward, believing that God will lead safely, they are counseling us to "Stand still" and are doing their utmost to bring this condition about, crying to the Lord to help us, but continuing to say, "Stand still and see what the Lord will do for us." But does not God say, "Go forward"? Are we not willing to cease trying to stand still and to take God at His Word?

A prominent "Moses" of one of the larger groups of Mennonites, a man who has given efficient leadership in the past and who has contributed much to the progress of the Church, but who has now become ter-

rified at the sight of the Red Sea ahead and the impossibility of turning back, is now loudly calling out to the people to "Stand still", and said within the past few years that he would be reluctant indeed to think that the Mennonite church in 25 years from now would be materially different from what she is at the present time. "Stand still", is now his cry. "We have gone far enough," he says. "The Red Sea is ahead. We cannot cross it. Better stay here and die than to go ahead. We must hold to what we now have, even though only a handful remain faithful. But God says, "Go forward". It is a law of life. There can be no standing still except there be decay and stagnation.

To be sure there are difficulties and dangers ahead. We do not see just how things are going to turn out. It seems impossible to go ahead along some lines without sure destruction. But has it occurred to us that if we take God at his word and move ahead as He has commanded that when our feet touch the water the way may open and we will go safely through? Of course it will not be the same as formerly. This is a world of change and progress. Former customs and interpretations will change. But we need to go forward by faith, confident that He is leading us, and allowing some of the problems to be met when we get to them. If we were to use as much zeal in moving forward as we sometimes exercise in warding off what seem to us to be approaching and future dangers, we might make greater progress than we do.

Moses cried "Stand still". God said, "Go forward". But Moses was willing to take God at His word, and not to rely on his judgment and fears. Are the Moses of today as ready to change their own orders, and are we as followers ready to move forward, even though we do not see just what the outcome may be? — Vernon Smucker.

Life Work Problems

Alma Ramsey*, Bloomington, Ill.

Life Work Problems is a subject that a great many young people are interested in; as evidenced by the fact that about forty young people at the Retreat at Bluffton chose that as one of their classes. This class was conducted by Rev. A. M. Eash of Chicago, who very ably presented the various phases of the problem to the class. How may a person know for what he is best fitted is a question that is confronting most of us today and because it was one of the largest classes at the Retreat, it goes to show that the young people are thinking seriously along that line.

According to Dr. Herschey, three guides for choosing a life work are: ability, need and an open way. Bishop Anderson said, "Recognize that every man's life is a plan of God." In choosing our life work

*One of the Bluffton Retreaters.

it is extremely essential that we take God into consideration. God has a place in life for every one; a special place which it is His will that we fill. It is only when we are doing God's will that we can really count ourselves successful.

But how can we find God's plan for us? That has been the question that countless numbers of earnest young people have asked. God has many different ways of revealing to us His plan for us if we are truly sincere and search diligently for this revelation. One of the greatest factors to be remembered in choosing our vocation is true, earnest, unselfish, consecrated prayer. If we come to Him sincerely, with open hearts and minds asking for His guidance, confessing our weaknesses, and trusting absolutely in Him we will surely find our place in life. God also speaks to

us through His Word. In His Word we find inspiration, knowledge and direction. Sometimes the revelation comes suddenly as it did to Saul on the way to Damascus and sometimes it comes gradually as our minds are opened more and more to His direction. He may speak to us through others whom He has directed and who have had more experience than we.

We may be sure that God will not call us to do something that we cannot do and for which there is no need. So having found His will, we need to know ourselves—abilities, inclinations and interests—and find our place. Daniel Poling in his book, *Radio Talks to Young People* says: "I doubt whether any person ever achieves great success who does not fall in love with his job, who does not come to have a deep earnestness and an abiding passion for the work he is doing." We do not need to be a genius to be a success in the work we would be interested in. "Mediocre ability, harnessed to any worth while endeavor by an abiding conviction and whipped by hard work wins."

The opportunities for service should also be a guide in helping us to choose rightly. If we would only realize that "we are in a world of large opportunities"; and as Cromwell has said, "We are upon a task most difficult." "The world knows not those who have

remained on a par, who have made no contribution. Religion has always presented a challenge. Every one can be of service in almost any field of life if he will only try. If we grasp even the small opportunities that come our way, we will be serving God by serving others.

Circumstances sometimes keep one from doing what he would like to do. He may have the ability and enthusiasm for the work but because of physical condition or other reasons may not be permitted to do the work.

The reaction of the work upon oneself depends upon the surrounding conditions and the nature of the work. If the first three guiding principles are taken into consideration the spiritual effect it will have upon our lives must inevitably be good. There are many services which can not be repaid by financial returns so that financial gain should not be a large factor except that we are conscious of having earned it honestly.

Since in this age in which we are living, there are so many vocations from which to choose, it becomes our duty to choose that line of work for which we are best fitted. True Christian leaders and workers are needed in every field.

The Pacifist's Defense

(The following article, published in the August number of The Arbitrator under the title PATRIOTIC PACIFISM seems to us to be a strong defense of the pacifist's position. Editor.)

Requests have been made for peace arguments. What can be said when we are told all attempts to abolish war are futile? Is H. L. Mencken as brilliant as he thinks when he says: "Of all varieties of uplifters who now sob and moan through the land, the most idiotic, I begin to suspect, are the pacifists. . . . Next to the referendumers, the most absurd of the pacifists now in practice among us are those who propose to put an end to war by setting up ironclad agreements between the principal predatory nations?"

We were about to reply that war itself was futile; that in any conflict there are two out of three chances of failure—a defeat or a draw—while even victory does not ensure success; but that answer is forestalled by the editor of *The American Mercury* who proposes this solution of the war problem: "Let the United States, which is now richer and stronger than any other nation, and perhaps richer and stronger than all of them put together, prepare such vast and horrible armaments that they are irresistible. Then let it launch them against France, or some other such chronic trouble-maker and proceed to give the victim a sound beating. And then let it announce quietly that war is adjourned and that the next nation that prepares for it will get another and worse dose of the same medicine."

Then we have Commander Byrd agreeing with

Mencken to this extent: "The fanatical pacifist is unattractive, though I realize he may fit somewhere in the picture of life. His discussion begins and ends with the statement that wars are hell and should be abolished at any price. He does not trouble to make an analysis of war and peace and discover what effect they have on the onward march of the human race."

These are not the only prominent men who scintillate at the expense of the pacifist or are as far from understanding their program as the North from the South pole. They are confused between the makeshift conference of war-believers and the new internationalism that has never been tried.

The effort to preserve peace on the part of old-line diplomats, whether sincere or not, have amounted to nothing. Trusting our lives to captains who have demonstrated their inability to navigate troubled waters is foolhardy. The Kaiser was one of them. He was respected and eulogized by Theodore Roosevelt, Nicholas Murray Butler and most of our influential Americans although for years before 1914 he had repeatedly announced his militaristic policies. When his brother visited New York all the daily papers but one praised him. The paper with the true vision has passed away; the conservative press continues to laud the kaisers and czars of our day. Which course shall we follow, the same old path that ends in a mirage or a new turn that may lead to success?

The best instance of the deceptive character of the customary method of obtaining security is the

World War. The outburst came when the world was at peace and entirely satisfied with its defenses. With all the disasters of that war fresh in mind the diplomats refuse to see their stupidity or alter their plans. They will not even look at the facts. They try to conceal the secret treaties and maintain the myth of one guilty nation. Consequently most of Europe and part of Asia are expecting war, while Latin America does not feel secure from invasion. The nominal character of governments is more democratic than before but dictators have arisen and rulers of today are repeating the same mistakes, using false propaganda to enlist the support of their nationals.

Everyone agrees that the next war will be even more terrible than the last. The fighting experts have reconciled their consciences that were shocked by German atrocities and have adopted all the novelties of modern warfare as part of their legal attack and defense. Poison gas, bombing planes and submarines will be used against the civilian population, for all people are to be conscripted in the next war and will therefore be combatants.

The principal organization formed to limit war is the League of Nations, but the League has not yet established a reputation that acts as a deterrent to any great power that contemplates aggression. This is due in part to the "gap in the Covenant" which permits a member to wage war under certain conditions not merely in defense but as a means of enforcing its own will as against another nation. So long as that conditional right is retained the threat of war will prevent radical disarmament. The disarmament of the Allies stipulated in the Treaty of Versailles has been disregarded in spite of repeated demands for consistency by disarmed Germany. The latest conference for disarmament outside the League was attended by only three nations and bid fair to require the construction of more cruisers instead of fewer.

Pacifism is a religion. It is devotion to non-resistance against physical attack as the highest ideal to be practiced by the individual who loves his country and his fellow men. Those who believe that the individual should sacrifice himself for his country in time of war should not oppose a program because it might involve some sacrifice in order to prevent war.

But Pacifism is more than a religion. It is a practical, consistent and effective philosophy applied to international relations. It is not the visionary, half-baked raving of emotional women and effeminate men. Nor does it involve any sacrifice demanded by war.

The term Pacifist has come to mean only those absolutes who have inwardly resolved or publicly pledged themselves never to participate in any war under any circumstances. They are not numerous in the United States. Probably their number about equals the number of militarists who believe that war

is an elevating expression of the virility of the nation.

Apart from the two extremes—the pacifists and militarists—most of the population is composed of peace-lovers who dislike war but believe it unavoidable, or of people who follow their leaders blindly without thinking of the subject at all. Both these groups will support the next war as they have supported past wars unless convinced that a better instrument than war exists for obtaining security and justice.

Peace-lovers throughout the world are practically united in demanding some form of arbitration as a substitute for war. Successful in practically every instance where it has been tried, arbitration has hitherto been optional. Even the members of the World Court are not obliged to submit disputes to that tribunal unless they have signed the optional clause. Twenty-three small countries have done so but no great power is committed to make use of the Court.

A definite agreement to submit every dispute to a court or a commission when diplomacy has failed to adjust national differences is essential for the outlawry of war. Then there will be available an institution to which an aggrieved nation may appeal in order to satisfy its national honor, redress its wrongs or secure its rights. As governments now say: "We have done our best to settle with our opponent; nothing remains but to fight," the same officials will then say, "We have done our best to settle with our opponent; nothing remains but to submit the dispute to arbitration."

Every substitute for war meets with denunciation as if it were unpatriotic, but if a method could be found to keep the country out of war, the discoverer would be the greatest patriot that ever lived. The burden of proof should be on war. However, the peace-proposer can answer objections to his scheme consistently.

1. —The best way to avoid the horrors of war is to be so thoroughly prepared that no one will dare to attack us.

This method has been relied upon by most Governments for generations and has failed. Experience has shown that the country armed to the teeth is the one most apt to be embroiled, not only because it is feared by its rivals but also because its strength encourages a war psychology within itself. The German military machine was the finest the world has known; it made the German people militaristic so that they entered the war with a religious zeal.

The combination of less prepared allies defeated the best prepared nation. Small countries like Holland, Denmark and Sweden have been safe in Europe than Germany and France with their huge armaments. Our Canadian border became peaceful when disarmed. The United States, due to its isolated position and vast latent power and wealth is best able to set the example in disarmament.

President Coolidge, addressing the U. S. Naval Academy, June 3, 1925, said: "I am not unfamiliar with the claim that if only we had a sufficient military establishment no one would ever molest us. I know of no nation in history that has ever been able to attain that position. I see no reason to expect that we could be the exception."

2.—It is human nature to fight and you can't change human nature.

It is human to strive for what is wanted but if a more satisfactory method than fighting can be found for obtaining their ends, men will adopt it. An overwhelming public opinion can abolish war as it has practically abolished duelling and slavery. Whether human nature can be changed or not may be a question of terms. Comparison of man in the Stone Age with the modern American indicates that human nature can be changed. But it is not necessary to change human nature in order to abolish war. We merely need an agreement to adopt a new human institution for the settlement of international disputes similar to the courts that have been established to decide individual quarrels.

3.—War is detestable but there will always be war.

That war is admitted to be detestable is an advance over the thought of a few centuries back when war was filled with romance and the strongest warrior was the hero of his tribe. Nothing concerning human relationships that is detested by all need continue. When civilized peoples are united in their desire to outlaw war it can be done, especially as the inhabitants of each nation will profit by the change.

4.—The causes of war must be removed before war can be abolished.

No; there will always be causes of friction between individuals, groups and nations. The reform must be in the accepted method of settling those quarrels when they arise. Under existing international law war is legal. War can and must be made illegal. After that, means can be devised for preventing infractions of the law, but the first thing to do is for all powerful Governments to place themselves on record before the world for the outlawry of war. Various substitutes for war can be found. The best appears to be some form of arbitration or adjudication. In order to make the substitute effective each nation must be pledged in advance to submit to the form of settlement agreed upon if diplomacy and conciliation fail. It is not sufficient to arbitrate some disputes and leave force as the final recourse for others. Such procedure would still recognize war as legal. War must be officially denounced and abjured by Governments and their action ratified by a plebiscite in each country.

5.—What would you do if a man attacked your wife in your presence?

When Arthur Ponsonby, a prominent pacifist member of the British House of Commons, was asked

that question, he replied: "I would knock him down." Each individual will use such means as he see fit to resist the attack of a ruffian. First he can endeavor to create cordial relations with all so that he will have no enemies. Until the ideal of brotherhood is established he will resist by organizing a police force for the protection of the community. If, in spite of his precautions, he is attacked suddenly, and it is impossible to summon the police he will choose either to defend himself by force or take the consequences. The dilemma is unfortunate but scarcely worse than confronts the exponent of physical force. New York District Attorney Banton said that he had never known a case where an honest man had successfully defended himself against a burglar with a revolver. The fighter often fares worse in every day affairs than the non-resistant.

Granting, as the majority do, that a person is warranted in killing another in self defense, the analogy between private attack by a thug and national war is not identical. One crisis comes without warning and must be met on the moment; the other is the result of differences that have been known long enough to make provision for a peaceful settlement. There are no pirates or barbarians left in the world capable of capturing a civilized state. The only danger of invasion comes from equals or superiors in military or other sciences. With them a settlement by reason vindicates national honor.

6.—Force is the only language that some people understand.

No nation can safely constitute itself instructor in that language. The enemies of the United States have never been able to convince us by the use of force. If some people are so backward that they cannot see what is best for their own interests, those more enlightened should cease dealing with them rather than involve both nations in war.

7.—Every citizen of the United States and his property must be protected in all parts of the world. Our navy must be ready to enforce the rights of our nationals.

Capitalists investing abroad should take the risk of loss rather than plunge our country into war. The law of the country in which the investment is made should be obeyed and the decisions of local tribunals accepted. Financial losses are unfortunate but trivial compared with war losses of all descriptions.

8.—Wars of defense are certainly permissible; the United States never fights any other kind.

It is difficult to maintain that position regarding the Mexican war of 1845. All wars are considered defensive by each side. France, England and even Germany believed the World War was one of defense. So was the Spanish war after the Maine exploded and the war against Germany when our ships were sunk, though our troops fought 3,000 miles from home. If war is permitted at all it will be called defensive.

9.—War is often conducted for a good cause. Almost every advance in civilization has been accomplished by war.

Yes, there have been wars for righteous causes and many other wars that the people were told were righteous but which proved to have an ulterior motive. Possibly some wars were justifiable in the past but civilization has now reached such a stage of development that a victory by reason is more effective than one by force of arms. The World War did not end war, nor establish democracy, nor stop atrocities, nor bring prosperity in Europe, nor abolish militarism, nor usher in lasting peace, but we were told it would accomplish all these things. Most people are still ignorant of the secret treaties and false propaganda by Governments and should be enlightened concerning historical facts.

10.—Every resource must be conscripted in the next war, not only young men but the whole population and its industries.

The phrase "conscription of industry and wealth" does not mean the conscription of capital. That is not intended in any country. The lives of fighting men will be used as the military commanders see fit but wealth will be retained by its owners. There is

small possibility that when the next war comes the Government will confiscate fifty per cent. of the wealth of its citizens, or ten per cent. or one per cent. It will make use of industrial plants and pay full compensation to their owners. If conscription of wealth were adopted and the enlistment of fighters made voluntary, the United States would not declare war.

The abolition of conscription of men would help to end war. When our Congress declared war in 1917 it condemned to death over 50,000 young Americans. No prophetic vision was needed to realize that death would come to thousands from that declaration. And yet it is probably safe to say that if each member of Congress had known that his own life would be forfeited for his country if he voted for war, we should have remained neutral. So in other Governments, those who create the friction or declare war do not often put their own lives in jeopardy. The actual fighting is deputed to others and even the soldiers calculate that their chance of survival is about ten to one. Sacrifice of one's life for one's country is not voluntary. The soldier takes the gambler's chance with equanimity and when the crisis comes he faces real danger with the utmost courage. Nevertheless, armies could not be mobilized without conscription.

Symphonious Prayer

H. J. Schrag

(Rev. Schrag is a graduate of Witmarsum Seminary and pastor of the Noble church, near Wayland, Iowa. Editor.)

"Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." —Matt. 18:19,20.

I think there were three questions which led our Master to give us these precious words. (1) The first was: "Who is the greatest in the kingdom of heaven?" (Matt. 18:1) Jesus answered this question (Matt. 18:1-6) stating the necessary ideals and qualifications, and that instead of ambition to be the greatest there must be readiness to be the least.

(2) This answer quite naturally led our Teacher to discuss a second question, "What attitude shall 'the greatest in the kingdom of heaven' take towards those in the kingdom who are not so great, but who trespass and fall; who present problems and difficulties, and who cause 'offences' of various types?" How shall the Church practice discipline? And Jesus answers this question quite to the point (vs. 7-18) stating that the obstinate perversity of a brother was, in the last resort to be brought before church-meetings, whose decisions were to be final.

(3) And this discussion naturally led him to answer a third question which is at the bottom and the greatest of them all,—“But, Lord, how is it possible

to be so great, and to take such an attitude towards those who are so unkind and offend?" And Christ answers this question quite as briefly but very definitely, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father who is in heaven. For where two or three are gathered together in My name, there am I in the midst of them."

These words suggest a number of things, but the chief emphasis lies on the word "agree" which is a combination of the Greek "sun", with, together, and "phone", sound, voice, and means to sound together in harmony. From this term comes our word "symphony"—a harmony of sounds. Speaking to us today Christ might express this same condition thus: "If even two of you offer symphonious prayers". There are a number of factors that enter into the making of a symphony, be it of music or of prayer, and Christ suggests a number of these.

1. Number.

The first suggestion is regarding number. To have a symphony there must be somebody to take part and produce it. To this Christ refers when He says "two of you". The "you" implies Christians of His day and of every day and age. He assumes they are God's children and can pray, just as a bandmaster speaking to his members presupposes that they have instruments with which to play. But when He speaks of "two" He does not mean to limit prayer meetings to

that number. It is a mistake to think that very small gatherings for prayers are especially pleasing and successful. How often the remark is made, "I can pray to my God at home where there are 'two or three'," and then the prayer meetings are neglected in the church,—and at home usually. Christ spoke these words in the day of small things, when the numbers of the Church were reckoned by units. Isn't it essential to have at least two strings or two instruments to produce music and harmony of some kind? And isn't it likewise necessary that at least two souls agree before God can answer prayer? If you can't find another person to agree (with you), your prayer is very selfish. It does not represent the group; therefore it is not good for you and a Loving Father can't grant it. But get into contact with others, so you are able to "tune up" and harmonize. Look at your objects from different angles, and if you can find even one to agree with you, then the promise is yours.

And what an encouragement this is to the faithful few! What an incentive it affords to establish the family altar, where too often there are only "two or three"! or to continue with our Church prayer meetings where there are "two or three" in proportion to the whole congregation! In each case we meet the necessary requirements numerically, and the promises are ours. But that makes it no less disappointing when the numbers might be reasonably expected to be very much larger. Because our Lord said, "Better two of you agreed than the whole twelve at strife", it does not necessarily follow that two or three will have the power in their united prayers which two or three hundred would have. Two voices or two instruments can produce very beautiful music, but they will not produce the grand music of two or three hundred voices or instruments. And Christ did not mean to say that they will, but that it takes at least two of them to have harmony.

2. Unity and Harmony.

But, as already suggested, the stress is not on the number, but on the agreement; not on the different instruments, but of the harmony they must produce. The Greek term "sun" implies the idea of unity, the important thought of being together, with each other. Christ spoke of the Church in assembly, and did you ever stop to think what a heterogeneous group the Church comprises? People of all the different ages,—from a little infant of only a few days, hardly able to realize anything! People, representing the different sexes, different races, different social conditions,—from the many different places, and different vocations and walks of life! And upon closer observation, you notice every individual to be a different and unique personality, with different experiences. And you wonder what brought all these different individuals together? But suddenly the organ sounds, the choir arises and soon the whole congregation of "different" individuals, unites in a beautiful harmony of music. There is the orchestra accompaniment! What an elaborate instrumental composition of piano, violins, cor-

nets, trombones, saxophone, clarinets, flutes, and what not,—all contrasted and yet inwardly related movements in quick time, joining the voices in producing the wonderful harmony! And soon you discover that the congregation of different instruments and different individuals from all the varied circumstances of life, are yet alike;—they all have the same needs, and the same wants and desires in their hearts,—the kingdom of God, and they unite to seek it and to honor and glorify Him. How beautiful!

And don't we observe this unity and harmony in nature and art all about us? A tree has thousands of leaves, each one different, yet all together produce a beautiful, harmonious unit. As I look out I see trees, and shrubs, and grass; there are valleys and hills, there is the horizon, and the blue sky above, but altogether produce a beautiful natural scene; there is harmony. As I look upon the wall I see a painting of mountains, and rocks, and trees, and grass and a pool, and snow, and beautiful clouds and the blue sky above;—all the different colors are used, but they blend into each other, and produce a beautiful natural scene; there is harmony. And all art, whether expressed in words, in music, in sculpture, or painting, or whatever form, can be natural and successful only in so far as it is harmonious and complete.

Prayer, the greatest of all arts, must likewise have harmony and consistency. The least discord in any piece of art, mars and ruins the effects of the whole; and it does so in prayer. And therefore Christ says, "Ye ask and receive not because ye ask amiss." And if we are very sensitive to little discords in music, how much more sensitive must our Heavenly Father be to the little discords in our prayers? And how displeased must He sometimes become to see the great inconsistencies, and the wide range between the prayers we utter and those we live? And between our prayer for ourselves and those for our fellowmen, be they friends or foes? Is it any wonder that our Lord finally began to express His disgust, "Woe unto you, hypocrites! for ye devour widow's houses, and for a pretence make long prayers." And the greatest and most emphatic curses are expressed upon such hypocrites. Instead of strife and division there must be agreement, unity in heart and desire, a blending of hearts in prayer; there must be symphonious prayer,—“by kindred spirits, members of one family, servants of one Lord, constrained by the same love, fighting under one banner, cheered by assurances of the same victory; a living and loving union, whose voice in the Divine ear is as the sound of many waters.”

3. Expression.

Another part of the original term for "agree" is "phone", which means sound, or voice, or tone. It is the term from which we get our words, phonograph, telephone, saxophone, radiophone and symphony. In each case the idea is sound or expression. To have music, members must get together, they must agree on what to play, and then they must play. There is

one danger of playing a discord, and there is another danger of not playing at all. This the Church needs to observe in the great symphony of prayer.

It may take the first two steps and neglect the third. There is such a thing as unity and harmony, without sound or expression—without service. The light system may be perfect, and yet we may never turn on the switch and use it. The telephone line may have perfect connections and yet it may never be used! The radio phone was a fact and reality through all these ages, and yet we failed to hear or use it until now. The phonograph may have each of its parts adapted to perfect workmanship, and its messages in beautiful harmony on record, and yet they may never be heard—and how many there are we never will hear! An orchestra may have its music all written in harmony; the various instruments may all be perfect; the members may have practiced for hours; they may gather in their places, tune their instruments and even hold them in their proper places, and yet never render the music! And their service is lost! And how many Sunday Schools there really are, some of whose members have the music sheets, the instruments, and the practice and gather regularly at the school, but yet never play! And that particular blessing is lost for them and for the school! And so the Church of Christ may be well organized, may have beautiful meeting places, gather in assemblies, agree on certain principles and yet never utter a word or turn a thought to God in prayer! Is there anything more tragic? And is there any greater loss?

And again and again we hear the sad words of our Master, "Ye have not because you ask not! Ask! Seek! . . . Knock! Discords are unpleasant in My Father's ears, but likewise is a dead silence." And finally in His zeal He makes a scourge of cords, enters the temple, casts out the tradesmen, and overthrows the tables and seats with these indignant words, "My house shall be called a house of prayer, but ye made it a house of merchandise and a den of robbers."

I wonder in how many of our churches Christ would do these very identical things today. It is quite easy to turn the church building into an auditorium for "preaching" or lecturing services or musical programs; or into a schoolroom for our Sunday schools; or into kitchens for banquets; or into gymnasiums for socials and entertainments, or into some "house of merchandise", but it is quite a different thing to turn it into a "house of prayer" and realize its original purpose. When I was a lad at home, we used to call the church building, "Das Bethaus", (the house of prayer) but the name used today does not suggest nor imply much prayer. The church today is more guilty than ever of neglecting prayer. And the attitude we take toward prayer is the cause for our negligence. God knows our secret thought, but can we know His, unless we have communication through fellowship and prayer?

4. Definiteness.

But besides an agreement merely to pray in concert, Christ meant that the church pray also for some definite thing,—“as touching any thing which they shall ask” in concert. It is not sufficient to gather in a group, to agree on certain principles and to pray. There must also be definiteness in prayer. And no doubt Christ had certain things at that moment in His mind as most fitting and needful subjects for such concrete prayer. And what are some of the things upon which we all can agree, and for which we can pray definitely?

a. Unity — The twelve had been “falling out by the way” about the miserable question of precedence in their Master’s kingdom. The Lord Himself had been directing them how to deal with one another about such matters. Towards the close of His ministry we find Him praying, “That they all may be one; as thou, Father, are in Me and I in Thee, that they also may be one in Us that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one.” (John 17:21-23) The church never was “perfect in one”, nor is it today. We Mennonites are only a small group but “split up” into nearly twenty different branches, and looking upon each other as the “off-scouring of Mennonites”—“Is Christ divided?” Let us join Him and pray for unity.

b. Vision — One reason why we are so divided is the lack of vision. We are so self-centered and short-sighted that we see ourselves mainly. We discover ourselves different from everybody else, and we separate ourselves as the perfect ones. We need vision to see from ourselves through our home through our local church, through our denomination, and through other denominations into the non-Christian world and discover the same great needs of all mankind. Then we will “seek first the kingdom of heaven” and center our thoughts upon vital principles upon which we all can agree and not upon non-essentials. We lack St. Peter’s housetop vision. Let us pray for it even as Cornelius and his family had prayed for it.

c. Prayer — Again we need devotion, prayer and worship; we must “tarry in Jerusalem”. In our busy world today, we “don’t take time to be holy” but rush out into our daily life without such necessary devotion. Consequently we are unable to live a Spirit-filled life, and we drift from that fine spirit of our Mennonite forefathers. Let us pray that He may teach us how to pray and devote ourselves to Him.

d. Consecration — We need whole-hearted consecration—a giving of all of self, of talents, of service, and all of material wealth; all we are and ever hope to be, to the establishment and support of God’s kingdom. Today especially do we need financial support to send out and support workers. Let us pray for it.

e. Power — We need power and ability to detect and master all temptations; to know what to do, how to do it, and to be able to do it.

f. Peace — We need world peace that will con-

quer the sword and militarism and prevent another world crisis. Let us pray for God's kingdom of "peace and good will toward all men."

And so we might continue to enumerate definite things as the objects of our prayers. Too many of our prayers fail because they are too vague and too indefinite. And they always are so when unexpressed. A musician pays very close attention to his music sheet, he observes every little note, and dot and mark on his paper. He must do so in order to harmonize with all the rest. Is it not equally essential that in the great symphony of prayer we be very observant "as touching any such thing"? They are the little foxes that usually destroy our vineyards. They are the little things which go wrong in our machines that cause the breakdowns; and they are the little things in our church that usually are the cause of serious consequences. They must be set up as objects of prayer.

Some time ago a number of us gathered in a home to listen to the radio. While there the owner tried "to tune in" but failed to succeed. He turned here and turned there; he looked here and looked there, but failed to discover the reason, and he was compelled to give up. The message was in the air and yet we failed to receive it—because some little thing had failed to function. And what a great loss! From some-

where our heavenly Father is broadcasting great messages. Here is the big needy world that needs His messages more than ever for all its complicated individual and social life. Thousands and millions of human lives have devoted themselves to the study of God and His kingdom. They finally succeeded in organizing and building the church, with little ("sets") congregations here and there. The messages of God are in the air. The congregations assemble to "listen in". But altogether too often they hear no messages. Looking for the reasons we find that some little thing is out of commission and fails to function. And the only message which can satisfy the hearts of men and the needs of the world is lost. What a tremendous loss!

Better have a congregation with a small membership which gathers and unites with the same purpose to worship and pray than to have a congregation with a big membership but which fails to unite in worship and definite prayer. Better have a small family of "two or three" but which is a symphony of prayers, than one of the dozen but where not one offers a prayer. And the difference is that of eternal life and eternal death. "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father who is in heaven. For where two or three are gathered together in My name, there am I in the midst of them."

A Traveler's Surprises

Paul E. Whitmer

(Dean Whitmer of Witmarsum Seminary who spent the summer in touring Europe and Palestine returned to his home at Bluffton on September 2. The following is the sixth of a series of articles that he has written for publication in the Exponent. Editor.)

When I was a lad I came upon an edition of Herodotus' Histories in English translation. These I read with bewildering surprise as I was perched on a large limb of a great apple tree. In that tree I dreamed and wondered as I followed Herodotus' journeys in various countries of Europe, Africa and Asia. Of course, child as I was then, I recognized that many of those wonderful stories were pure fables but in the most fantastic of those narratives there were large elements of sober facts. The descriptions were vivid and relatively accurate. The geographical and racial information also was in the main dependable. It was more than thirty years since I read those extraordinary stories and still they come back to me with unusual vividness after the lapse of so many years as I see the places that Herodotus saw and sail over the seas he sailed. All travelers, however, must be prepared for surprises. In some instances childhood fancies have pictured a dream world that does not and never did exist, consequently there must be disillusionment. In other instances reality far transcends

our dreams, giving rise to happy surprises along the way.

Such surprises followed one another in rapid succession as we started northward along the Mediterranean Sea from Beirut. Our first stopping place was Smyrna. The ancient town which figured so prominently in the early history of the Christian Church and even in Biblical times as one of the seven churches of Asia, has had a long and honored history. Here, too, Polycarp lies buried. His tomb is still shown to visitors as one of the places of interest which reflect credit and distinction to Smyrna. More recently in the war between Greece and Turkey a few years ago, Smyrna again attracted attention as the place where thousands of Greeks were massacred by the Turks. Eye-witnesses said the waters of the harbor were red with human blood. At the beginning of that war Smyrna was a Greek city. Today it is a Turkish city. The Greeks who survived the slaughter fled the country, glad to escape with their lives and to surrender their rights to their ancestral homes and the family inheritances in order to begin life all over again as exiles in other countries of Europe and America. As a result of all this my readers should not be surprised when I say Smyrna

is a city of ruins even today. Some rebuilding has been done along the waterfront and the main streets but there are still blocks and blocks of ruins. In many buildings the fronts look like modern business blocks but when one steps inside he discovers that the back of the building is in ruins, shut off from the front only with piles of stones and debris. Unhappy Smyrna has suffered greatly at the hands of those who know not the Gospel of our Lord. The future of Smyrna is problematical.

From the desolation and depressing sights at Smyrna we continued our journey northward along the coast of Asia Minor. Here another and happier surprise awaited us. We found ourselves in a sea of islands of all sizes, shapes and types. Some were mere boulders lifting themselves above the surface of the water, without a sign of life, plant or animal, on them. Some were miles in length and breadth, covered with rich vegetation, the scenes of farm, town and city life. Some were so high and rocky with cliffs and mountain grandeur that they were a source of constant interest and surprise to the passengers on our boat. It is said that there are two hundred and seventy-five of these islands among which we sailed. It was indeed a sea of beauty, change and surprise.

When we entered the Dardanelles we found ourselves in an enchanted world. Here is a passage way between two seas a few miles wide that is in itself exceedingly beautiful. On both sides these waters are sentinelled by mountains of noble heights and forms. There are curves, sharp turns, palisades and broad and sweeping plateaus all along this isthmus. Not only is there natural beauty here but there are historical and legendary associations here too that awaken memories and emotions that are in themselves a source of limitless pleasure. Here the Greeks and Trojans contended on the plains around Troy. Here the Byzantine empire lived, wrought and died. Here the Turkish empire has for so many years misruled its great territories. Here the crusaders made so many futile attempts to establish Christianity by the sword. What beautiful and rich land God had made it and how unworthily man has occupied it for these many centuries.

"Constantinople sits at the meeting of two seas and two continents like a diamond between sapphires and emeralds. For beauty, for security, for commercial opportunity and for political importance, it is almost without a peer in its location. The effect from a distance, especially with the sunshine on its white palaces, its many domes, its graceful minarets, and its quaint buildings, is bewilderingly beautiful."

In this charming fashion Dr. D. E. Lorenz describes the present city of Constantinople. For several days I have been looking at Constantinople from various vantage points. First, as we steamed up the Sea of Marmora and approached the city I was struck with surprise at its beautiful location. Unlike many other cities that I have recently seen Constantinople

rests peacefully on beautiful elevations, surrounded on several sides by the waters of the Sea of Marmora, the Bosphorus and the Golden Horn. Second, from the place of anchorage in the harbor the city presents an exceedingly pleasing sky-line. The golden crowned dome of St. Sophia at once attracts one's attention. Next one sees the Mosque of Ahmed I, with its six minarets, "Masterpiece of the Mussulman's Art." As one turns from these two neighboring shrines of beauty to the right he sees dome after dome of other mosques in various parts of the city and in the city of Scutari which lies immediately across the Bosphorus from Constantinople. Other buildings throughout the city further heighten this impression of architectural beauty. Only the taller and newer buildings are seen from a distance. Thirdly, the climate is such that Constantinople has beautiful trees and shrubs and grass and flowers in great profusion. The park surrounding the old royal residence is a paradise of beauty. After spending days in hot dry, countries looking at parched ground and seared vegetation a profusion of plant life is an object of beauty.

Of course there is another side to this story of beauty. One of the secretaries in Mr. Herman Kreider's office, where I was a visitor for a few hours, said that Constantinople's beauty does not bear too close inspection. When Mr. Kreider took me out for a walk through St. Sophia and the Mosque of Ahmed I with a look into the park of the former residence of the Sultan of Turkey, and a journey through the bazaars I understood the significance of the secretary's remark that Constantinople's beauty does not bear too close inspection. There are narrow and dirty streets in many parts of the city. St. Sophia is in a bad state of repairs both inside and outside, although repairs are going on in the building at the present time. Many buildings throughout the city are mere shacks, shelters for miserable shops and homes. The side walks and streets are rough and narrow and crooked. Constantinople needs rebuilding in many places. A thorough cleaning of the streets and buildings with more care to sanitation throughout would be a great boon to this city for whose beauty nature has done so much.

The climate, too, of Constantinople seems to be unusually favorable for comfortable living and the development of a great civilization. Here they have neither the rigors of a far northern climate nor the debilitating influences of a tropical country. The three days that we spent at Constantinople early in July were the most delightful from the standpoint of the weather that we have had on our entire trip thus far. The proximity of Constantinople to great bodies of water assure a moderate and an adequate supply of moisture. Commercially, too, Constantinople is situated on water routes which put it in touch with all the great supplies and the markets of the world. Constantinople lacks only the human element to make it truly great, a righteous and God-fearing people, who honor God and deal justly with their fellowmen.

THE SUNDAY SCHOOL LESSONS

By A. S. Rosenberger

September 18

THE KINGDOM DIVIDED

I Kings 12:12-20

The disruption of the Kingdom of Israel came about after the proud and haughty Rehoboam had come to the throne but the cleavage between the two divisions of the country had started already during the time of Solomon, the father of Rehoboam, and the last, even though only the third, king of the united Kingdom. Solomon with his policy of general extravagance had placed upon the people burdensome taxation and forced labor, which had led to discontent. There were also other factors that could be traced out which would show that the disruption of the Kingdom was not the work of a day but the growth of centuries. However, when a petition was presented to Rehoboam for relief, it was his attitude and answer that brought on the division, and led to a divided Kingdom. From that time on the ten northern tribes acknowledged Jereboam as their King, while two southern tribes gave allegiance to Rehoboam.

There are some things that might have prevented the division of the Kingdom. One of these would have been a more conciliatory attitude on the part of Rehoboam. His haughty and high-handed policy is one that many have tried, but it is a policy of dealing with people that will not work in the long run. Politeness and kindness will do a whole lot more and will work where a spirit of pride and haughtiness will fail. Proverbs 20:28 says that kindness and truth preserve the king and his throne is upholden by kindness. In these days especially we might as well realize that in positions of authority slave-driver tactics are not going to work, whether it is in business, governmental or church relationships. It is not a sign of weakness to be kind and conciliatory. The non-Christian man may resolve to never give-in but the follower of Christ will give-in if it helps the cause. This does not mean to surrender principles but to deal with others on the principle of fairness and recognition of their rights. Why do we respond to kindness sooner than to high-handed expressions of authority? What is the greatest cause of revolts?

Had the tribes been perhaps a little more patient, the division might have been avoided. Quite a difference of opinion has been expressed as to whether this division was for the good of the Kingdom or not. The writer believes very thoroughly that generally speaking unity is far better than divisions. Are there any instances where division is justifiable? Our own Mennonite Church would surely have contributed more to this world if we could have presented a united front instead of being divided up into so many small groups. It is not only the fact of being divided into so many small groups that has hurt us but the fact that we have in many cases spent energy in fostering antagonism rather than united working in helpful service. Have all the divisions in our church been justifiable? Have any? What can be done to bring our church to greater unity? What can be done to bring the Christian Church to greater unity? What other organizations are greatly hampered by lack of unity?

The bad effects of division are very plainly shown in the history of the divided kingdom. Each group spent much energy in fighting the other and protecting herself. Together they might have resisted the nations that later on took them into captivity but separately they each fell. The lesson of these people emphasizes the teaching of Psalms 133: 1, the thought of which we might make our sentence prayer.

Help all Thy people to dwell together in unity!

September 25

REVIEW: THE EARLY KINGS OF ISRAEL

It has been well said that the history of any country is practically the history of its leaders. This was true very distinctly of the history of Israel and no less true of this particular period. If the kings during this time had been better, the history of the nation and people might have been better. The unfortunate thing is that though all the leaders were not great men of God, there were those who were in closer touch with Jehovah and could interpret His will to their day. Yet at the same time there was some progress to be noted during this period in religious growth and development.

During this period a number of great leaders were outstanding. Which are the ones that are worthy of especial mention? Someone has suggested a series of questions which may be asked concerning each important character and in this way a lifelike picture be obtained. 1. What fine personal qualities had this man? Which qualities strike you as being most characteristic and strongest? 2. What were the man's weaknesses if any, and how did these weaknesses reveal themselves in actions and events? 3. What were his outstanding achievements? 4. Were there any changes in character during his life-time? Did he show toward the end of his life any weaknesses that were not present at the beginning? 5. What lessons for you today are contained in the character and actions of this man?

Samuel left an indelible impression on the history of his people. He was all his life an influential factor in government. To him is due the peaceful transition from a theocracy to a monarchy. His sphere was not that of a warrior but rather that of a spokesman for God. The moral greatness of his character is seen in all his deeds, but especially in his noble unselfishness and humility, in his devotion to the high interests of his people, and in his loyalty to Jehovah. It has been said that he found the people in the deepest degradation, politically and religiously, and left them on the eve of the most splendid era in their history. His greatest utterance is considered to be I Samuel 15:22.

The life of Saul is a different kind of a story. It is the story of a man who tried to rule others but was not able to rule himself. We recall again his brilliant beginning and splendid prospects, as well as the tragic end of his career. To estimate his character and work is difficult. There are those who feel that he accomplished nothing, that the situation at his death was just what it was at the beginning, and that the fall of his power was a blessing for Israel. Others feel that his career was not altogether a failure, but that he developed out of the cowards of Israel, hardy and brave soldiers, and that he helped to unify the people and compact them into a nation.

David was the man after God's own heart. He is considered the most gifted and versatile personage in Israelitish history, surpassed in ethical greatness and historical importance only by Moses, as having completed what Moses began, as the one who created out of Israel a nation and raised it to its highest eminence. In spite of all his human frailties he was a genuinely pious man, an ideal ruler, a lover of righteousness and peace, and the only man of his age who appreciated Israel's religious destiny. These character estimates are taken from Robinson.

O God, hasten the day when Thy Kingdom shall be over all!

OUR BOOK REVIEW

A NEW BOOK ON CHINA

By a Methodist Bishop

THE NEW SOUL IN CHINA. By George Richmond Grose. New York: Abingdon Press, 1927. Pp. 152. \$1.00.

The title describes the book. To read it is to be arrested, almost startled, and then heartened by a two-fold conviction; first, that the Christian work in China is not a failure; and second, that we have a bishop who sees clearly and speaks his convictions courageously. A few quotations from the book will make clear its type:

"The prevailing skepticism of young China today is a kind of chop suey of the materialistic philosophies of America and Great Britain."

"The fundamentalist-modernist controversy is tenfold more harmful to the Christian cause in China than the anti-Christian movement can possibly be. Dayton, Tennessee, is known to every Chinese student."

"We are to make an end frankly of pious bluff and arrogant pretense."

"Christian converts in China are not to be made by exhortation but by instruction."

"The anti-Christian movement is the brightest spot on the horizon today." (You will need to read his reasons or this may be misleading.)

"If Christian missions will not bear the light of closest scrutiny I welcome any disclosure."

"I am perfectly sure that some of the motives formerly appealed to for the support of Christian missions no longer awaken any response."

"Ardently as I believe in the doctrines and polity of the Methodist Episcopal Church, I am sure that the doctrinal statements and denominational polity of Methodism are not essential to the spiritual hope of any people."

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(The following interesting clipping was sent us by a Canadian reader. The story is a good illustration of genuine courage. Many of our readers will be able to read the German.)

Was ist Mut?

Relative Geschichten. — Von Robert Misch.

Der Student.

Er war Mennonit, also überzeugter Pazifist und Waffengegner. In Preußen hatte man darauf stets Rücksicht genommen, so streng das alte Regime auch sonst darin war. Aber das Schicksal hatte es ihm erspart, den Krieg mitzumachen — er kam erst an der Wende des Jahrhunderts zur Welt. Und dann studierte er Theologie und Philosophie in einer kleinen Universitätsstadt. Und da — eines Tages — es war bei einem großen, offiziellen Kommerz — schon Fidelitas: da schlug ihn ein besoffener Student aus einem nichtigen Anlaß ins Gesicht, (coram publico.) Trotzdem er nur einem Sportverein angehörte, erwartete man nun, daß er sich schlagen würde. Die ganze Studentenschaft und auf den Balkonen die weibliche Blüte der Stadt hatten ja die Schmach des Schlages mitangesehen. Auch seine Vereinsbrüder redeten ihm zu. Er weigerte sich aus prinzipiellen Gründen, mit Degen oder Pistole dem Gegner gegenüberzutreten. Aber das nahmen ihm seine Vereinsbrüder und auch andere Leute sehr übel. Nicht ins Gesicht, doch hinter seinem Rücken nannten sie ihn feige. Sogar sein bester Freund. Der sagte ihm, was alle Welt von ihm erwarte:

„Dein Prinzip in Ehren — aber es gibt Tatsachen, bei denen man nicht mit Grundsätzen fertig wird, sondern sie auch mal verleugnen muß.“

„Glaubst du, daß Christus —?“

„Nein — aber er ist das Ideal, das für uns Menschen nicht immer erreichbar ist. Man wird dich für feige halten . . .“

„Darüber lache ich. — Pistolen schießen oder mit Säbeln stechen, ist nicht Mut.“

Das bestritt der Freund und prophezeite Uebles für ihn. Das stellte sich auch rasch ein. Freunde wendeten sich von ihm ab. Er trat infolgedessen aus seinem Verein aus, wo ihm Feindseligkeit und Verachtung unter der Decke der Höflichkeit entgegentraten. Und sie wendete sich von ihm ab, die schöne Elisabeth, die Tochter seines Lehrers, deren Neigung er schon gewonnen zu haben glaubte. Das war das Schlimmste. Er vergrub sich in seine Bücher, wollte nach Semesterluß eine andere Universität aufsuchen.

Eines Tages ging er an dem im Frühjahr hochgeschwellenen Fluß spazieren. Plötzlich hörte er um Hilfe schreien — ein vorwitziger Knabe hatte baden wollen — trieb auf dem Strome. Er warf den Rock ab, sprang hinein und rettete ihn, guter Schwimmer, wie er war. Es war des Bürgermeisters Sohn. Die Blätter schrieben darüber; er erhielt die Rettungsmedaille und wurde nun als Held gepriesen. Sein Beleidiger verließ die Stadt, sein Verein forderte ihn durch eine Deputation wieder zum Eintritt auf und begrüßte ihn feierlich. Und schließlich verlobte er sich mit Elisabeth. — Was ist Mut?

Notes from Here and There

S. C. Yoder, president of Goshen College, spent the summer in Nebraska, Colorado and Fulton County, Ohio. He also attended the Ohio Sunday School, Southwestern Pennsylvania District and General Conferences.

The McPherson County Christian Endeavor Convention was held in the Hoffnungsau Church, Inman, Kansas, on August 21.

John E. Kreider of Sterling, Illinois, died on August 23. Mr. Kreider was the father of Prof. A. E. Kreider of Witmarsum Theological Seminary.

Rev. Elmer Basinger recently resigned as pastor of the Bethany church, Freeman, South Dakota, and accepted a call to the pastorate of the Wayland, Iowa, congregation.

Dr. J. E. Hartzler of Bluffton, Ohio, delivered the sermon in the Maple Grove church, Topeka, Indiana, on the morning of August 14 and addressed a union meeting of the churches of Topeka in the evening.

The pulpit of the Bethel Church, Fortuna, Missouri, was filled by Rev. J. D. Epp of Newton, Kansas, on the morning of August 28 and in the evening by Joe Aeschbacher, formerly of Fortuna but now residing at Arlington, Nebraska.

Dr. Harvey L. Eby, professor of Rural Education in the southern branch of the University of California, recently spent several weeks in the vicinity of Bluffton, Ohio, his former home. Dr. Eby and Dr. J. E. Hartzler of Bluffton, were the principal speakers at the Allen County Teachers Institute.

A group of twenty-five Mennonites studying at the University of Chicago for the summer term recently held a picnic. A number of branches of Mennonites as well as all the colleges of the denomination were represented. Prof. J. H. Drell of Bethel College was chairman of the meeting. Ed. G. Kauffman addressed the group.

The new church building at the Carlos Casares station of the Mennonite Mission in Argentina was dedicated on June 24. A brother of the congregation remarked, "Now we do not need to be ashamed to invite folks to church" — A former saloon had been used as a meeting place before the completion of the church. This is the third new church building erected by the Mission since the return of the superintendent of the mission, T. K. Hershey, from his furlough several years ago.

The Hesston College men's quartet sang at a union meeting of the churches of Moundridge, Kansas, on Sunday evening, August 28.

Isa Baksh, the first minister to be ordained at the American Mennonite Mission at Dhamtari, solemnized his first marriage on the seventeenth of June. It is very cheering to the missionaries to see their Indian brethren assuming new responsibilities.

On September 3 in Goshen, Indiana, occurred the marriage of Miss Esther Burkhard, daughter of Mrs. Mary Burkhard of Basna, India, and Mr. John B. Bauer, Dr. J. E. Hartzler officiating. Mr. and Mrs. Bauer are graduates of Bluffton College of the years 1925 and 1926 respectively. They will reside in Londonville, Ohio, where Mr. Bauer is teaching in the high school.

Rev. Alfred Habegger, missionary to the Cheyenne Indians at Lama Deer, Montana, has returned to his home in Berne, Indiana, to visit with his sister, Mrs. S. T. Moyer, returned missionary from India. Rev. Habegger expects to return to his work in Montana next week, taking his family with him. The long trip will be made per auto. His furlough was interrupted by the serious illness of Rev. Petter last spring.

New appointments on the Board of Trustees of Bluffton College at the last annual meeting were Alvin Ramseyer, Smithville, Ohio, of the Old Mennonites, D. J. Basinger, Bluffton, Ohio, General Conference; Rev. W. B. Weaver, Bloomington, Illinois, Central Conference; Peter Rupp, Archbold, Ohio, Defenseless Conference; Rev. B. A. Sherk of Kingston, Michigan, was re-elected representing the Mennonite Brethren in Christ.

Mr. Luther B. Swift, who had been re-appointed as Instructor in Voice and Public School Music Methods in the Bluffton College School of Music, and Instructor in Singing of the Public Schools of Bluffton, has recently resigned. Mr. Russell Lantz of Liberal, Kansas, has been appointed to fill the vacancy. He is a graduate of Goshen College, where he studied under Professor Holtcamp of Bluffton, and Professor Ebersole, now at Heidelberg. He has had special training in Public School Music at State Teachers College, Emporia, Kansas, and training in voice building under Carlton Hackett at the American Conservatory of Music, Chicago. He taught Public School Music at Ashland, Kansas, for three years, has been Supervisor of Music at Liberal, Kansas, during the past two years. He has had unusual success in training winning Glee Clubs in the high school contests in the state of Kansas.

Rev. A. J. Neuenschwander, pastor of the First Mennonite church of Philadelphia, preached in the Mennonite church of Berne Indiana, on Sunday, August 28, using I Cor. 3:11 as his text.

The teaching staff at the Walnutcreek Township high school in Walnutcreek, Ohio, is composed of Ivan Hostetler principal, Grace Steiner Hostetler, assistant principal, and Forrest Burkholder of Smithville, Ohio, all of them graduates of Bluffton College. The school is located in a large Mennonite community.

The steam ship the "City of Lahore" sailing from New York some time during the latter part of October will carry a number of Mennonite missionaries. Rev. and Mrs. Wiens, Dr. and Mrs. Dester, and Miss Schmidt of the General Conference mission and Miss Good, Rev. and Mrs. M. Vogt, and Miss Hartzler of the American Mennonite mission are to sail on this ship.

The regular biennial meeting of the Mennonite General Conference was held at Belleville, Pennsylvania, August 24-28. This general meeting had been preceded by meetings held by the various boards and committees of the denomination. Congregations of 5000 could be seated in the tent. A microphone on the speakers' stand with amplifiers in the various tents and on the grounds enabled everyone to hear what was being done on the platform. The enrollment showed a total of fifty-eight bishops, one hundred eighty-five ministers, and sixty-one deacons. It was estimated that approximately one half of the bishops of the church, two fifths of the ministers, one third of the deacons, and one tenth of the membership of the conference were present at the meetings. The election of officers for the next session of the conference resulted as follows: Moderator, D. A. Yoder, Elkhart, Indiana; Assistant Moderator, John S. Mast, Elverson, Pennsylvania; Assistant Secretary, J. L. Stauffer, Harrisonburg, Virginia; Treasurer, J. C. Frey, Wauseon, Ohio. The term of secretary, N. E. Miller, Springs, Pennsylvania, had not expired.

A number of recommendations by the various committees were approved. As a result of the report of the Music committee it was decided to issue a primary song book for children and a book somewhat similar to Life Songs. The committee on Church Polity was retained and asked to prepare a small book on the subject of Church Polity. The new book on Bible Doctrine ordered by the last meeting of general conference is now in type and will be printed in final form in a few months. The Historical committee recommended that work on a general church history be begun with John Horsch as the principal writer.

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The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

September 27, 1927

EDITORIAL

THE ALL-MENNONITE CONVENTION

OPENING ADDRESS

J. W. Kliever

THE MENNONITE BRETHREN

H. W. Lohrenz

WHAT DOES THE HINDU THINK?

Samuel T. Moyer

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The Editor's Chat

Dear Readers:

I want to say a word regarding the articles that are found in this issue. Three of them were given at the All-Mennonite Convention that was held at Hillsboro, Kansas, August 28 to 30. Dr. Kliwer's was the opening address as is indicated. The article by President H. W. Lorenz was one of a series of five in which the writer gave something of the history and special teachings of their branch of the church. S. T. Moyer, as many of our readers know, is one of the aggressive mission workers in the General Conference of Mennonites at Champa, India. His paper is especially illuminating in the light of the present unrest in the Orient.

The article by J. C. Graber on "World Peace" is the substance of an address that he delivered before a body of young people. I wish that it, too, might have been given at the All-Mennonite Convention. O. B. Gerig was scheduled to give the main address on Peace. For some reason he could not be present and therefore this important subject received very little attention at this convention, even though it is of such common interest to the various Mennonite bodies. We are glad for Judge Graber's article and believe it will be read with interest. We need more men in public life who will apply the principles of Jesus to public questions.

On the editorial page I have expressed my own convictions regarding some phases of church unity. There have come to my notice recently some resolutions which were passed by the Virginia Conference of (Old) Mennonites which convince me that church unity cannot be effected upon the basis of a common creed or uniform practice. Regarding the question of automobile insurance this conference expressed itself as follows:

Resolved, That it is the sense of this Conference that our members should hold aloof from all automobile insurance companies, and that we make the question of our daily travel a matter of prayer for protection and Divine direction. Rom. 8:28; Eph. 3:20-21.

There is room here for difference of opinion regarding the use of prayer. All will agree that prayer has an essential place in the religious life. Not all will agree that prayer will prevent accidents and will therefore make the protection which insurance gives unnecessary.

Another question which this conference

discussed was: "What measures can this Conference take to safeguard our school and churches against the use of musical instruments?"

The brethren in this section regard musical instruments as an unmitigated evil as is seen in the following resolution:

"Whereas, The music of the colleges and churches of other denominations have been visibly hindered by the introduction of musical instruments, and whereas musical instruments have been brought into many of our homes (which we believe is a step toward the use of them in our churches and schools) therefore, be it

Resolved, That we go on record as opposing musical instruments for the following reasons:

1. They are used chiefly for entertainment purposes.
2. They hinder congregational singing by encouraging choir singing.
3. They belonged to the Old Testament time when God accepted formal worship and carnal ordinances as divers washings, abstaining from meats, worshiping at Jerusalem, etc. Deut. 12:5, 11, 14; Heb. 9:9, 10.
4. They are not in harmony with New Testament worship. John 4:23, 24.
5. God is not to be worshiped now by men's hands. Acts 17:24, 25.
6. They are a waste of time and money.
7. History proved them a sign of spiritual decay and early and reformation church fathers have protested against them.

Therefore be it Resolved, That all conference members be required to put away their musical instruments as a worthy example. Further that Sunday School, school and church workers with all other members be strongly urged to do the same. Further, as a conference, we encourage our homes and congregations to follow the teachings and example of Christ, the apostles, and our forefathers and give greater emphasis to vocal music. Matt. 26:30; Acts 16:25; I Cor. 14:15; Eph. 5: 19; Col. 3:16; James 5:13.

Most people will agree that congregational singing should be emphasized, that it should be improved as much as possible, and that it should always be given a high place in the service of worship. Most people, again, will not be convinced by such arguments which are given here against musical instruments. Such statements as "history has proved" should always be taken with a grain of salt, for history proves anything that one is interested in having proved. If Dickin-

son's "History of Music in the Western Church" and Walter Pratt's "Musical Ministries" are any authority at all, then history proves precisely the opposite of what is asserted by our Virginia brethren.

We have no quarrel with those who hold to the nefarious character of musical instruments. Let them find the full satisfaction of the artistic urge in the exercise of the vocal chords. But there are those who enjoy a Beethoven symphony, the William Tell Overture, or a Strauss waltz. These require the use of an instrument for their successful rendition. Music represents a large field of human endeavor. We do not see that its use should be restricted to that which the human voice can produce any more than the study of literature should be restricted to Christian hymns.

We are about ready to start on our trip to Upland, California, where, according to present plans, I am to have temporary charge of the First Mennonite church at Upland. Mrs. Hostetler and the children and I are all looking forward with much pleasure to this trip. Those who have been to Upland have assured me that the country is exceedingly fine, and the people at the Upland church a likeable group. I hope that they have told me the truth. During my absence, my pulpits at Sugarcreek and Walnutcreek will be supplied by students and professors from Witmarsum Seminary, unless someone can be secured to locate temporarily. As announced in a previous issue, we expect to start on October 4 to be at Newton, Kansas, not later than October 12, and at Upland not later than the 20th. Mail will reach me at Newton and Upland as indicated.

Sincerely yours,
Lester Hostetler.

NOTES FROM HERE AND THERE

The "Church News" is the name of the new publication of the Wadsworth Mennonite church, edited by the pastor, W. S. Shelly. Dr. J. E. Hartzler was scheduled to speak in the Wadsworth church at both morning and evening services of September 11.

Mr. and Mrs. C. R. Widmer of Albany, Oregon, are making an extended tour through Palestine, France, Switzerland, and Germany. They left Portland, Oregon, on September 6, enroute for New York by way of Panama Canal. They expect to sail from New York on the S. S. Patria on October 11.

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The Christian Exponent is an unofficial journal seeking to promulgate the principles of Jesus, and to contribute something towards a united Mennonite Church. It is open to the free expression of responsible writers representing various points of view, each writer being responsible only for his own contribution.

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Some of these have not yet replied and changes may therefore be necessary.

EDITORIAL

THE ETHICS OF PICNICKERS

Every year the vacation season brings up the discussion of the use of public and private picnicking places. One side argues that the public is too selfish to take care of such property and therefore no one who has a private park can afford to open it to the public. One man tried it and reports that he was at great expense keeping his property clean and fit after the public had been admitted. There are, however, others who still have great faith in humanity. One of these is Mrs. Charles F. Brush, Cleveland, Ohio. Before she went to Maine for her summer vacation she ordered Farmer Brown, who manages her 2,100 acre farm near Richfield, Ohio, to put up a sign which reads as follows:

WELCOME HERE!

Dear Public:

They say if I let you picnic here you will ruin my property. I don't believe it, so will try my experiment for a year. Please back me up by building no fires and disposing of your rubbish. If you pick the wild flowers there will not be any another year. This is a game reserve, so do not shoot.

Mrs. Charles F. Brush, Jr. (Brush Farm)

"RICHES MAKE THEMSELVES WINGS"

In the life of J. Ogden Armour the words of the writer of Proverbs have been amply illustrated. He inherited one of the largest fortunes in the world and made it still larger. He seemed to have ability as well as stability and if his death had come before the World War he would likely have been pronounced one of the great business men of his generation. But the war came and the packing industry was caught in the post-war depression. Millions of Americans bought meat at a price which meant ruin for the packers. Armour seems to have been too honest or too confident to get out of the packing business when it began to eat into his fortune. He "stayed by it" even though it is reported that he lost a million dollars a day for several months. He died comparatively poor at the age of sixty-three. Most people would feel quite secure for the remainder of their days if they had a million dollars, but Armour had a hundred millions and yet was worried, before he died, because he was financially embarrassed. Men who put their trust in things must learn that it is trust misplaced.

AN INTERNATIONAL RELIEF UNION

"The Conference on the International Relief Union for assistance of populations afflicted with disaster, attended by forty-two states, finished its work July 12th by adopting a Convention establishing the proposed union. This Convention will set up an international organization the object of which is to bring assistance promptly and scientifically to afflicted peoples." — League of Nations News, August 1927.

The purpose of this Convention (the word here means practically the same as agreement) is to organize the world so that when any group of people is afflicted by an "Act of God" others who are blessed with plenty can share their blessings with the afflicted group. It is a good sign when nations co-operate in meeting disaster. It would be interesting to have a race for sympathetic assistance of other nations in place of the race for armaments which has been an affliction of Christian nations. It would be another outlet for our energy and it would probably (?) be better for all concerned. For instance, if every French family contributed ten cents a year to the fund and the American family contributed more than ten cents we might have a measure of national sympathy. America First! might be a good motto if it were applied in this manner.

"AND HOW HEAR WE EVERY MAN IN OUR OWN TONGUE?"

At the June meeting of the International Labor Conference at Geneva, an experiment was tried which may well become popular in all meetings of an international type. Generally at Geneva all proceedings are translated into French and English. As soon as a speaker has made his speech in any language the translator gives the translation. This consumes a great deal of time and makes the sessions long and somewhat tedious. The new plan is to have the translator make the translation while the speaker is speaking and those who cannot understand the speaker use headpieces through which the translation comes from the translator. Thus in the same room will be people listening to a German speech, an English translation of the German speech and a French translation of the same. The expert translators can translate and give it almost, if not altogether, as fast as the original speaker. No doubt if the instrument can be adapted for use in the regular League meetings it will become an important instrument for better understanding.

A DIALOGUE ON ETHICS, POLITICS, AND ECONOMICS

Time: An August morning, 1927.

Place: Widener Library, Harvard University.

Characters: The writer and a student in economics (the latter a former government employee, Washington, D. C.).

"Now, what are you figuring so early this morning?"

"Oh, I'm just trying to figure out how much I lost through the announcement."

"What announcement?"

"Coolidge's 'I do not choose' announcement."

"Why should you lose anything by it?"

"The stock market went bad and I was caught in the depression."

"So Coolidge runs the stock market, too."

"Not exactly; but the uncertainty which came with his announcement brought a depression. You see the financiers and 'big business' interests are not sure that they will get their man if Coolidge does not run."

"Oh, I see. In case we should get a Roosevelt or a Wilson (a people's man) it might take some of the excessive profits out of business." (The profits for the last year that has been reported were greater than they have been in any country at any time in history.) "Now do you think profits and politics should be so closely linked together?"

"Of course not; but they are."

"Does that explain why some folks always vote the straight ticket and talk about radicals and bolshevism at election time?"

"But I must get to work."

"See you again."

(Not taken from stenographic report but from memory.)

J. C. M.

THE ALL-MENNONITE CONVENTION

If the past of the Mennonite church has been marked by a spirit of self-assertiveness which resulted in over division, the present is marked by an increasing spirit of charity and a desire for cooperation. At the all-Mennonite convention held at Hillsboro, Kansas, August 28 to 30 there were seven different branches of Mennonites represented. Throughout the entire session there was frank discussion and the finest feeling prevailed.

The discussions centered around the themes, relief work, missions, education, young people's work. These are all big themes. It is the bigness of the tasks which they represent that is causing serious minded and far seeing men in the church to give serious attention to the question of reunion of Mennonites. On every hand the need of cooperation is felt now where it was not felt in the same degree in the days of our forefathers. Relief work is a big task. A small group of people cannot do it efficiently. The missionary work of the church is a big task. Denominations on the mission field have adopted long ago the principle of comity. If the missionaries must cooperate in the mission field, then the church at home must do the same, if our resources of men and lives are to be used efficiently. The educational work of the church, likewise, is a big task. It costs thousands of dollars to erect a college plant and thousands more to endow it properly. A small group of people find the task beyond their means. We are living in a day of big tasks. The all-Mennonite convention is an evidence of a desire among many of our people to do more effective work in the Kingdom.

One of the most interesting sessions of the conference was a forenoon devoted to a presentation of the history and principal teaching of five branches of the church. Five papers were read: H. W. Lorenz (whose paper is found on another page of this issue) represented the Mennonite Brethren; Jesse L. Brenneman spoke for the Mennonite Brethren in Christ; J. F. Moyer of Bethel College read a paper on the General Conference of Mennonites; Allen Yoder of Goshen, Indiana, was the spokesman for the Central Conference and President D. H. Bender of Hesston College for the Old Mennonites. These papers were not official utterances. But they were written by men in responsible positions in the various conferences. The papers were interesting and on the whole were marked with the spirit of fairmindedness and respect for other groups.

They reminded one of the fact that divisions occurred as a rule because of interest in special doctrines or because of insistence upon a certain type of religious experience. Not infrequently personalities entered into the situation. In practically every case where division resulted from excommunication it turned out that the group which did the excommunicating later on tolerated and adopted the ideas of

those excommunicated. Schism within the church has frequently been the means of bringing tolerance and meekness among the leadership of the church. One need not go far for modern examples of such results. The leaders of one branch of Mennonites have tenaciously held to particular rules regarding dress and taken an uncompromising position on the questions of life insurance, until within recent years, with schismatic bodies on their hands, they have become tolerant.

Doctrinal differences and interest in the ceremonial side of religion are sufficient to cause divisions within religious bodies. They do not form a sufficient basis, however, for a reunion of religious bodies. All attempts to unite our people by having everybody affix his name to a common doctrinal statement and agree upon a common set of religious practices are not only futile. They are undesirable. If the price of a united church is stereotyped thinking and uniformity in practice then the price is too great. Without liberty of thought and the opportunity to develop individuality life loses most of its joy and meaning for a large number of people. The getting together of the various branches of our people should therefore not mean the surrender of special religious teachings on the part of any one branch or the reduction of religious practices to a bare minimum to which all can subscribe, but it should mean rather the enrichment of the whole body by bringing all the special teachings and emphasis together and to bear upon one another. A united church is a far away ideal. But when it comes it will be a strong church. Its bond of union and motive for existence will not be a peculiar doctrine upon which good men disagree. It will be, rather, the desire to do the work of the Kingdom and to do it efficiently.

The all-Mennonite convention was begun in 1913 with the view of bringing together in an unofficial way members of the various bodies for the purpose of fellowship and thinking together upon common problems. The convention has succeeded in its purpose. There are those who believe that the All-Mennonite convention has been going long enough to accomplish something more definite. They argue that it should take steps to definitely unite some of the activities of the more liberal groups. But it must be remembered that this is not within the purpose or function of the convention. It has no official delegate body that is empowered to act for any group. The most that the All-Mennonite convention can do as it is now organized, and this is a great deal, is to impress upon the religious thinking of the church the necessity of union, to popularize the notion of union, and to furnish the inspiration, if possible, for any attempts at cooperation on the part of official bodies.

There is possibly no popular religious gathering anywhere in the church that is governed by such genuinely Christian ideals and that is as inspiring as the All-Mennonite convention. Most church confer-

ences have for their purpose the furthering of their own interests, and the promotion of loyalties which are too narrow. They frequently devise means at such meetings whereby they can compete more successfully with other bodies of Christians and sometimes enthusiasm runs so high that resolutions are passed condemning the work of all the brethren who are "not of us." These things are done in the name of the Lord. Blind spots in the spiritual eyes of men make them forget the Lord who prayed "that they all might be one." The All-Mennonite convention has demonstrated the fact that when brethren of various groups get together with high spiritual purposes they forget their differences. Mennonites have the capacity to love one another and they will do so in the future unless self-seeking officialdom prevents.

The missionary addresses which were given by representatives from various foreign fields all pointed to the conclusion that the days of missions in the Orient is not past. The opposition to Christian missions is apparently frequently misunderstood. The Orient is not opposed to religion and it is not opposed to Christ. On the other hand Christ is held in very high regard, and there are plenty of natives in India and China who are in sympathy with the missionaries and desire that they remain. The present unrest is a testing fire. Some mission work needs to be done over; possibly more than western Christians are as yet willing to admit. But the interests of the Kingdom will not necessarily thereby suffer. It was inspiring to hear the note of optimism ringing through the messages of our mission workers.

There was a general conviction expressed that the relief work which was done unitedly by the church has been a great blessing to the church and that there ought to be a permanent organization representing all the branches of Mennonites which will be prepared with organization and funds to administer immediate relief in any time of disaster. The splendid work of those connected with Mennonite relief work in the past is an indication that great things are possible in united effort in the future.

The papers on education were received with enthusiasm. The educational work in the church is in a tangle. There are apparently more Mennonite schools in existence than the church needs or can well build up. In the standardization of our colleges the need for cooperation seems to be the most obvious. Mennonites are at one in their conviction that strong Christian colleges are necessary for the future development of the church. The educators in the various branches are aware of the educational problem of the church and are seeking to solve them. In this they receive the support of the more progressive church leaders and deserve it.

The next All-Mennonite Convention will be held in 1929. In the meantime let the spirit of the 1927 convention find practical expressions in our church life wherever possible.

Opening Address at the All-Mennonite Convention

Held at Hillsboro, Kansas, August 28-30, 1927.

Dr. J. W. Kliever,* Chairman of the Convention.



Dr. J. W. Kliever

We have met for the sixth time as an All-Mennonite convention. The first five meetings were held in three adjacent states: Indiana, Ohio, Illinois. These meetings were held three years apart. At the last meeting it was decided to hold the meetings two years apart and, if possible, to distribute them to the different sections of the country. Thus we find ourselves today at a consider-

able distance westward from the places of the preceding meetings. This may make a few words of explanation about the aims of the meetings necessary.

It may be a trifle surprising that there is no definitely outlined and no detailed aim for our convention as a body. We meet merely to get better acquainted with each other as different groups of the same denomination, and hope that as we learn to know each other better we will be impelled to love each other more. When a denomination divides into various groups there is generally danger that the distinguishing names are misleading. The story is told that a man was asked how many branches there were of the Presbyterian church. He promptly replied that there were three: one the United Presbyterians, the second the Reformed Presbyterians, and the third, the largest of the three, was neither united nor reformed. So the distinguishing names of our various groups may lead to wrong inferences. I belong to the branch known as the General Conference Mennonites. This designation may lead to the conclusion that the other branches have no general conferences. But they have. Some of them larger and some more active than ours. Another group has the special designation of Brethren. Should this lead to the conclusion that brotherly love does not prevail among the other groups? Another group is called the Central Illinois Mennonites. The natural inference would seem to be that the churches of this group should be found only in the central part of the state of Illinois, but there are flourishing churches

in other parts of the state and even in other states. Another group calls itself the Defenseless Mennonites. The uninitiated might conclude that the quality of being defenseless is peculiar to this group of Mennonites. But inquiry soon reveals the fact that all the branches of the Mennonite Church have this attitude of non-violence in common. Another branch desires all designating terminology to be eschewed and to be called only Mennonite. This would appear as if it were the parent stock in its purity. But when Mennonites come from the original places of this church in Europe, they have none of the visible differentiations of this American branch. Thus we see that when we come together there is a chance to find out what we are and also what we are not. Both discoveries may have their wholesome results.

Not infrequently our differences of emphases and practices have grown out of differences of environment. Differences of languages have been forced upon different groups, because of migrations to different countries resulting from persecutions. It is really surprising that our differences are not greater than they are. In the past we have had no common church paper. We have undertaken no common challenging task for any length of time. We have held no common meetings. As different groups we have really become strangers to each other.

It might behoove us to ask ourselves the question whether some of our practices have not been elevated to the height of sacredness whereas they started on the lower level of mere expedience. It is claimed by some that the Hindu superstition which makes the cow a sacred animal originated in some such way. The cow plays a very important part in the life of India. She does not only supply the inhabitants with milk and butter, but she is used to pull their vehicles and crude agricultural implements. In times of the frequent drouths in India there always was the danger that a large number of cows would be killed off for food. This would cripple India agriculturally. When a mere appeal to expedience would no more protect this useful animal then the leaders made the cow sacred, knowing that with a people as religious as the Hindus such an appeal would bring about most telling results. There seems to be evidence that some of the practices that divide Mennonites started as a matter of expedience but were afterwards given a position of sacredness. Would not the discovery and subsequent removal of some of these practices lessen the barriers to union? Of course, each group would have to undertake such changes within its

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own numbers and not among the others.

The differences that divide our groups are very likely of two kinds: those that for the present can't be helped, and those that can be helped. About the first kind we should not break our heads (I mean by worry over them, and not in combat). These have mostly come about by difference of environment and will require time to wear away. While they are in the process of wearing away we must recognize these differences and have forbearance for each other. The second kind of differences has come about in a more artificial way and is not so deep-seated. It rests mostly upon misunderstanding and should be removed. If not removed, an attempt will be made to protect it in the way indicated above, by making that which was started as an expedience appear as something sacred. However, making the unsacred appear as holy often brings about the opposite result of trampling the sacred into the dust as unholy.

When the statement was made above that we as

a convention have no definitely outlined aim it was not intended to leave the impression that we are committed to aimlessness and inactivity. It means that the way is open for any policy or mode of procedure that may become our conviction through experience. We must feel our way cautiously while we are becoming better acquainted, and we must cultivate the grace of learning to appreciate the other's viewpoint. If we as a denomination want to make an impact upon the thinking of mankind we must focus our principles by unanimity of expression and not diffuse them by disagreements. The conviction must grow upon us that we must unite, if we would live. If we remain divided we will die. The late war taught us the need of standing on one foundation. Who can give us the assurance that an equally great need may not again arise fullgrown over night. It need not be another war, but it may be just as testing. May we have as our convention motto, Phil. 4, 8.

The Mennonite Brethren Church

H. W. Lohrenz*, A. M.

The beginning of the Mennonite Brethren Church dates back to the year 1860, and took place on the European continent, in Russia. In the decade then closing, a number of conversions had taken place which might have been the beginning of a great revival in the Mennonite churches in Russia. And a revival was sorely needed. The religious and moral life of the people was at a very low ebb. Careless living after the ways of this world was quite general. There was no striving after holiness. The only pursuit was that after material gain and social preferment. Elders and ministers acquiesced in these conditions. No definite effort was made by them to remedy matters and to quicken the conscience of the people. The definite purpose of many, both in clerical and political positions, was rather to suppress any sign of a religious awakening, and whoever bore witness of a new life in Christ Jesus was despised and even persecuted.

Light and darkness can not remain together. Hence those who had experienced the regenerating work of the Holy Spirit, felt the inconsistency of communing with those who gave every evidence that they were yet in their trespasses and sins. They asked of their elder that the Lord's Supper be given separately to those who confessed a living faith in Christ. This was promptly denied. As a result, a small group of brethren from different churches met one November day in 1859 in a private home and there conducted the communion services among themselves. As soon as this became known, several

churches placed their participating members under the ban. The leaders of the Gnadenfeld church, however, were more lenient in their procedure. Six rather young members of this church had participated in the services. When reprimanded for their action, they promised to submit to anything that would not be contrary to God's Word and their conscience. This was satisfactory to the elder and the ministers, but a strong party in the church demanded severer punishment. In a meeting on December 28th, two other brethren were asked to withdraw. They had not been at the private communion service, yet they sympathized with the movement and were considered "no better than the others."

These severe dealings on the part of the churches were evidence that a conciliatory disposition of the matter could not be expected, and that it would be useless to look for an early revival of the religious and moral life in the church. Hence these brethren met again, and on January 6th, 1860, eighteen of them subscribed their names to a document in which they announced their separation from the old church. It was not their intention to form a new religious denomination, but rather to establish a new Mennonite church according to the Word of God and the teaching of Menno Simon. In the controversy which ensued, they declared repeatedly that each one would gladly resume their former affiliation, provided the ministers would take a definite stand against existing evils. No attempt was made to do this, although strongly advised by one of the elders. Hence there remained no other course for the breth-

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ren than to retain their independence as a new Mennonite church. On May 30th, 1860, they established their independence further by electing two of their members as ministers.

Grave dangers beset the new movement, both from within and without. A small group was unable, or unwilling, to distinguish between Christian liberty and license, and brought reproach upon themselves and their more worthy associates. But these soon fell by the wayside, and the movement was carried forward by men with stability of character and of sound judgment. Another danger grew out of the close contact with Baptist ministers in Germany. But this, too, was soon overcome. A very serious danger threatened from without. Most of the Mennonite elders were not minded to let the new movement live, and they employed all possible means to accomplish their end. Some of the brethren were imprisoned; others were threatened with deportation. When these means failed, they attempted to deprive them of the Mennonite privileges and rights.

All of these dangers finally were overcome. On November 12th, 1862, the Mennonite church at Orlough gave full recognition to the new organization as a legitimate Mennonite church. The other churches did not concur in this expression of good will, but neither could they obtain a majority vote in favor of deportation or exclusion from Mennonite privileges. The national government very early dealt with them as a legitimate organization and extended the same privileges to them that were enjoyed by the other Mennonite churches. The loose element which endangered the church from within, gradually lost out, and by 1865 had disappeared almost entirely. In May, 1872, the Mennonite Brethren Church in Russia held its first general conference. They were now recognized from without, and purified and strengthened within. The movement that had started with eighteen charter members on January 6th, 1860, had grown to about six hundred in twelve years.

When the emigration to America took place in 1874, and the following years, members of the Mennonite Brethren Church settled in Kansas, Nebraska, Minnesota and Dakota. Later some have made their homes in other states and provinces. In addition to the states just named, the brethren are now found in Oklahoma, Colorado, California, Oregon, Idaho, Montana, Saskatchewan, Manitoba and Michigan. The recent emigration has brought many to various parts of our continent who have not fully affiliated themselves with the churches that are organized into a conference.

During the first few years in America, the brethren organized local churches wherever they found themselves in sufficient numbers. They knew from experiences in the old country that strength lies in unity. Hence the church in Nebraska, located

in York and Hamilton counties, sent an invitation to the churches in Kansas, Minnesota and Dakota to meet with them for the purpose of discussing problems of mutual interest and to ascertain the possibilities of uniting in a common cause. This, the first conference of the Mennonite Brethren Church in North America met on the 28th day of September, 1878. Four delegates from Kansas responded, and seven represented the Nebraska church. A similar conference was held the next year at the same place with representation from all four states. The idea of an annual meeting found favor in the churches, and these annual conferences were held regularly till 1909. By that time the work had increased considerably and the churches had spread over a large territory. Hence it was found advantageous to organize district conferences and to have a general conference only every third year. The last general conference was held at Corn, Oklahoma, in 1924 with 183 delegates. In 1907 the conference was incorporated under the official name: The Mennonite Brethren Church of North America.

Originally the conference meetings served largely to clarify and strengthen the faith and practices of the participating churches. But already in 1879, at the second conference, plans were laid to carry on home mission work. At the conference meeting in 1880 a total of \$267.64 was available for that purpose. This was a small amount when compared with figures of more recent years, as for instance the \$10,586.65 of the fiscal year 1925-1926. Though the amount was small, nevertheless it was significant for those pioneer days. Foreign missions were mentioned first in the conference report of 1881 when \$26.36 were sent to India. Independent mission work among the American Indians in Oklahoma was taken up 1894; in India in 1899; and in China in 1919. The present budget for foreign missions exceeds \$48,000.00 annually.

The Mennonite Brethren believe in the triune God who has revealed Himself as Father, Son and Holy Ghost. They hold that man, being born in sin and naturally inclined toward evil, can be redeemed from the curse of eternal death only through the one eternal and sufficient redeeming and atoning sacrifice of Jesus Christ; that the new birth is the work of the Holy Spirit who accompanies the Word with His powerful working; and that sanctification is a fruit and result of saving faith in Jesus Christ and is progressive throughout life. As perceptible means of grace they employ the Word of God, holy baptism, and the Lord's Supper. Feet washing is practised according to the Lord's example and command, but is not considered as an essential part of the communion services. Concerning the church they believe and confess that the church of Christ is composed of all that through true faith in Jesus Christ and through obedience to the gospel have separated themselves from the world and have their

fellowship in the Holy Spirit with God the Father and Jesus Christ their only mediator. Although the members of this church belong to all nations and are divided in denominations, yet they all are one in Christ Jesus their head. The Mennonite Brethren hold that matrimony was instituted by God and that it should be kept holy and undefiled, and that the marriage bond should not be broken; they hold further that Sunday, the day of our Lord's resurrection and the outpouring of the Holy Spirit, has been sanctified as the New Testament day of rest; that Christians should bear themselves as obedient citizens of their land in so far as the powers of this world do not demand services that contradict God's ordinances; that Christ's injunction as to the taking of an oath is applicable to present day life; and that Christians should abstain from taking revenge and from slaying man both in civil life and in times of war. They look for the visible and speedy return of their Lord Jesus Christ and join in the apostle's prayer, "Even so, come, Lord Jesus."

The above statements are very brief and incomplete, and many important points have not been mentioned. A further word of explanation, however, must be given on the question of baptism. The only form of baptism now practised and recognized is immersion. It has sometimes been said that the question of baptism was the cause that gave rise to a new branch in the Mennonite denomination, now known as the Mennonite Brethren. But such is not the case. The new church had existed at least eight months before the question of baptism came up for consideration. The first baptism that is recorded occurred on September 23rd, whereas the origin of the church dates back to January 6th of the same year.

As to their organization, the Mennonite Brethren adhere to the congregational system. The individual church is practically autonomous, and the voice of a lay member counts as much as that of any officer. Each church elects its own minister or ministers, usually from its own membership. Where more than one is elected, the church elects one as

the responsible leader, which office commonly is held for life. This leader may be ordained as elder, though this distinction of rank has lost favor in many circles. As a rule, the ministry is unsalaried; but the greater demands of the present age make themselves felt in the need of ministers who can give their whole time to the work. Each church also elects one or more deacons who are the ministers' assistants in caring for the welfare of the church members, look after the needs of the poor, take care of the church treasuries, and discharge many other duties. Very often they bear the heaviest burden.

Each church has full authority over matters pertaining to itself; yet in exercising this autonomy they are careful to maintain the spirit of unity in faith and practice among the churches that are joined in a conference. The duties of conference officers pertain mainly to conference sessions. There is no central office with authority over the whole body. Common interests are looked after by committees appointed for the various fields of activity. The district conferences deal primarily with home mission work, though many other questions may come up and can be taken care of. The general conference has supervision, through its various committees, over foreign missions, city missions, the publishing house with the church organ (Zionsbote) and the Sunday school quarterlies, and other lines of work. The Board of Directors for foreign missions act as trustees of the conference. The general conference of the present organization and the annual conference meetings up to 1909 have done much to unify the religious life, the church practices and the various activities. There now exists a strong bond of union, and although the conferences have no means of enforcing their rulings, the actions of the conference have always been respected and held in honor.

The Mennonite Brethren are but a small body in the kingdom of God on earth. Yet they join in the common prayer of all true believers, "Thy kingdom come. Thy will be done, as in heaven, so on earth."

What Does the Hindu of Today Think?

Samuel T. Moyer.

Since there are four Mennonite missions engaged in mission work in India today, it is well worth our while to consider the subject assigned. A word of caution is necessary at the start, however. India is a vast and diverse country, diverse in languages, in races, in racial inheritances, in climates, in social structure. Anything that I may say of my observations may perhaps be truthfully contradicted as not being true elsewhere. What may be true of the Central Provinces may not be true of Punjab, 1,000

miles to the north, nor of Travancore, 2,000 miles to the south. What may be true of the large mass of Hindu dwellers of the jungles, 60 miles off the railroad, may not be true of the educated Hindu of the cities. What the farmers of Montana may be thinking about may be entirely different from what the rural dwellers of Georgia think.

I am going to therefore put the emphasis largely upon the Hindus as they are found in the fields of the four Mennonite missions in India. The General

Conference Mennonite mission works entirely a rural India. The American Mennonites and the Mennonite Brethren largely work a rural field. And since this is a religious convention, I take it that our primary concern is what the Hindu is thinking about in the religious field of thought, and not the political or economic.

Before we consider what the large mass of Hindus, as typified by the constituency of the Mennonite mission fields, are thinking about, in the matter of religion, it is necessary to say just a few words about what some thinking Hindus think.

There is abroad a feeling of unkindliness, of resentment, of distrust, of ill-feeling. This is against the missionary, and missionary enterprise, and against Christ and Christianity. Those who feel thus are the Hindu students in the United States and in India, and some who aspire for national leadership. They feel that the missionary has not represented a well rounded picture of India to the outside world: that he has too often dug up only the rot of India without telling the bright side; that he has given a lopsided, onesided picture of India; that he has left the impression that his own homeland is all sunshine without shadow; that he has been intemperately aggressive, intemperately filled with the spirit of conquest, lacks modesty, humility, is autocratic, is too self-confident.

Those who think and write thus leave the impression that there is an anti-Christian attitude prevalent throughout all the land, that the East is losing confidence in the religion of the West, that there is a spirit of hostility in the East, a revolt of the East against the whole missionary enterprise.

Their answer to the question of the needs of India is probably this, —not so much that there is no need, but that fundamentally between all religions there is little difference. All attempt to bring the devotee to God, and all succeed in that attempt. They claim that all religions are different roads of reaching God, that all religions get there, only by varying roads; that creedal differences are unimportant; and that needs exist in the United States just as desperate as any in India.

In sharp contrast is the attitude of peoples among whom Mennonite Missions work. I feel safe in saying that to all intent and purposes, we know nothing of this sort of thing. Furthermore, the bulk of India knows not this attitude. The constituency of Mennonite Mission fields in India cannot be characterized by saying that there is a feeling of unkindliness. We know from Hindus no newly generated revolt against the Missionary Enterprise. We know no anti-Christian attitude of recent years, no general feeling of hostility. I venture the statement that the Hindus of India as a whole know no anti-Christian attitude, no general feeling of hostility. Rather in a general way there is an attitude of openness on the part of

high and low. Christ has never been more honored than today. The love of India for Christ is waxing, and not waning. And while there is in some quarters a growing and sharper distinction between Christ and Christianity, the Mennonite Mission fields, certainly of the Central Provinces, are finding open doors on all hands. To be sure some old time hostility is present. But doors are opening wider and wider to the Missionary Enterprise.

Before I go farther into this matter of what the mass of Hindus think as perhaps typified by the constituency of Mennonite Mission fields, let me say a few things about this first attitude stated. Some of the resentment of these educated Hindus may be well founded. Any program which places the missionary, the church or any plans of the missionary enterprise before Jesus Christ, and compels Him to take second place is to be viewed with suspicion. Any spirit of all sufficient attainment if represented in the missionary personnel or in the missionary enterprise is to be resented. Humility must always be the characteristic of success. None deserve trust who lack modesty.

But distance always lends enchantment to the view. Foreign students in this country are just as fallible as the missionary or the home churches. The Indian student in the United States, at a distance of 12,000 miles imagines the land of his birth a wonderful fine sunshiny, verdant country, heavenly and spiritual. The missionary on foreign soil thinks of the home churches and home land as without spot or wrinkle or blemish. The home churches look 12,000 miles distant and think missionaries are angels and that the wings begin to sprout soon after they pass through the gateway of Suez. Distance always lends enchantment to the view.

Furthermore, the Indian in his native haunts is notably provincial. We are all inclined to give universal judgments from provincial experiences. But I have known as one illustration out of many, of an educated proud, bearing Brahmin master, who all his life lived only one mile from the Mahanadie River, who taught school on its banks, who had never crossed its waters, and had never penetrated beyond. This same river I have crossed at least 100 times in my few years' residence in India. Is it too much to say that it may be possible for rural district missionaries to know more about actual conditions in rural inland India (which constitutes 95 percent. of all India) than native born city bred students know about this same 95 percent. of India? Is it really impossible that some missionaries may perhaps speak with more authority of conditions in India than some Indians themselves? Whatever the truth may be here, it behooves us all nevertheless, to weigh carefully what this group representing 2 percent. of India think, and adjust our programs and attitudes as truth may direct.

At any rate, there is NOT a widespread spirit of hostility, there is NO general widespread anti-Christian attitude, NO revolt of the East as represented by the Hindus against the missionary enter-

prise. Rather is Christ more and more revered. The love of India for Jesus Christ is waxing greater and greater. The missionary enterprise as a whole is still the object of respect and trust.

What are the evidences of this?

The mass movements among the low castes go on unabated. In the field of the G. C. M. M. off to the N. W. of Basna Station there are 300 adults living in 14 different villages of the garra caste, an outcaste group. They are all up and aroused on the question whether they want to accept the missionary's message or not. Let one go there, act out and preach Christ as outlined in Luke 4:18,19. The whole group will come seeking entrance to the Christian church. Near the Birra Mission Station there were recently gathered a group of 12,000 Chamar men. They had gathered to discuss their social and religious condition. They are tired of being the downtrodden of India. They will look anywhere if they are sure the road will lead them away from their degradation. Bro. John Thiessen with Indian Christian co-workers was present at their gathering and received from them a welcome and responses to his message. In early March 1927, near Raj Nangoan, near the Am. Mennonite Mission field, there gathered another outcaste group of 32,000 men. They gathered with the same restless desire to find a way out from their nothingness. They invited to their assembly a Mohammedan malvi, and an Aryan Samaj leader, and a Christian preacher from Raipur and gave each one a chance to tell what their religion had to offer them. In the M. E. Mission, a certain missionary was recently handed a petition signed by the thumb impressions of 18,000 of these people, illiterates, outcastes, begging admittance to the fellowship of Christians.

Truth demands that the impression be not left that these all come without unmixed motives. The fact is that many do come with mixed motives. They come disgusted with being down in the mud; they are tired of being accounted the scum of Indian society; they vaguely feel that in affiliating themselves with the missionary many of their troubles will pass away. They do come with mixed motives. At the same time the root cause of their unrest is not social or economic, but religious. There is a feeling that their worship has availed little, that Christ must be the true incarnation. They will take a chance and try Him, then trying Him a new power is released. Many are passing from the milk fed stage and are attaining the fullness of their inheritance in Christ Jesus in full grown men and women. Others seeing this power are being drawn to the same Source. The big thing is this, there is unrest on the part of the low classes,—they are feeling after God through Jesus Christ—Christ is saving them from what they have been, and is showing forth His power anew in our day.

What are the higher classes thinking?

These attitudes are distinctive of the new day, the present day—decidedly changed, questioning, accepting Christ, not yet arrived.

What are the evidences that these high caste Hindus do not possess this spirit of hostility, but that they rather are becoming more and more open to Christ? The situation is typified in the stories of what happened 13 years ago when John R. Mott visited India and what is happening today. He was scheduled to speak in a certain city in S. India. The hall was crowded with high caste people of the city. During the course of the address he used the name of Christ. The audience hissed, shuffled chairs about, and there was fear that the meeting would be broken up. Two years ago, Dr. Stanley Jones was present in this same city, in the same hall, with an audience of high caste people. His topic announced was "Jesus Christ and Him Crucified". The audience increased night after night until the hall was jammed and men stood in the vacant space around the edges. After the last meeting on the sixth night, Dr. Jones invited all who would to an after meeting to commit their lives to Christ and to pray in His name. Here, in this high caste center, where 13 years ago men hissed the name of Christ and threatened to break up the meeting, eleven years later they crowded to hear sermons on Jesus and Him crucified, and 150 stayed after the last meeting to pray in His name and to more definitely commit their lives to Him.

Over the Basna Mission Station area — where there are living 450 baptized outcastes in 50 different villages—there is happening just what is happening wherever the lowcastes come, accept Christ, and become living demonstrations of His power to make new men and women—there is a very decided open attitude on the part of the high caste neighbors. I know of high caste people in three different villages who have come in groups and are saying, "We are ready to accept Christ as our Saviour. We believe He is the true incarnation. Only we will not eat with and will not intermarry with your low caste Christians." On the trains over and over again one will meet these high caste people. They speak with respect for all the efforts of missionaries. They revere Christ for much that He claims to be. Many of these are definitely moving toward Christ. Some have accepted Him secretly. Some have not yet arrived. This latter class is large. Like Abram of old, they have renounced the old forms of idol worship. They have moved out of their Ur of Chaldees. But unlike Abraham, they have not had the courage to follow God through to Canaan.

Many of these high caste people are asking searching questions which reveal their trend of mind—"Is not the way of redemption along the line of suppressions of the senses?" "Cannot we meditate directly on God? Will not this be a sufficient way of salvation?" "God of the O. T. approved slavery (Ex. 21). Jesus Himself has nothing to say against it. Is not this true?" "Is not Christ's precept 'Be not anxious for the morrow' of doubtful utility to householders?"

Not only are these high caste people asking serious questions,—many are making a differentiation between Christ and Christianity. Though they would

not put it in just these terms, we best understand their meaning if explained thus — that Christianity is like a stream which has flowed across many countries and centuries. The pure stream gushed forth from Christ. But that is now heavily laden with the debris of these centuries and countries. Give us Christ in all His purity. But please do not ask us to accept your Christianity which is polluted with the mud and debris of Roman imperialism and superstition of the 2nd and 3rd centuries, which is discolored with the customs and habits of Northern Europe of the 10th to 14th centuries, and which is tainted with the materialism of America of the 19th and 20th centuries.

If then this analysis is true; if it is true that the mass movements among the low classes go on unabated; if it is true that the higher classes all over India are attentively listening to messages on Jesus; what challenge is this to our Mennonite Churches?

I feel that Mennonite people have a special stewardship in meeting this unrest in India. The distinctive teachings of the Mennonites have been what?—war is unchristian, separation of church and state, simple life in church and home, refusal to take oaths, sacredness of home. India cannot see how people who say they are Christian can wage war against one another. India is the largest non-resistant body of people in existence today. India is growing tired of having the church linked up with the State, and thinking India can see no reason why the Church of Eng-

land in India should be supported by public funds from India. The mania of the West for organization does not fit in with the temperament of the Indian,—simplicity in all of life is far more acceptable. And the mud walled shacks, the millions of hovels all over the land need the touch of light and joy and sacredness that Christ may turn them into Christian homes.

When David Lloyd George was asked, "What do you think of foreign Missions?" he replied, "Just this, if the Christian missions fail, the rest of us had better close up shop." Mr. Lloyd George was not speaking as a mission board member, nor as a missionary who wished to have his major life interest successful. No! Lloyd George from the standpoint of a world statesman saw that the success of missions was essential to any program of government, of world wide peace between nations, world wide prohibition, world wide solution of economic problems.

In conclusion, let us carry with us these three words—Evangelize the inevitable—three words which whether considered individually or as a watchword phrase carry much meat for thought. If it is inevitable that the Hindu is up and thinking—if the unrest among the low castes cannot be stopped—then if they are not evangelized the church is not only missing one of the greatest opportunities of the age, but the inevitable unevangelized if it may not control the future will figure large in this future. Evangelize the inevitable!

World Peace

J. C. Graber*.

I am just new-fashioned enough to believe that there is still something good in the human race notwithstanding the fact that the pessimists and calamity howlers are telling us that this old world never saw such iniquity as this, and that we are at the threshold of ruin and destruction. I believe that the youth of today is just as good as the youth of yesterday notwithstanding the fact that our good fathers and mothers and grandparents raise their hands in horror and exclaim that never had they known such wickedness. My good people, it was thus in every age and time. Isn't it a fact that a painting never looks so well as when viewed at a distance? Even so, the past, when viewed in the distance, seems to us grand and great. The pangs and hardships of yesterday have been forgotten, and we remember only the joys and pleasures; our defeats have been obscured by the mists of time, but the victories which we have won remain with us through the ages. And when the historian takes his pen to record history, he does not record the crimes which have been committed, the divorces which have crowded the court dockets or the relapses

of society; he merely records the feats accomplished and the achievements won by both the individual and by society as such. Is that not true? And I venture the guess that when the historian of tomorrow takes his pen to record the events of today, he will record a very much different story than the one we see in our daily press. If you young men and women should live long enough to see our current events put down in history, note if this guess will not come true. "Distance lends enchantment to the view", says the poet, and that is true of the history of the human race. Ask your granddaddies and your grandmammies about the conditions of society in their days, and I am sure you will find that there were no angels in human clothes parading among men in their days. However, lest I be misunderstood, let me say that I do NOT counsel shutting your eyes to the dangers that lurk about you. On the contrary, I believe that we should face conditions as they are, not as we would like them to be; but, mark you, with a faith and confidence in the future, which spirit of faith and confidence has made all human progress possible.

*County Judge, Hutchinson County, South Dakota.

I believe in World Peace, and if you will give

me your undivided attention for a few minutes, I will tell you why I believe World Peace is desirable and why I think it can be attained. I am a good enough Mennonite to oppose war and champion World Peace. If I did not believe it could be attained, rest assured I would not be advocating it. Yet some of our good Mennonite people tell us that it can never be attained; nevertheless, they claim to hold to the principles of our church in opposing war. They fail to see how inconsistent their stand on this question really is. In other words, they urge us on to a work that never can be achieved; they tell us to chase after the rainbow that we can never hope to reach.

Ten years have elapsed since our boys responded to their country's call to arms. I shall never forget the days of 1917. Although I was never called into the service, I saw perhaps more of the anguish and troubled hearts of fathers and mothers than a good many who served in a military way. Ah! I can still vividly see the scenes enacted at the depots where our boys waited for the train that was to take them to unknown ports and fortunes, and I can feel the pangs of heart-broken fathers and mothers and sweethearts, as the shrill whistle of the approaching train was heard, and parents seized the hands of their big boys to say goodbye, perhaps for the last time, choking with suppressed sobs as the train pulled out. AND YOU TELL ME THAT WAR MUST GO ON FOREVER? God forbid! Have you read the poem entitled "Home Sweet Home" by Sommerville? During the dreary days of the Civil War, both armies were encamped about the Rappan-annock river, the boys in Blue occupying the north shore, and the men in Gray, the south shore. The day was drawing to a close and the sun was casting his last rays across the horizon. The men were resting from the toils of a hard day, only to prepare for a renewal of the struggle the next day. Before retiring, the bands of the Union Army began to play our national hymn, "The Star Spangled Banner," and a mighty chorus joined in, "Oh say does that star spangled banner yet wave, over the land of the free and the home of the brave;" and then followed, "Rally Round the Flag Boys", and as those martial strains rent the air, there wasn't a man in that army who wouldn't have given his life in defense of his country. The challenge was taken up by those on the other side, and they responded with, "Dixie". In Dixie Land they would take their stand, and live and die for Dixie. Oh, what a fighting spirit music can inspire! And then all was quiet once more. The men were retiring for the night and trying to get such rest as may be possible in the army. But there was a boy in the Union Army who could not go to sleep. His thoughts wandered back home, to his old daddie and mammy whom he had left behind when his country needed him. They were perhaps poor, and ill in health. Oh, how he longed to get

back and see them once more. He was homesick. He lifted his cornet to his lips and softly played that Godly tune of, "Home Sweet Home" as only that boy can who has been away from home. Pretty soon, other men in the Union Ranks joined in, and then men from the Confederate Ranks, until one mighty chorus went up to the very gates of heaven: "Home, Home, Sweet, Sweet, Home. Be it ever so humble, there is no place like home." Men from both, North and South, who dared to face a cannon's fire without flinching, wept like children, as their thoughts went back to home and families whom they hadn't seen for years, and perhaps never would see again. They forgot that they were enemies.

"Beneath those well worn coats of Gray and Blue,
Were generous tender hearts both brave and true.
The sentry stopt and rested on his gun.
While back to home his thoughts did swiftly run;

Thinking of loving wife and children there
With no one left to guide them, none to care.
Stripling lads not strong enough to bear
The weight of sabre, or the knacksack wear.

Tried to stop with foolish, boyish pride,
The starting tear; as well try to stop the tide
Of ceaseless rolling ocean, just as well
As stop those tears which faster and faster fell."

"It matters not from whence, how far, we roam;
No heart so cold, that does not love sweet home."

That, my friends, is a picture of war as only a poet can paint it. SHALL WE GO ON TO THE END OF TIME, destroying homes and all that is precious, when the Good Book tells us not to kill? I say, "God forbid."

General Sherman during that war, uttered that well known phrase, "War is Hell." If it was hell in 1860, it was doubly so during the recent World War when men's genius and all the powers of science were thrown into that ruthless conflict, devising means of destruction unheard of in the days of General Sherman. Will men continue to blindly follow the command of the War God, or will they as the prophet Isaiah says, "Come, let us reason together, saith the Lord"? I believe that the day is not far distant of which the prophet Micah speaks when he says, "And they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Men have been awakened to the horrors of war as never heard before; not merely individuals, but whole churches, and not merely little churches, little in numbers, I mean as our own, but the big churches of our land, have gone on record pledging their influence and resources to abolish war. Does That Mean Anything to You? I was sorry to read that the Tri-Power Conference held at Geneva be-

(Continued to page 303)

THE SUNDAY SCHOOL LESSONS

By A. S. Rosenberger

ELIJAH ON MOUNT CARMEL

October 2

I Kings 18:30-39

The lessons of this coming quarter deal with some of the greatest characters of the Old Testament, wonderful men or God who stood out against the evils of their day whatever their nature might be, who interpreted to men the will of God from both a religious and nationalistic standpoint, and who sought to win men to a wholehearted allegiance to Jehovah. We will deal with prophets rather than with kings throughout this quarter, and it is therefore well to remember that a prophet is primarily a forth-teller (of the will of God), although he also includes the element of fore-telling.

The first of these great characters with whom we meet is the great Elijah, who appears suddenly from the wilds, of whose ancestry and former life we have no knowledge and who stands so boldly forward as the champion of Jehovah. There was great need at that time of just such a character who had the courage and conviction to stand against the on-rushing tide of Baalism, and proclaim to the Hebrew people Him who was their true sovereign. Ahab, the king, had married a foreign princess named Jezebel, who was very zealous in propagating the worship of Baal, and who had also inaugurated the first great persecution of the Church in cutting off the prophets of Jehovah and destroying His altars. Baalism was a very low form of religious worship and in contrast to the high morality of the Hebrew religion, drew many to it by its appeal to the baser elements of life.

Into this desperate situation came Elijah with a tremendous passion for Jehovah. To him it was of tremendous significance that Baal was being acknowledged to such a large extent. With the decision of Baal or Jehovah was tied up the fate of the nation. Against great odds, Elijah took up this battle for his God and brought the people face to face with the situation. With this same passion for Jehovah, men are today launching forth to fight the battle of the present, for and with Him. There are many causes that stand in need of great champions, and modern Elijahs that denounce the evil and promote the good are always in demand. We might think of Wayne B. Wheeler of the prohibition movement, whose death occurred recently, as a modern Elijah. What others could be mentioned as modern Elijahs, as they are represented in other causes? The thought also comes that many of us who are not fitted to stand out in the forefront in these great struggles can at least lend every possible support to those who are bearing the brunt of the battle.

The great question that Elijah put to the people was as to how long they would go limping between two sides. The religions of Jehovah and Baal were absolutely incompatible. Jesus also insisted that one cannot serve God and mammon. To try and serve two masters is to serve none. The only service acceptable to God is that of genuine devotion to Him alone.

Elijah's great conviction of the superiority, as well as the existence of God, was so great that he was willing to face alone the four hundred and fifty prophets of Baal and to carry out the test which had been arranged. In this test Jehovah did not fail him. Nor will he fail any of His followers who are willing to act on the courage of their convictions and with faith in Him. Faith and courage will still be rewarded, though perhaps in a less spectacular way than in the dramatic incident on Mount Carmel.

Choose ye this day whom ye will serve.

ELIJAH HEARS GOD'S VOICE

October 9

I Kings 19:9-18

The victory of Elijah on Mount Carmel did not have the effect that the prophet had hoped that it would have. It drew from the people the conviction that Jehovah was God but it did not turn them to Him in worship and service. It also seemed that this seeming victory was turned into defeat when Elijah fled from the wrath of Jezebel, who vowed that within twenty-four hours he would meet the same fate as the prophets of Baal who had been slain. While in hiding and in a despondent mood, Jehovah appeared to the prophet and taught him a lesson even as he had taught the people a lesson on Mount Carmel.

The defect of the demonstration on Mount Carmel was that there was nothing about it to touch the hearts of the people. It was something external, and while it left its impression, it did not make that appeal to the inner nature of man which must be reached to win men to a cause. On Mount Carmel it was fire against fire and blood against blood. But is that the way that religion grows? Such surely was not the method of Jesus in influencing men, and in the lesson which Elijah was now taught we have a foretaste of the gospel way. To propagate religion by the use of the sword is the Mohammedan way rather than the Christian way. There must be a better way to reach men than by using the sword and by force.

Through the still, small voice Elijah found the way in which God speaks to human hearts. Elijah in his despondency did not find God in the hurricane, earthquake or fire. It was only when he spoke in the still, small voice that the prophet felt the divine presence. Here then he found the reason for his failure and learned that a prophet of Jehovah must cultivate grace and mercy, and not force. Even such was the method of Jesus Himself.

Yet how far this world is today from appreciating the value of this lesson. Over and over again it has been and still is, the same old story of nations, states, individuals, and even some Christians using the method of force. The greatest power on earth is love, and only love will ultimately conquer. It is said of Napoleon that as he was on his way to St. Helena, he uttered the following words, "O Galilean, thou hast conquered". Kingdoms of force will always fall, kingdoms of love will abide forever. In view of this lesson what explanation shall we make of the destruction of life and property by great catastrophes? What is a still, small voice?

Elijah in his despondency felt that he was the only one left in the whole Kingdom that was still true to Jehovah. He had been so much in contact with wickedness and the wicked, and with those who were not true to Jehovah, that he saw only this side of the situation. That side of the situation was bad enough but it was not the only side. Jehovah showed the prophet that there are others who had not bowed the knee to Baal. Are we not at times tempted today to believe that everything is rotten and that there is no more good, or good people left? While there is enough evil in the world, we must not forget that there is also much good. The latter should be our encouragement, the former our challenge. Account for the despondency of Elijah. What result did this whole experience have on the prophet?

We would listen for the still, small voice.

WORLD PEACE

(Continued from page 301)

tween England, Japan and the U. S. A. for the reduction of naval armament, fizzled out, but I thank God that these great nations were willing to get together and talk things over. I thank God that there are nations today who say, "Come, let us reason together." What will you, young men and women, do? Will you helplessly sit down and say, "It's no use; we shall always have war. There is no use trying to do something." Or will you back up those statesmen who like our President, are asking the rulers of nations to meet each other and reason together. The world has a right to expect much of us Mennonites in this movement! of us whose forefathers first dared to publicly protest against war. Public opinion is a mighty factor in the council of rulers and statesmen. Why not form public opinion now; now, when such appeals do not fall upon deaf ears. Just the other day our daily newspapers brought the news that the remains of seven American soldiers have been found buried in a shell hole in France; soldiers who have heretofore been reported missing. God only knows how many more of our missing boys lie in Flanders Field where poppies grow. Now is the time to plead with the fathers and mothers of those boys.

All too soon we forget, and in the course of a few years, the biggest wounds and scars of that ghastly war will have disappeared, and then the work will be much harder. We are like the fellow whose house had a leaky roof. When it rained, he couldn't fix it, and when it quit raining, there was no occasion to fix it as the water did not come into the house then. Shall we wait until another war visits us? Then it will be dangerous to voice our sentiments in opposition, lest we be misunderstood and perhaps accused of treason and disloyalty. Now is the time for saner reflection. I am challenging you young folks to this great task. What is your answer going to be?

Statistics show us that 90 per cent. of our federal revenues are spent for wars, both past and future, and our revenues run into billions of dollars annually as you know. You have traveled on gravel and hardsurfaced roads enough to appreciate them, I am sure. If the money that is now spent for war, would be turned over to road building, every city and hamlet and rural community would have such roads. Or how many institutions of learning could be established and maintained if that money was diverted to such channels. Freeman College would be put upon such a foundation that no Board of Trustees would ever have to worry about how to make ends meet. Or how many dying churches, my young friends, could be revived, and others established if only a part of that money would be given to God's cause instead of sacrificed to the God of War.

I have not the time today to even point out the

irreparable loss which a country suffers in moral decadence and religious decline following in the wake of war. And I might add here that I believe that much of the crime and disrespect for law and authority that is so prevalent today, is but a passing wave which invariably follows a war. That is a part of the price which we must pay for war.

In conclusion, my dear young friends, I ask you, is World Peace feasible, can it be attained? Is it Biblical? While I do not pretend to be a Bible student extra-ordinary, I have tried to read and study God's Word with an open mind and heart. I am inclined, mark what I say, I am inclined to think that we are pretty apt to read out of the Bible what we are looking for—I will repeat it, we are pretty apt to read out of the Bible what we are looking for. If you think that war is inevitable, and then take your Bible to back up your opinion, I venture the guess that you will find it there to your own satisfaction. The Russelite reads his Bible that way; so do a good many other sincere people. Friends, let us read God's Word with an open mind and heart, not prejudiced by preconceived notions, but fairly and impartially with a desire to know the truth, and I am sure we will find the truth. Some of our greatest Bible scholars, men who have devoted a life time to the study of the Bible, tell us that there is plenty of authority in God's Word to justify our belief that the time will come when as the Prophet Micah says, "Neither shall they learn war any more." You will recall Rev. H. J. Krehbiel's lecture given on war after his return from Europe, and his unequivocal belief and faith that the day will come when war shall be no more, and his urgent appeal to the Mennonite Church to stand by its traditional opposition to war. Does it seem reasonable to you that God in His infinite wisdom should have doomed His creatures, who are created in His own image, to strife and war? I cannot conceive it.

And finally, aside from any religious argument, as an eager observer and as a student of history, I firmly believe that war can and will be done away with. While I admit that human society travels mighty slow at times, and is loath to depart from established ways and customs, I do not believe that the human race will forever employ such a destructive method as war to settle its disputes and differences. The human race is too intelligent to commit suicide. I believe that a new day is dawning when rulers will, as the prophet of old foresaw, sit in counsel and reason together. **God speed the day!**

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Notes from Here and There

John Thut, who has taught voice at Bethel College for several years is spending the winter studying in the American Conservatory of Music in Chicago.

Walter Bertolet, a member of the First Mennonite church, Philadelphia, died suddenly at his country home on August 24. He was secretary of the Menno Friendly Beneficial Society since its inception twenty-five years ago.

A number of the members of the Central Conference church at Aurora, Nebraska, attended the annual session of the Iowa-Nebraska Church conference (old Mennonites) held at Wood River, Nebraska, September 7-9.

Miss Bertha Leaman, who was an instructor of history at Goshen College and more recently at Manchester College (Indiana), spent the summer in study at the University of Grenoble in France and will spend the winter at the Sorbonne.

Missionary Wiens, who has been spending part of his furlough at Hutchinson, Kansas, was a welcome visitor at the meeting of the Christian Endeavor of the Hebron Church, Buhler, Kansas, on September 4. He gave an illustrated lecture on India at this time.

The executive committee of Pacifist Churches is working again preparatory to another conference. It is hoped that this conference will make a definite contribution towards a more active co-operation among the churches represented. The meeting will be held at the Brethren College, North Manchester, Indiana, probably in November.

The Board of Directors of the Mennonite Sanitarium located at Bloomington, Illinois, has issued an eight-page bulletin describing the work of the institution, preparatory to a campaign for funds which will be launched in the churches following the annual meeting of the Central Conference of Mennonites. Co-operating with this conference are the Defenseless Mennonites and a number of congregations of Old Mennonites.

The tenth annual Ontario Sunday School Conference was held at the Latscher church near Mannheim, Ontario, September 3-5. The sixth annual Sunday School Conference of the Ontario Amish Mennonites was held with the Wellesley congregation near Wellesley, Ontario, on September 11 and 12. The attendance throughout the sessions of these conferences ranged from 1,000 to 1,400 people and a lively and growing interest was manifested in Sunday School work.

The Maple Grove congregation, Topeka, Indiana, was admitted to the Central Conference at the annual meeting held at Carlock, Illinois, September 1-4.

Joseph Esch, Sr., died at his home north of Washington, Illinois, on September 4. Funeral services were held at the Calvary Mennonite church of Washington.

Sunday morning, September 11, the First Mennonite church, Philadelphia celebrated Rally Day with combined church and Sunday School services. Mr. Samuel R. Boggs, formerly president of the Gideons, delivered the address to the large audience.

The tenth meeting of the Mennonite Brotherhood will be held at the First Mennonite church, Allentown, Pennsylvania, on October 1. Among the speakers announced are Wm. S. Geisinger, M. H. Kratz, E. E. S. Johnson, and A. R. Keiser.

Work on a new mission building being erected by the Mennonite Board of Missions and Charities in Portland, Oregon is progressing satisfactorily. It is hoped that remaining contributions will be sent in early so that building will not need to be suspended because of lack of funds.

Freeman Junior College opened this fall term on September 7. Seventy-five students enrolled the first week. Prof. B. F. Quiring is the president. Two new instructors are Miss Frances Dester of Oklahoma, instructor of music, and Prof. D. E. Harder of Hillsboro, Kansas, head of the Bible department.

Anniversary exercises of the Home for the Aged at Frederick, Pa. supported by the Eastern District Conference were held on September 10 on the premises. Judge Holland of the Montgomery county court and Rev. S. M. Rosenberger, president of the conference, delivered the addresses. Selections were given by the double male quartet from the Deep Run church and other numbers were presented to the large crowd attending the meeting.

All-Mennonite Convention

The All-Mennonite convention was held from August 28-30, 1927, at Hillsboro, Kansas. The brethren there had put up a large tent just west of the Tabor College main building and in spite of the wet weather great numbers gathered there again and again more than filling the tent which was said to seat about 2,500.

An informal census taken at one of the smaller gatherings in the afternoon disclosed that 19 states and provinces and

foreign countries were represented. Members of the following branches of the Mennonite church were present—all unofficially, of course: Central Illinois, American Mennonite, Church of God in Christ, Independents, Defenseless, Crimean Mennonites, Mennonite Brethren, and General Conference Mennonites.

A most amicable spirit prevailed throughout. The following subjects were discussed in able papers: Missions, Christian Education, Relief Work, and Faith and Order. The papers on Education were all delivered in the English language, but the interest was so great and so many desired to possess the papers in German for future study that the authors are translating them and they are to be put into pamphlet form to be sold for 10c each.

The whole report is to be printed in pamphlet form, as were those of former conventions, and sold for 25c. Over 100 copies of each were ordered by visitors before the close of the convention. The 25c pamphlet is to contain the Minutes and all of the papers and addresses in the language in which they were given and will hence be valuable for preservation and future reference.

As announced by the chairman of the convention, the pamphlets may be ordered from the undersigned, who in the absence of the secretary, was drafted to act as secretary pro tem.

C. E. Krehbiel,
Newton, Kansas.

The Hoffnungsau Church, Inman, Kansas. Buhler Mennonite Church and Hebron Church, Buhler, Kansas, gave a farewell, Sept. 18, in the Hoffnungsau Church, to Rev. and Mrs. Wiens, who will leave America in October for the mission fields in India.

The Hebron Church Sewing Society Buhler, Kansas, held its first meeting September 15, after three months' vacation. Mrs. Abe Lohrentz, returned missionary from China, talked to the women on "The Women's Life in China", after which a bountiful lunch was served.

The last of a series of Union meetings, of Buhler, Kansas, were held Sept. 11. Rev. P. S. Goertzen of Hillsboro Kansas, and Prof. George Nachtigal, Buhler, Kansas, were the main speakers.

During the first week Bluffton College registered 232 students, of these 201 were regular College of Liberal Arts students. Others will register later. The upper floor of the main building is being fitted up with dormer windows and skylights for a suite of six rooms for the art department. Prof. John P. Klassen who studied art five years in Berlin and Munich, is building up a strong department. He is a Mennonite from Russia.

The
**CHRISTIAN
EXPONENT**
A Bi-weekly Christian Journal

October, 11, 1927

EDITORIAL
THE BIG FIGHT

MENNONITE CHARACTERISTICS
Mary E. Hooley

RELIEF WORK IN RUSSIA
C. E. Krehbiel

AN OPEN DOOR
Charles E. Jefferson

MASS AT ST. PETER'S
Paul E. Whitmer

THE YOUNG PEOPLE'S RETREAT
Elva May Schrock

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The Editor's Chat

Dear Readers:

At this writing we are near Bluffton on our way to California. This issue of the paper will probably reach you a few days later than usual, owing to the fact that preparing to leave one's home for an extended stay involves sufficient extra work to upset one's regular routine.

A short time ago the annual meeting of the Board of Directors of the Christian Exponent was held at Lima Ohio. A report of that meeting will be written up by the secretary, Vernon Smucker, and published in an early issue of the Exponent. P. E. Whitmer, whose term of office as president will expire January 1, will be succeeded by Dean Byers of Bluffton College. J. B. Cressman was Smucker and J. C. Meyer were re-elected secretary and treasurer respectively. According to our constitution officers elected vice-president, and Vernon cannot be reelected indefinitely. P. E. Whitmer and N. O. Blosser will therefore retire from the board at the end of this year and new members be elected in their place. We believe it well that an enterprise which is intended to serve the church at large should be safeguarded so that it cannot fall into the hands of a few individuals. No one individual is indispensable to the continuation or success of the Christian Exponent. Every year, therefore, two new officers are elected to the board of directors and some changes are made on the editorial staff.

In almost every town one sees groups of people gathered around the most convenient loud speaker and apparently enjoying it. The world series of baseball games is on. Many fans get nearly as much "kick" out of the games by listening to the radio as they would by actually seeing the games. And the admission fee need not be bothered with! The radio has popularized what only the few could enjoy hitherto — symphony concerts, after dinner speeches, baseball games and daily dozens. The radio is a wonderful instrument. My experience has been that it is also a very disappointing instrument. For practically every time that the rare opportunity comes of entertaining my friends with radio music there happens to be static in the air. I am annoyed. After turning the dials with impatience. I remark to my friends, "If you only could have been here last night or the night before. It surely was wonderful."

As mentioned before, I am on my way to California. Mrs. Hostetler and our three children, Alice, Hugh, and Theodore, are with me. We expect to make the trip by auto, going from here to Dayton where we shall get on the Old Trail. When first planning for this trip I was under the impression that the road was paved all the way to the Pacific. My experience in Kansas a few weeks ago sadly disillusioned me. I found that the condition of the roads are dependent upon the weather, like some people's interest in religion. We are hoping for dry Kansas weather, but mentally we are prepared for anything when we leave the pavement at Topeka. We are two days behind our schedule now. Sometime within the next twenty days, we expect to see Upland, California.

There is real pleasure in anticipating a trip of this kind. On the other hand there are many reasons why we find it difficult to leave. First of all, there are relatives and friends. I spent practically all of my life, except my years in college and seminary and six months abroad, at Sugarcreek. My parents and youngest brother still live there. For nine years I have served as pastor of the church at that place. During this time a separate organization has been effected and a fine work has just begun. In cooperation with the Brethren people, a Sunday school with an enrollment of over 200 has been developed. One dislikes to leave all of this even temporarily. Sugarcreek is a thriving village with three good sized brick factories. The probability is that more and more of our people will move to town in the future. The church has a real field and promises growth for the future. Only recently a fine addition to the building has been completed. The addition furnished separate rooms for Sunday school classes and should be a big help in the development of the school and Christian Endeavor. In addition to the work at Sugarcreek, I have during the past three years preached regularly at the Community church at Walnutcreek, which is composed of members of the Reformed and Mennonite churches. The church here is not large but nevertheless interesting. A fine Sunday school has been organized. The Men's class continued to grow until the corner assigned to them was practically filled to capacity. My three years' association with them has been a genuine pleasure. The friendships formed there mean more to me than I can possibly express. On Monday evening we were given a happy

surprise. A large number gathered at our home for a pleasant social hour. The secrecy of the affair was a complete success for we surmised nothing of the kind until we saw a long row of headlights coming across the hill in the direction of our home. We ate ice cream, and cake, sang hymns, told stories, visited and talked until about ten o'clock when the meeting was adjourned with prayer by Rev. E. Shepfer, the Brethren minister, who asked God's blessing and protection on our journey. Such occasions are not soon forgotten.

We feel, however, that the work will not greatly suffer during our absence. Regular preaching will be supplied by teachers and students of Witmarsum Seminary, unless arrangements can be made to secure a man to locate temporarily. We are looking forward to our new field with much interest. A change of that kind is usually good for the work and for the worker as well. While in the West I expect to continue at least the greater part of my work as editor of the Exponent. If the next two issues are somewhat irregular, we ask you to kindly remember that in the process of moving work of this kind must necessarily be done under some disadvantages. All mail should be addressed to me at Upland, California. Everything going well, it should reach us there about October 20.

Several letters have come to my desk recently asking whether unsolicited articles would be published in the Exponent. While we have a regular staff of contributors, we also invite any of our readers to send in articles for publication. In case such articles are not published, they will be returned. The Open Forum especially is open to all. I am surprised that more do not take advantage of it. It is probably the most widely read page in the paper. The best Open Forum articles grow out of matters that have been discussed in previous issues. This kind of material is always in demand.

I appreciate very much the response that our recent renewal notices have brought. Let the good work continue. By the first of the year our subscription should be paid to date and in addition we hope that new subscriptions will continue to come.

With very best wishes, I remain,

Sincerely yours, **The Editor.**

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EDITORIAL

RELIGION AND CHILDHOOD

October 23 to 30 are to be set aside for the observance of Children's Week. This should become in many churches the means for stimulating interest in the religious development of children. Among other things that should be emphasized is the need for the teaching of religion in the home. The importance of training up a child in the way he should go cannot be overemphasized.

TWO VIEWS OF DEMOCRACY

Mussolini is planning for Italy a strong navy, a strong air force and an army of 5,000,000 men. Employers have been requested to reduce their prices and workers to accept a 10 per cent. wage cut. Mussolini exclaimed: "We bury solemnly all the rites of universal democratic suffrage."

Senator Borah comments thus on democracy: "If democracy fails, as so many in these times are willing and anxious to prophesy, it will be in its vain effort to

meet efficiently and effectively the problems presented by the modern industrial world—its failure to find the true line of demarcation between business and government, individual responsibility and public control, the line 'which will combine that degree of liberty, without which law is tyranny, with that degree of law without which liberty becomes license.' To find out how we shall preserve personal initiative and the fruits of personal ambition, along with the conservation of the public interests and the advancement of the public good, is to give new assurance to democratic principles."

ATHEISM IN THE COLLEGES

In a recent number of the World's Work appears an article by Homer Croy which gives the impression that atheism is growing by leaps and bounds and that the time is not far distant when college students will no longer have much to do with religion. The American Association for the Advancement of Atheism is said to have branches in twenty colleges and preparatory schools; clubs in three high schools; inquirers from many quarters; a growing list of magazines and other literature; a junior society with a national secretary who is a seventeen-year-old girl just out of high school. The editor of the International Journal of Religious Education has some sensible things to say regarding this matter as follows:

For one thing, he (the good churchman) will make allowances for the well-known journalistic skill of Mr. Croy. (The writer of this paragraph knows of one of the college atheistic societies named in Mr. Croy's list that promptly broke up when the devout Catholic aunt of one leader and the pious Presbyterian mother of the other asked, "And is this what I am skimping for to keep you at college?") Again, the churchman will be reassured, if his own faith be so watery as to need such reassurance, by the fact that "The Four A's" is vigorously pounding ideas that the church has outgrown in the last quarter of a century; it is barking up a tree out of which most of the coons came down long ago. Further, he will in all humility ask himself if his own faith rests upon a basis that will stand the thump of vigorous reasoning. Also, he will, if he be an educator, enquire in all humility and seriousness, "Who in the church has sinned that so many of our finest youth have never found in our faith anything to challenge, allure, and satisfy them?" And finally, let the churchman ask himself, as he looks back over history, "Has any movement built upon a central negative ever thrilled or enlisted mankind?" Have not all the great spiritual enterprises of men found

their center in a vast and empowering affirmation? It has often happened that men, while poking hilarious fun at the apparently ludicrous attempts of their neighbors to secure clothing and shelter, are themselves shivering in the wind! Recently a British doctor, Adrian Stokes, died in West Africa of an infection caught from a mosquito used in his own experiments.

THE GAINS OF RELIGION

In *The World Tomorrow* of October occurs the first of a series of articles on Recent Gains in American Civilization. Harry Emerson Fosdick begins the series by a discussion of the gains of Religion. This fearless critic of American life has this to say regarding the church:

Contrary to a prevalent idea, Protestant church membership in the United States in the ten years between 1915 and 1925 increased slightly more rapidly than did the population. The truth is that when all criticisms are acknowledged, the churches, for all their mistakes, futilities, and failures, are functioning with so much usefulness that, in a time when ever fewer people go to church from a sense of duty, they continue to thrive and grow. Ministrations to personal character, saving influences thrown around the family and the children, encouragement to faith in God and the spiritual meaning of life, without which existence grows tawdry and morbid — these and other indispensable services they do actually render to multitudes so that in watching the spectacle one's impression is not so much disheartenment as wonder. If these belated, split, and often obscurantist spiritual agencies can so persist and function, what could be done with really effective churches! When all has been said that can be said against the churches, it is noticeable that apparently nobody wishes to live in a community without one.

THE CONQUEST OF DISEASE

From miracles to medicine, from fetich to hygiene, from demoniacal possession to insanity,—these phrases mark the progress of science in the conquest of disease. In no other realm of human endeavor has there been greater progress than in medicine and it all came about in spite of tremendous opposition. About the beginning of the thirteenth century the Church forbade physicians, under pain of exclusion from the Church, to undertake medical treatment without calling in ecclesiastical advice. Disease was not understood as it is now and attempts were made to cure it by miracle and fetich. Insanity used to be attributed to evil spirits and its treatment used to be whipping and torture. The battle between science and theology in the field of medicine was a fierce battle, but science won out. Theologians invariably lose out in the end when they travel from their own field, which is the field of religion, into the field of science. There are still some theologians who feel called upon to express their "humble opinion" on scientific subjects. Scientific conclusions which they believe to be contrary to the Bible they please to designate as

"science falsely so-called." As one writer reminds us, this "science falsely so-called" is hardly any worse than much of the "ignorance rightly so-called" which is written in the defense of religion.

THE BIG FIGHT

The big fight which was staged in Chicago on September 22, is over. For months it had been widely advertised and when the event came off it proved to be tremendously popular. Over 150,000 fight fans witnessed the battle for the world championship and they paid over two and one-half million dollars in admission fees alone. No one knows how much more was spent for railroad fares, hotel bills, booze and bets all of which are necessary for a successful fight. The issue at stake was whether Jack Dempsey's fist could do any better than it did last year when Jack lost his title to the world's championship at Philadelphia. By the rules of the game and so far as the referee was able to see, Jack's punches were not as effective as Gene Tunney's and Gene retains the championship. Jack nearly knocked out his opponent with a terrific blow upon the jaw but Gene remonstrated with a right hook which nearly took off Jack's eye brow. With his organs of sight badly beaten up, the latter went down in defeat. The winner got a million dollars while the loser had to be content with a paltry four hundred and fifty thousand.

The human race has not yet grown up. It is a marvelous thing that so many people like children get excited over a battle in which there is nothing at stake that is of any consequence. The world is little farther along by the knowledge that Gene Tunney's fists can make bigger dents than Jack Dempsey's. And it is a commentary on the spiritual depths of modern life that more money was paid for the prize fight than was given to relieve the flood sufferers of the Mississippi.

It is a long cry from a modern fighting ring to the ancient prison cell from which was written, "I have fought a good fight." The names of Dempsey and Tunney occupied the headlines of the newspapers for many days but it is certain that they will not long be remembered. No man ever wrote his name high in the story of mankind by superiority of physical strength and endurance alone. That trait belongs more distinctly to the animal kingdom. The apostle Paul was not noted for his physical prowess but he was nevertheless a good fighter. He had the fighting instinct but that instinct was directed by high moral purpose. He was engaged in the battle for righteousness. He applied himself to real battle with real issues. It made a tremendous difference as to whether his battles were won or lost. He did not fight as one beating the air. He got no money purse for his prize. Stoning, imprisonment, ostracism,—this was his pay. He fought long and courageously and assumed the risk of defeat which every battle involves. The

great apostle's life is an example of humility at its best. It illustrates the heights to which life can rise when it is governed by deep spiritual purposes that receive their inspiration from the Perfect Man of Gal-

ilee. "Henceforth there is laid up for me a crown of righteousness." This is the conviction which comes only from a consciousness of a worthy battle well-fought. (Continued on page 320)

Mennonite Characteristics

WHAT ARE THEY? — HOW RETAIN THEM?

Mary E. Hooley*

What we say of Mennonite characteristics must not be spoken in a spirit of pride or boasting. It would be very unfortunate, indeed, if any should leave this conference with a greater feeling of self-satisfaction and complacency, such as the Pharisee expressed as he prayed beside the poor publican, "Lord, I thank thee that I am not as this publican, or even as others." It may be well, therefore, to remind ourselves at the outset that no individual or group has a monopoly on any virtue, that for every good we may justly claim there are many still to be desired.

The habit of regular attendance at Sunday services may be pointed out as generally characteristic of our Mennonite people. In other churches this varies more with individual congregations, but all too often you will find few young men and women in the pews; and still fewer children remain after Sunday School to hear the sermon. There are those who object to the presence of small children because they sometimes disturb. But if these are prevented from going to church at an earlier age, we can not expect them to take to the idea so readily later on when we think they have arrived at the proper age. The child can not be brought too soon under the influences of the church, for in spite of all the criticisms men heap upon this institution, it upholds as no other does, the highest ideals and spiritual goals of life.

Of course, going to church is, in itself, not enough. We want every man and woman to have the true Christian experience which will lead to a desire to engage in worship. Our souls are a part of God, hence worship is a permanent and necessary privilege of the human spirit. Proper Sabbath observance makes us forget for a day the claims of the world and enables us to give ourselves to the powerful emotions of gratitude and loyalty to God and His church. We renew our spirit, again take our bearings—see where we came from, where we are, and in what direction our future course lies. If we neglect worship the very springs of our life will be dry. We ought to go to church because we love it. Our parents have done nobly in helping us to find the better way; let us welcome the children, "And forbid them not, for of such", Christ said, "is the Kingdom of Heaven."

Thrift is a second outstanding characteristic of the

*Professor of English at Bethel College. The article is a paper which was read at the All-Mennonite Convention.

Mennonites wherever they are found. They are willing to work hard and save their earnings, so that under favorable conditions we find them owning their homes, farming the best land, and in every way prosperous. It was of interest to me when a missionary home on furlough this summer from Mexico told of the distinctive character of the produce which the Mennonites located near Chihuahua bring to market. These people have little beyond the bare necessities of life, yet it is not uncommon to hear such remarks as, "There goes a Mennonite horse," or "a Mennonite cow"; "Those are Mennonite chickens."

Our parents have inculcated in us habits of industry and frugality, and we are grateful to them. But as we get farther away from the pioneer days where the pressure of necessity is less great, we naturally have a tendency to feel less need of emphasis at this point. In fact, many parents today say, "I want my children to have an easier life than I had"; and mothers especially, in an effort to be good to their daughters often neglect to teach them how to do the most common home duties. It may be less true than it once was, but it seems to be still quite the fashion among people in general to regard work,—particularly any occupation that means working with our hands—as beneath the dignity of those who must not of necessity engage in it. Some who hardly consent to this idea by word reflect their belief in it through attitudes. Overcoming this false notion has been a slow process.

No honorable work should be regarded as low, for no work is so rude that we may not exalt it, and none is so impassive that we cannot put soul into it. Carlyle, a great English writer and moral teacher of the nineteenth century, said, "What a man can do is his greatest ornament. The modern majesty consists in work."

Work is a principle of the universe, as much a necessity as eating or sleeping. Not only is work wholesome physically but our health depends upon the exercise of our muscles and the application of our mind to some definite tasks. Idleness is a curse, for if the human energies have no natural outlet they are likely to turn inward and result in processes of self-destruction.

Work gives purpose to life, and helps the individual to find his place in the world. Our happiness depends upon it. What is more heart-breaking for most of us than forced idleness? It gives every one of us a feeling of self-respect and courage to know

that we are a part of the scheme of things, that we belong somewhere, because we have been able to achieve some good, to make a definite contribution to the sum of things in one form or another.

Furthermore, work gives us a chance for coping with difficulties, and presents opportunity for the exercise of our latent powers of mastery, thus calling forth the best that is in us. All this struggle is a necessary condition of spiritual growth and progress. God give us work to do!

But most of us must work that we may provide for ourselves and our own. As we earn our daily bread we should remember to lay aside something for those who are less fortunate than we. The true Christian will always remember that he is only a steward of the goods the Master has delivered into his hands, hence he will not be stingy; neither will he waste things large or small. No man is so rich that he is warranted in being wasteful. Whatever he may possess beyond his needs, there are plenty of ways to put to good use. The thrifty man does not spend without thought, and will never spend more than that which is his own. He will rather strive to provide something to meet the unforeseen. Thrift brings contentment because it relieves the mind of many worries.

In our saving, however, we must especially guard against the selfish tendency of hoarding, for it is written, "Ye cannot serve God and Mammon." The danger is in the fact that we come to place our trust in riches where we ought to trust God; then we depend too much on the power of money rather than on the spirit of God. We resort to force rather than to love in the accomplishing of our ends. Andrew Carnegie once said, "Public sentiment will come to be that the man who dies rich, dies disgraced." There are higher things to strive for than material wealth.

The discussion on thrift naturally leads us to the consideration of another trait that is very closely allied.

That there has been a tremendous increase in the pace of living and spending in the past two decades is evident to all of us. The old-fashioned lessons of thrift are put aside and men spend freely, even mortgaging the future. In this day of the installment plan, if a luxury is desired,—a piece of jewelry, a fur coat, an expensive car, or anything else not strictly a necessity of life—the way is extremely easy. Why should we not have as many conveniences as our neighbors? We may even be a bit more deserving. Every individual feels, to some extent, the pressure of the common standards of opinion and judgment, and sometimes he is almost helpless in the bonds of social custom. Refusal to conform is in the eyes of the world today almost the unpardonable sin.

Our people have from the beginning practiced and advocated plain living, and I believe this in one of the characteristics we should never surrender. Perhaps this has been often a matter of necessity for us; and no doubt it has been more adhered to because

of our being largely a rural people. But we can practice simplicity anywhere if we are determined to do it. Our early church fathers insisted on abstinence from the vanities of the world, and we would do well to remember their admonition.

The simple life has wide implications. We should practice simplicity in all the activities of our daily living. In the building and ordering of our homes, perhaps, first of all. Our homes can have beauty, comfort, and convenience without luxury. Simplicity in dress is generally conceded to be most artistic and least expensive in worry and cash. Besides, it does not so soon arouse envy and jealousy on the part of others.

We should remember this principle even in the matter of food, for temperance in eating is one of the greatest importance to one's health and efficiency. Our hospitality to strangers has often consisted too much in offering a variety of tempting foods and obligating them to eat more than the body requires. Emerson said, "When a man comes to visit me, I must not be overmuch concerned about satisfying his physical needs. If he wants food and drink, he can buy these at a hotel; I should give him what he cannot buy."

Our recreations too should be marked by simplicity. Our best pleasures are often to be won near at hand, and on a very simple basis of expense. Most of us in this busy age sometimes need a rest or a change of scene; but we need not rush here and there seeking adventure and hectic pleasures which are sure to leave a bitter after-taste.

Why the simple life? Because the cost of luxury and fast-spending is too great,—in money, in time, in wasted energies. Because our higher purposes are frustrated by the common luxury; higher ends are sacrificed to the lower. "Because strait is the gate, and narrow is the way which leadeth unto life." We cannot have everything; life is a matter of choices, and we must discover the higher values if we would make the most of it. The joy of life and the peace that passeth understanding are not to be bought with money, or gained through the possession of things. "Man does not live by bread alone." The life of the spirit must be our real concern if we are not to go down in defeat.

The individual has some initiative if he cares to use it. The power of religion ought to tell in our lives. It should enable a man to say "No" to his evil desires, and to the evil pressure of his surroundings. One whose moral judgment is enlightened, whose will has been strengthened by a personal relationship with the Christ, should see what is worthwhile and what is not; have courage to call his life his own; and refuse to go the way of the crowd.

Our modern civilization is fraught with great possibilities for evil but it has, likewise, great possibilities for good, and we must find our proper relation to it.

An Open Door

Chas. E. Jefferson

(Chas. E. Jefferson, D. D., is the well known pastor of the Broadway Tabernacle, New York City. This address was delivered before the Men's League of the Tabernacle. It deals with a problem which perplexes many religious workers, viz., the Sunday evening service. Editor.)

Paul loved a wide door and an effectual, and especially when there were many adversaries. Difficulties only inspired him, obstacles gave him new ambition and determination. The widest door of usefulness just now presented to the Broadway Tabernacle is that offered on Sunday evening. There is good work which may be done on every evening of the week, but no other evening is so rich in possibilities as Sunday evening. It is then we have the best chance to gather in strangers, and bring a multitude into Christian discipleship. Our city has thousands of men and women who are professed Christians, but who are not attached to any New York church, and have not yet responded to the Christian appeal. Here is our opportunity. We are in the world to make disciples for Christ. We are here to build up His church, that through it He may exert a greater power on men's lives. Sunday evening is the one evening of the week when the opportunity for this work is greatest. It is a wide door!

It is a work which must be done largely by young men. Young women can assist, but the bulk of the work must be done by men. It is a challenge to youth. Old men cannot do it. They have not the fire or the strength. Only young men are equal to this arduous task. If the young men of the Tabernacle do not do it, it will not be done at all.

We all agree that the church should be open on Sunday evening. We should feel disgraced were the lights put out and the doors locked. A darkened church on the corner of 56th Street and Broadway would be a scandal. We could not look at it without a sense of shame. A closed Tabernacle on Sunday evening would bring us into deserved disgrace. Broadway has dance halls and cabarets and restaurants and movies, and all of them are open on Sunday. The lights are brilliant over their open doors. There are not many churches on Broadway, and for our church to close its doors on Sunday evening, would be a confession of failure. We are all agreed that the church must be open every Sunday night. We insist on that. A closed church would be intolerable. The thought of it causes the heart to rise in protest. For an open church Sunday evening we are all unanimous.

But if the church is to be opened, then men must be in it. A church is not a building, it is a body of people. A church building is worth nothing on Broadway on Sunday evening. A building does not attract. A building does not make Christian disciples. A church edifice does no mighty work. The Broad-

way Tabernacle is not a building. The Tabernacle is a company of people. It is the people who do the work and not the buildings. It is not enough to put up an electric cross on the Avenue and another cross on 56th Street. Electricity is not the Light of the World. You cannot show men the way to God by electric signs. Christ said, "YE are the light of the world." Men are the light. There is no other light. Christ said, "While I am in the world, I am the light of the world," and so He was. But when He passed into the realm of the spirit, His followers became the light of the world. Christ gives no light in New York except through men. It is easy to turn on the electricity, but that is not enough. We cannot do God's work by electric lights. An electric cross is a beautiful spectacle, but it is impotent in changing the human heart. Our electric cross is useless unless we have men on Broadway Sunday nights. It is men who are indispensable. It is men who represent Christ. It is men on whom God depends for the saving of the world. If our men are not in the church on Sunday evening with the cross in their life, all the electric crosses we may set up are only a delusion and a sham. A church has no cross which wins men unless its people live sacrificial lives. It costs men something to give Sunday evening to Christian work on Broadway. That is one way of bearing the cross. Christ says that no man can be His disciple unless he is willing to take up His cross and come after Him.

Men sometimes says, "I do not want a second service. One service is all I need." This may be true, but that is not the question for a Christian man to consider. It is not What do I need? but What does my town need? My fellow men, what do they need? The question is not what is good for me on Sunday evening, but what is good for these multitudes who are living without Christ and without hope? It is fundamental in the Christian religion that we are to consider the needs of others, we are to study their interests, we are to plan for their welfare, and a man has not yet come under the operation of the principles of Christ who settles questions solely by considering his own needs and desires. Men should go to church on Sunday evening, not to feed themselves, but to help others. They should be in the church, not because they are conscious of their own need, but because there are others to whom they give inspiration and strength. The Sunday evening service is indeed a service. It is not a mere formality, it is a form of work. It is your Father's business, and you should help Him in it. If you are still considering only your pleasure, it is time you were thinking of your brother's needs. If you are calling yourself a Christian, you ought to strive to be more like Christ. It was His

habit to say, "For their sakes I sanctify myself." He did not think of Himself, but always of others. "The Son of Man is come to seek and to save that which is lost." That is the Christian disposition. If a man lacks that, what right has he to call himself a Christian? "The Son of Man is come to give his life a ransom for many." If a Christian is always considering what he himself likes and wants and needs, and turns his back upon the needs of others, he has not yet grasped the meaning of the Christian religion.

Get behind the evening service. Let every man get behind it! We can make it what we will. We are a Congregational Church, and therefore we are free. We have no ecclesiastical superiors. No Pope or Council can tell us what we are to do, or the way in which we are to do it. The Roman Catholic must always take orders from his superior, the Episcopal Rector must submit to the ruling of his Bishop. The Presbyterian Church must obey the order of the General Assembly, but every Congregational Church is at liberty to do what in its own judgment is right and best. We can make our evening order of service precisely what we wish. We can mould it into whatever form most adequately meets the needs of the people. We can adapt it to the condition which we are called

upon to deal with. We can shape it into an instrument most likely to accomplish the work which God has given us to do.

Get behind the service! Get behind it enthusiastically. Get behind it not because someone urges you to get behind it, but because you yourself see why you should do that very thing. Get behind it because you have had a vision of the wideness of the door, and because, seeing that, you are determined that no obstacles shall keep you away. Get behind it sacrificially. We cannot do anything worth while unless we are ready to pay the price. You must cut out the things which make for comfort and for pleasure, and do the thing that is hard solely because it is God's will that a specific work shall be accomplished. Get behind it effectively. Go at the work systematically and with a purpose well thought out. Plan your work. Organize your forces. Appoint your leaders, and let every leader train his group of workers. Let all the groups work in harmony toward the accomplishment of one glorious end—the building up of a great enthusiastic, vitalizing, aggressive Sunday evening congregation, which shall lift men's thoughts and feelings to a higher level and bring new disciples to the Son of God.

Relief Work in Russia*

C. E. Krehbiel, Newton, Kansas

Of necessity a fifteen minute report on so extensive and complicated an activity as our relief work in Russia will take on the aspect of piecemeal glimpses. My work was confined to the Ukraine (South Russia) hence my report will concern itself chiefly with that.

Relief organizers spend but little time themselves in personally doling out food or other necessities. The American Mennonite Relief workers in Russia were largely relief organizers and supervisors.

This relief work may be discussed under the following four headings: 1. Obtaining a Contract. 2. Organization. 3. Transportation. 4. Distribution.

1. The preliminary work consisted in gaining permission to enter Russia and in drawing up an agreement or contract with the proper government authorities under which relief work was to be done. A special feature of our proposed contract was the provision for aiding those of our faith. The Russian seems to have a natural aversion to expeditious action. To obtain a properly executed working agreement was especially tedious and trying under the chaotic conditions that prevailed, and Bro. A. J. Miller deserves special commendation for the way in which he accomplished this task.

The fact that the American Mennonite Relief (AMR) was one of the seven subsidiary organizations

of the large American Relief Administration of which Secretary Herbert Hoover of the President's Cabinet was the head and which was endorsed and supported by Congress and the State Department was an aid in carrying out the preliminary work. Doubtless the attempt to undertake relief work independently on our part would have met many more obstacles if not total defeat. The reason for this may become more apparent when a chief aim if not the spiritual motives of our work is considered.

As the first speaker will probably cover this phase of the work more thoroughly I shall leave it with these few remarks and take up the question of organization.

2. The first field task consisted in creating an organization which was (1) to ascertain actual local conditions as a basis for extending relief to the most needy, and (2) to serve as a medium of distributing supplies. This organization was pyramided, beginning with the local village or group, committees of three to seven who were elected by the village and endorsed by the Americans. The local committees reported to the volost committees and these in turn to the American representatives who appointed them. Condensed reports were sent to our Moscow office and from there to the Mennonite Central Committee in the United States by whom relief funds contributed by churches of various branches of the denomination and by individuals were transmitted to the ARA at Moscow. For credits thus created with the ARA our organiza-

*A paper read at the All-Mennonite Convention.

tion purchased balanced rations of supplies that the ARA bought in world markets and brought to Moscow or Odessa. Had we attempted to buy and transport our own supplies our operations would likely have collapsed or been much delayed.

In the eyes of the Russian officials the AMR was at a disadvantage, compared to some of the other relief organizations' ostensible programs because, as indicated above, its expressed aim was to aid Mennonites, or its co-religionists as the contract put it. It had Mennonite relief rather than simply relief as its object, and one can well understand why government officials who were out of sympathy with both Christian religion and with prosperous non-slavic colonists looked askance at our work and occasionally dubbed it "religious propaganda". The general principle, that all food brought into famine areas helps to dissipate the hunger spectre, irrespective of who of the needy gets it, together with the dire necessity apparently helped the authorities to decide to accept our relief on this basis. But the contract did provide that wherever we give aid there should be no discrimination between Mennonites and others. To my mind this is the proper basis for Christian relief work though there was occasional criticism of this arrangement on both sides of the water.

The injunction of Gal. 6:10 to "do good unto all men, especially unto them who are of the household of faith" found expression in the concentration of our relief efforts largely on Mennonite colonies. In round numbers about one-fourth of our supplies were given to non-Mennonites. Had we insisted on aiding only Mennonites doubtless it would have been much more difficult to get a working agreement and the ill-will of the non-Mennonites would probably have been strained to the breaking point.

Much pressure was brought to bear on us to induce us to extend our field of feeding; but we had agreed on a program of regular, continuous daily aid—of feeding just as many as possible through till after the harvest—rather than giving sporadic and intermittent aid as some other organizations did. We did, however, extend our feeding operations just as far as we felt our probable food supply would permit.

Anticipating the question of distribution, it might be stated in this connection that in June 1922 we were distributing daily rations to some 30,000 people, mostly children under 14 years of age. Among these were the most needy in 26 Lutheran and Roman Catholic villages adjoining the Molotschna whom we supplied for about ten weeks and until the ARA took over this territory.

Our organization at one time numbered about 1,000 native employees in something like 150 villages and most of these gladly worked for two meals a day. This number may seem high, but we considered giving the people an opportunity to earn their bread the best kind of relief.

3. Transportation. The question of transportation is usually inseparably linked together with the ques-

tion of food supply. People in New York City or any of our great cities would be starving to death in a fortnight if transportation facilities were suddenly put out of commission though there might be an overabundance of food in Kansas.

In Russia the transportation system had gone the way of everything else and had to be built up out of complete chaos. Some stretches of railroad were completely abandoned, on others trains ran intermittently, possibly two or four times a month. Rolling stock was said to have been reduced to 5 per cent. of pre-war time. Persons who wished to travel by rail had to bring their food and bedding to the station and camp there till they were sold a passage, which might be in a day, a week, a month, or never.

While our contract called for free transportation of relief supplies from Russian borders to points of distribution, we were constantly confronted with the possibility of a transport failure. The central government could not always live up to its promise on account of insurmountable difficulties. The local authorities on the whole did what they could, but there were aggravating exceptions. Bribing officials to do their duty is said to be prohibited, but is quite common and though our organization would not practice it opportunities were plentiful.

While the Russian government agreed to give us and our employees free transportation the Americans in the field depended mostly on their own means of conveyance for supervising the work. A Ford truck brought from Constantinople by Bro. Slagel did excellent service along this line. A rear seat ride in it over dilapidated cobblestone roads outdid the efforts of the most vigorous chiropractor. Later we had one and, after the second lot of tractors came, two Ford T cars.

One thing that frequently caused us embarrassment and heartaches was the fact that constantly requests came to us to carry passengers from place to place. Many requests could be granted but while we were aware of the predicament of the people who were largely dependent on their badly shod feet for transportation we yet could not allow our chief business of keeping people from starving to death to be interfered with.

4. Distribution. Most of our food was prepared by our committees and distributed in local kitchens each day at eleven o'clock to those who were on our lists. They were required to eat their ration there under supervision. Villages were required to furnish the kitchen and dining room equipment and fuel to prepare the food free and to get the products from the nearest railroad station. We had little difficulty in getting satisfactory quarters for our work. School houses were frequently used. There was more difficulty in getting villages or beneficiaries to supply fuel. Fuel was scarce and underfed people become apathetic and often do not have the physical stamina to split wood. Again those who are not receiving aid themselves at times became weary of supplying fuel

for others. The same thing was true regarding the transportation of supplies from the nearest railroad station. The most needy had no livestock. Those who had horses or cows usually received no aid and hesitated at times to place this added burden on their stock. The rule was that no raw food supplies should be given in exchange for service and that each village must provide free transport of supplies from the railroad station to the village warehouse. When villages became indifferent it became necessary to point out to them that unless those who were more fortunate would lend a hand in the relief work it would automatically stop and the starving would soon again be at their doors begging for a hand out or taking it wherever they found it. Begging was very prevalent before the kitchens were opened. I was told that at some homes as many as 100 had asked for a morsel in a day. It was practically stopped when the kitchens opened because those who wanted aid had to prove residence. But stealing went merrily on, which is not so much to be wondered at when the political grammar of the leaders has become so confused that they no longer can distinguish between "mine" and "thine".

Our local committees were under constant fire to extend the feeding lists. The rule was that no lists may be enlarged without written authority from Americans. This was necessary in order to insure continuity of feeding. At one time two county committees under pressure of the starving populace allowed their hearts to rule their heads momentarily and without our knowledge anticipated a contemplated extension of the lists. In consequence of this and a hitch in transportation, supplies ran out and some kitchens had to stop feeding for several days with a few fatal results.

While we were working under a slight handicap, as indicated above, because our supplies came from and were intended largely for Mennonites, we also had great advantages. I might mention four especially: (a) The organization of villages or colonies for relief work, for example, was a rather simple matter. Teachers, ministers, and others well qualified to serve on committees or in preparing food were plentiful and very ready to help. (b) Then we had a common language in the German and we had to work through interpreters only when we communicated with government officials. And this at times is an advantage. (c) Further we were always taken into the homes and gladly given the best possible entertainment and the typhus danger from cootie bites was largely eliminated because of the habitual cleanliness of the people. (d) Finally, the efficiency of our organization upon which government officials frequently commented favorably was largely due to the fine Christian spirit of cooperation displayed by the native employees to whom it is due that a word of warm appreciation be appended here.

But kitchen feeding was only a part of our work. The private food packages required a great deal of exacting clerical work. Mass feeding is much simpler. At times packages would lay for months in some dis-

tant warehouse because the ARA could not locate the addressee. Upon a casual visit to their Charkow office we helped them deliver \$1500 worth of detained packages that were addressed to Mennonites who were in our feeding territory.

Further the equitable distribution of the clothing was a difficult task. We had about twelve Russian carloads to distribute at one time. Lists were prepared containing some 60,000 to 70,000 names, and of these the greater majority received something. Clothing is not as necessary to human life as food is, and this may be the reason why it is more difficult to distribute clothing satisfactorily than food. Tastes for clothing are not so easily standardized as tastes for food. Lack of time forbids entering further into the detail of clothing distribution. Private clothing packages caused even more difficulty than did the private food packages.

The reconstruction work also fraught with many difficulties. Before I knew that I was to go to Russia I had sent letters to General Conference churches inquiring whether they would not be willing to buy tractors to send to Russia. Several churches had indicated their willingness to do so. In the fall of 1922 twenty-five tractors came and the next spring 25 more. Because of pending land re-surveys and allotments it was almost impossible for us to get land assigned for our cultivation. We ran the gamut of officials up and down before this was accomplished. The same thing was true of the promised free fuel for tractors from the government, and in order that the equipment might not remain idle even after it was there on the ground I purchased \$200 worth of petroleum and benzine from a Jewish vender on my personal guarantee. We plowed about 3000 acres that fall, and rye sown about the first of December gave a fair crop though old farmers insisted it was too late to sow.

The tractors did not measure up to my expectations in some ways; but they did two important things: (1) They kindled new hope with the completely dejected farmers, and (2) they pleased the Bolshevik officials immensely, thus bringing our work into greater favor.

In view of the report that since the bringing over of these and other tractors for reconstruction work the Ford Motor Corporation has sold thousands of tractors to the Russian government it seems to me that this corporation could now well afford to give our Mennonite Central Committee a cash rebate of at least 50 per cent. of the price paid for those 50 tractor outfits.

The catastrophe in Russia has afforded Mennonites of various branches an opportunity to cooperate in a splendid and effective way. It is to be hoped that it will not require a similar calamity to teach us to cooperate along other lines, such as Education, Publication and Mission work.

In conclusion it might be stated that there is a piece of relief work which should be done now. There are a number of the immigrants in Canada who

through infirmity and illness or mental disability have become charges of the Canadian Mennonite Board of Colonization. I feel confident that if our relief organizations will obtain from the Board the amount of

probable annual expense for the care and treatment of these unfortunate objects of pity and will keep the matter before our constituency that this burden will gladly be shared.

Attending Mass at St. Peter's

Paul E. Whitmer

Sunday, July seventeen, I spent in Rome. The few days before had been devoted to sightseeing in "the eternal city." We had visited the Vatican, especially the art galleries and library, the day before. The Catacombs, the Appian Way, the Church of St. Paul, the Coliseum and other places that had figured in early Christian history, had also been visited. At last the time had come to go to St. Peter's Cathedral itself. Catholic tradition says that this cathedral stands over the identical spot where the Apostle Peter was martyred and buried. If Peter ever visited Rome and was martyred here, this is probably the scene of his death and burial for the Cathedral stands on the site of the gardens of Nero where the Christians were so mercilessly slaughtered to distract the attention of the public from the enormities of Nero's crimes. Be that as it may, here stands St. Peter's Cathedral.

The Cathedral is of enormous size. Some writers says it covers as much as ten acres. Others claim that it covers twelve acres. I suppose this difference is due to a difference in the amount of ground estimated as actually covered. If the approaches and great flights of steps be included in the estimate there can easily be a difference of two acres in the total amount of ground covered. The length of the building proper is six hundred and ninety-six feet. The width is four hundred and fifty feet. The extreme height to the top of the cross is about four hundred and thirty-five feet.

The size of the Cathedral in feet and acres tells only a small part of the story of its greatness. The total cost of the building may give us an even more adequate idea of its immensity. Through all the years during which it has been in process of building, it has cost a total of fifty million dollars. This is the equivalent of the total cost, including plant and endowment of some of our great American universities with their dozens of buildings and hundreds of students. How can one building, even a marble building covering ten or twelve acres, cost so large a sum of money? The answer to this question is ready in the mind of anyone who has seen it, inside and outside. The ceiling is a belt of stars of gold arranged in a most gorgeously beautiful fashion. The value of the gold alone is beyond computation. The great columns which support the ceiling, dome and roof are covered with sculptured ornamentations of priceless value. The wide aisles are lined with statuary of marble and

altars of gold. Rich paintings and mosaics cover the walls everywhere. St. Peter's Cathedral is the richest and most wonderful building in the world. It is a glorification of the Catholic Church in its bigness and richness but it is not a church in the usual understanding of that term.

We arrived promptly at nine-thirty to attend the service. Immediately the service began in the Latin language and consisted wholly of a ritual. The priest in charge intoned the ritual in such a sing-song drawl that even Latin teachers among the visitors were able to catch only a word now and then. A great pipe organ and a choir of twelve men and women made the responses to the officiating priests. These responses were beautifully rendered. The voices and singing of the choir were exceedingly beautiful. Since the service was wholly in a foreign language and since we were obliged to stand on the hard marble floor throughout the whole service, for no seats are provided for worshippers in many Roman Catholic churches in Europe, we wearied greatly and were not much benefitted by the service. Our thoughts frequently turned to the gorgeous beauty and the great size of the Cathedral.

On great festive days when the Pope himself officiates at these services from seventy-five to a hundred thousand people can find standing room in St. Peter's Cathedral. Ordinarily, however, the worshippers are few. Apparently there were few present at this service which I attended except a few visitors and sightseers. In the afternoon I went to St. Peter's in Chains (another famous Catholic Church in Rome) to see Michelangelo's great marble statue of Moses. A service was in progress at which apparently not a single worshipper was present except a dozen or fifteen priests and groups of sightseers, mostly Americans.

The lay-worshipper is not at all essential to a Roman Catholic service. Mass is said or intoned by the priest at the stated hour even though not a single worshipper be present. The theory of the mass is a reenactment of the sufferings of Christ on the cross. This agony is repeated in every mass and lays up in the Catholic Church a great fund of excess merit which the priests can bestow upon the members of the church by means of the seven Catholic sacraments, especially the sacrament of penance. I again went away from this service with the profound feeling, more deeply than ever, that the service which I

witnessed is essentially pagan. The theory of the mass and the ceremony is pure paganism. How different it all is from the simple faith and life of Christ and the Apostles!

The Young People's Retreat at Bluffton

Elva May Schrock

How I wish that you all might have been present at the closing session of the Retreat! If you had heard first one, then another, then others, many of them, try to give expression to what the Retreat meant to them, then you would have had a glimpse of the inspiration it brought to us. Some were older, some were younger, some were from the east, some were from the west, and some represented one conference of Mennonites, some another, some had enjoyed many conferences, for some this was the first, but one and all gave voice to a new resolve to more wholeheartedly live the Christ-life in all phases of everyday living.

Why do we so appreciate the Retreat? There are a great many reasons, and to put even a few of them into words seems to be an impossible task. For even yet we cannot know all that it meant to us; only the coming days and months and years can tell us that. But some things stand out very clearly in our minds, we came away with some great burning convictions. Perhaps these are not the same for all of us, but what matters that,—we hope that to most of us, at least, has come the message which God meant for our own life.

Not the least of its blessings was the fellowship it afforded. The friendships that we renewed, and the new friendships that we formed! The recreation periods and our good times in the dining hall we felt were as much an expression of the spirit of Jesus as the classes, for all our good times were of the sort that leave happy memories. And how could we learn to really know one another if we didn't play together? To meet young people of distant communities and of other churches, to talk with them, to play with them, is in itself an influence that broadens and deepens our lives. Is it not a Mennonite characteristic to look with a bit of suspicion on the members of all the branches of Mennonites except our own? We lose it for one week, at least, when we attend a Retreat. There may have been two or five or even more branches of Mennonites represented. We never knew the difference, and our leaders said they could not place us. We discovered that at heart we were much alike; we felt the same dissatisfaction with our own lives. We felt the same aspirations toward a large share in the building of the world and the church according to the program of Jesus, and we were all made to realize that the solution of all problems of society lies in our own individual lives, for we are of that company who have pledged themselves to walk His way.

Immediately after breakfast every morning we gathered in small groups for our morning watch.

When the weather permitted we met out of doors. Out among the trees, with the blue sky above and the dewy grass beneath God drew very near to us—because we "drew nigh unto Him". We spent the time in talking with God, and we were glad for the unhurried moments in which we could listen for His voice.

At eight o'clock classes began. There were eight courses offered, out of which each person had the privilege of choosing three. In these classes and in the open forum which followed we realized the real purpose for which we gathered. We studied some of the problems of the world and the church, and did some serious thinking about the relation of our own lives to these problems. Through the Bible courses we heard God's voice calling for lives, not words, or even deeds, but lives lived so close to the heart of Jesus that through us He touches other lives. The Bible courses were, "Old Testament Leaders" by Prof. Quiring, and, "Christ in Everyday Life", led by Rev. Shelly. There was a course in missions led by Rev. S. T. Moyer of India. There were two courses relating directly to the Mennonite church, "Mennonite History" by A. S. Rosenberger, and "Principles of Mennonitism" by Rev. Neuenschwander. There was a class in "Practical Church Music", led by Rev. Lester Hostetler and one in "Practical Young People's Work" led by Rev. S. M. Rosenberger. Rev. A. M. Eash led a discussion on "Life Work Problems". I wish we could tell you much about each course, but you will note by the subjects of the courses that they covered quite a wide range of interests. You will also note that each leader was peculiarly fitted to present his particular course. In most of the classes discussion was free and helpful. All of us were led to do some serious thinking along at least one line new to us.

After the second class we met for a chapel service. The devotionals were led by members of the Retreat and there was usually some special music. I like to think of these little services as being the heart of the Retreat, for we were all worshipping together, and God seemed very real and very near. As one person said, he didn't know that worship services could bring God so near.

The open forum was conducted a bit differently this year. As an introduction Dr. J. E. Hartzler gave the address on the first day. The second day the members of the Retreat divided themselves into four groups. Each group had a leader, but they were distinctly discussion groups. The subjects of the groups were, "Christ and Race", "Christ and Color", "Christ and Industry", and "Christ and the Church". During

Saturday, Sunday, and Monday, Rev. Ed. G. Kauffman gave four lectures, one on each of the above subjects. I wish we might be able to give many of the challenging facts that came out of his wide experience. The conditions and facts are appalling, as Mennonite youth we are not informed as to these. It was Mr. Kauffman's purpose to arouse us and to start us thinking. Real thinking requires time, honesty, and courage, but it is only as the youth of this generation are willing to pay the price that we can even begin to grope for solutions to the problems that are today facing us. The last two days of the Retreat we again met in discussion groups, and tried to do constructive group thinking in the light of the facts that had been presented. The findings of each group were condensed and presented to the Retreat at the final chapel service. The groups on peace, race, and industry, all formed commissions of interested persons to study the problems during this year, and thus be ready for more adequate thinking at the Retreat next year. The group having considered the question of Christ and the Church decided that too much emphasis was being placed on the organic church and not enough on the real purpose of the church. They recommended no commission for they wanted to fling the challenge back to each individual life. The church can live and grow and fulfil her high mission only as she loses herself in service. The church is what you and I and all her other members make of her.

Will the Mennonite church fulfil her destiny among the family of churches? We have faith that she will, and the Retreat has no small part in giving us that faith. As the youth of different Mennonite churches meet together they gradually learn to trust each other. What greater influence could we have to bring about a greater unity among Mennonites? It cannot all be done in one, nor in three, nay, nor in a dozen Retreats, but each one is like a little leaven. Finally, slowly, but surely, it will help to leaven the whole lump.

I haven't yet said anything about the sunset meetings, but they were no small part of the programs. Just at sunset, we met on the campus, and sitting on the green grass where we could watch the glow of the dying sun in the sky and on the trees, we thought together of the meaning of Christ. Rev. J. E. Amstutz led our thought by telling of the seven "I Am's" of Jesus. What one of us who didn't get a deeper appreciation of what Jesus means to us!

The sunset meetings were sometimes followed by inspirational addresses. Other evenings were spent in preparation of the pageant on Mennonite history which was given by Retreaters the last evening.

We are deeply grateful for the opportunity of a Retreat. When we realized the great amount of time, work, and sacrifice that was necessary to make it possible, we were made to wonder whether we, the young people of the Mennonite church, were worthy of it. It is our earnest prayer that the influence of the

Retreat will be so constantly with us that through our lives it will quietly, but surely, steal into your lives, you of our home churches.

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

INITIATIVE

A life that is not common or ordinary, but different and better than the lives lived about us is one of initiative.

It is not well to form the habit of doing and living as others do. Our thinking and living should be original. Our conduct and behaviour should reflect our own minds, and not so much the mind of others. There are details to our living that as individuals we ourselves must have charge of. We ourselves will have to give an account for what we do. Why not then assume the responsibility?

The combined prestige of the people of a community or church tend to make all live very much the same. When one breaks away from this prestige and instead lives a life by suggestions from other sources, of his own choosing, he forms for himself individuality.

Such a one is then ready and is apt to be first in undertaking new tasks. He will find neglected fields of work. He will not only be in the work himself, but he will have others engaged in the same or in other tasks which he continually finds.

Henry T. Smith

Columbiana, Ohio.

CHURCH UNITY

The cause of so many divisions within the Mennonite church could be summed up, I suppose, in one word, stubbornness. Samuel spoke a great truth when he said to Saul that stubbornness is as iniquity and idolatry (I Sam. 15: 23). But the divisions are here and the problem must be met. The world politically could not be happy without many states and countries, great and small, weak and powerful. What is true of countries should be true of churches. A young brother once said that he would rather be a prominent member in a small church than be submerged in a large one.

In union there is strength. United we stand, divided we fall. Such phrases sound good but they are generally the price of suffering and blood.

It seems to me that the reasonable basis for a working union among the many branches of Mennonites would be for the main body to act as the big brother. But the besetting temptation for the big brother has been to become the elder brother, manifesting all the disagreeableness of the character in that matchless parable. People read Shakespeare because they say he is so true to human nature. The parables of Jesus are much more so.

Let us not underestimate the task that is before us.

I send forth the dove with this frail olive branch of peace not knowing what shall befall it.

Sterling, Illinois.

Abram Burkhardt.

(Continued on page 319)

THE SUNDAY SCHOOL LESSONS

By A. S. Rosenberger

October 16

ELIJAH IN NABOTH'S VINEYARD

I Kings 21:5-10, 16-20

Whenever two men want the same thing very badly there is always the possibility of trouble. Whenever one of these men has quite a bit more power than the other, there is a strong possibility that an injustice may be done. Then the philosophy to which the more powerful individual may resort is that might makes right, business is business, get what you can in any way you can. This at least was the method by which Naboth was made to surrender both his property and his life. This kind of a situation and this sort of philosophy might go unchallenged were it not that there is a God of justice who rules this universe who has spoken to men in terms of righteousness and justice through such men as the great prophet Elijah.

Ahab, and his wicked wife Jezebel certainly defied all laws of right and justice to get what they wanted. Although only a humble citizen, Naboth had a perfect right to refuse to sell his property for both family and religious reasons. Justice would have permitted him to keep his possessions in peace. What is justice? To what degree do we have justice at present? The covetous spirit of Ahab led him to act like a spoiled child. How much better it would have been for him to have enjoyed his many splendid possessions and to have forgotten about that which another man rightfully possessed. Yet it is undoubtedly true that with many, the more they have the more they want, and at any cost. So the covetous spirit of Ahab got the better of him. What is covetousness? What commandment warns against this spirit? How can we best guard against it?

Ahab would probably have taken no farther step in the matter had it not been for his wicked and conscienceless wife. She carried out the plot that gave her husband the toy he wanted but which cost Naboth his life. Which one should be condemned most, Jezebel, who carried out the wicked plot, or Ahab who while not willing to do the deed, was willing to profit by it? Some people today are not willing to do wrong but are willing to profit indirectly through the wrong that others commit. Either connection with the wrong is sin, whether direct or indirect, and the golden text warns us that sin will always be sure to find one out. God is Love, but also Justice.

How fine the whole plan worked out! There was nothing to hinder it. Nothing? There in the vineyard stood the stern figure of Elijah awaiting the approach of the king. What a condemnation, what a severe prophecy he uttered. Terrible deeds have ever been done without consideration of God, justice, and human rights. But woe to the evil-doer. God's mills may grind slowly but eventually justice will conquer them all. God in His righteousness cannot permit evil to go unpunished and while justice may be delayed, even throughout this life, there will be retribution sooner or later in the providence of God. How do we know that all wrong and injustice will finally be punished? What is our duty toward establishing justice upon this earth?

The drama in which poor Naboth figured has so often been re-enacted in life. The business, industrial and social world have been full of inequalities and oppression. Many have never had a fair chance in life. Is it not Christian to be concerned that oppression and injustice cease and that all have the fair chance they deserve at the better things in life?

We, too, would condemn the wrong and support the right.

October 23

THE CALL OF THE PROPHET

I Kings 19:19-20; Amos 7:14-15; Isaiah 6:1-8

The prophets of old received their calls in different ways as the group of passages selected for this lesson indicates. The fact of primary interest is not, however, how they were called, but the fact that they were called of God to His service. God always needs leaders, and one of the great needs of every generation is proper spiritual leadership. The character of spiritual leadership is very important because those who are called to this office are those who stand between God and man, interpreting God to men, and leading men to God. Elisha, Amos, Isaiah, and all the others whom God called as prophets, nobly filled their offices. They were men of ability, insight, and foresight, men of fearless spirit, who dared to rebuke the people for their wrongs and speak to them the will of God. Today God is just as much concerned that there shall respond to His call men and women of good training, and consecrated enthusiasm and courage, who are willing to assume the tasks of Christian leadership. As we consider the call of the prophets let us not forget that the call of God is coming today to many to prepare for, and accept, present day leadership. We need not worry about how the call will come, for when it comes we will recognize it. May we not fail Him if He calls us to some office of leadership. In what places and what positions are Christian leaders serving today? That is, whom shall we call the Christian leaders of today?

Elisha was called from the plow, and Amos from his work as herdsman and dresser of sycamore trees. These men were not idlers. We may well believe that both were good workmen in their appointed tasks. God cannot use lazy or idle men. He does not want as leaders those who cannot make good in other positions. Unless one is willing to work, and put the same energy into Christian work that he would put into any other line of work, he is not the person God wants. Religious leadership is too important, and its tasks too difficult, to be played at.

Both Amos and Elisha were men of the open. To be alone is often to be alone with God. It seems harder for men to meet God in busy places where men gather, and easier to meet Him in the solitary places. How can we explain this fact? The fact remains that the secret closet and the solitary place are indispensable to the life of any Christian, particularly one who carries some special responsibility. A leader must keep close to the people or he cannot help them. He must keep close to God or his ministry will be powerless.

Isaiah was a different type than the other two prophets. He was of royal blood and related to kings. He might have enjoyed the luxury of court life, but he rather chose the thankless task of bringing that message to the people that would save their nation. Why was Isaiah called the King of Prophets?

The call of this great prophet was a three-fold one. His first vision was of God, described by Isaiah in words that exhaust language. Here is where any service begins. Isaiah then saw himself as unclean and sinful as reflected in this vision of holiness. He was cleansed, and then called to service. His answer, "Here am I, send me," stands ever as an inspiration for others to follow in the work of the Lord.

Lord, speak to me, that I may speak.

THE OPEN FORUM

(Continued from page 317)

ANOTHER SEMINARY YEAR BEGUN

Witmarsum Theological Seminary began another year of work September 13. This is the seventh year since the Seminary became a distinct institution. Each year the Seminary opens with increased confidence in its mission and the usefulness of its work. A goodly number of its graduates now are pastors of churches and a number are missionaries in China, India and Africa. As the Seminary family grows there is a noticeable increase in its influence and ability to attract our Mennonite young people as students. Graduates and former students recommend the institution to their friends. This greatly helps in carrying forward the work of the school.

At the present time there are twenty-one students enrolled. This does not include part time students who do the major part of their work in the college. There are two more to enter later. One of these, Mr. Delbert Welty, is in the hospital recovering from an appendicitis operation. He will be with us shortly. Another young man is moving into the community and will take up his studies as soon as he gets located. This is the largest number of students that the Seminary has so far had. Another feature of interest is the distribution of our students geographically. A goodly number come from states west of the Mississippi river and from as far west as California we have a few students.

We are also fortunate to have with us four missionaries who are at home on their furloughs. One comes from China, one from West-central Africa and two from India. These missionaries are a great source of blessing to us all, both teachers and students. They bring a rich experience with them from their several fields which means much to the life and work of the Seminary family. We believe the stay of these missionaries will be a blessing to them for they form attachments with young people who will be future ministers of our Mennonite churches and in this way the home base and the foreign field will be more intimately tied together in their common task. The fellowship in our own Mennonite circles will be greatly enlarged by this intimate association of home and foreign workers.

We shall again have a good sized graduating class next spring. There will be three men taking the Bachelor of Divinity degree, one the Bachelor of Theology degree and a number are planning to complete their work for the Master of Arts degree for a year of study in the Seminary. From this band of graduates we hope that some of the most needy places can be filled in fields where workers are greatly needed.

The expanding work of an institution is always encouraging, especially if that institution attempts to perform a real service in the extending of Christ's kingdom. The goodly number of those who volunteer their life service in the home and in the foreign fields bring this increased attendance. May God to direct and bless that Witmarsum Seminary may so perform its task that these young people may be directed aright and thoroughly equipped for the service that they are willing by God's grace to render if the door of opportunity opens.

Paul E. Whitmer

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Pathfinder	1.00	.85
Pictorial Review	1.50	1.35
Popular Mechanics	2.50	2.25
Review of Reviews	4.00	3.00
St Nicholas	4.00	3.50
Scribner's	4.00	3.50
System	4.00	3.75
The World Tomorrow	2.00	1.75
Time	5.00	4.00
Woman's Home Companion	1.00	.85
World's Work	4.00	3.50
Youth's Companion	2.00	1.75

The Christian Exponent Co.,

Upland, California.

Notes from Here and There

Bethel College opened her fall term on September 7, with an enrollment of nearly two hundred. The academy department has been discontinued.

The Choral Society of the Grace Mennonite church, Pandora, Ohio, presented the oratorio, *Elijah*, on September 2, under the direction of Miss Florence Schumacher, with Miss Sarah Schumacher at the organ and Mrs. Pearl Mann at the piano.

Rev. A. J. Neuenschwander preached at the Salem church near Dalton, Ohio, on Wednesday evening, August 31. He was on his way home from his vacation which he had spent at Bluffton, Ohio, and Berne, Indiana.

Prof. W. F. Unruh has been secured as the head of the new Bible School which will open on the Bethel College Campus on September 27. He has been visiting the churches of the western District Conference which is supporting the school and indications are that there will be a fair attendance.

Dean Paul E. Whitmer of Witmarsum Seminary, who spent the summer touring in Europe and the Holy Land was scheduled to deliver the address at the first Vesper Service of the college year at Bluffton on the subject, "Jerusalem and its Environment".

Prof. P. E. Whitmer, of Witmarsum Seminary, will deliver the annual Bible lectures at the Zion Mennonite church at Donnellson, Iowa, Oct. 23 to 30. Rev. J. E. Kauffman is pastor of the church.

About 200 members, it is reported, of the congregation of (Old) Mennonites in Fulton County were recently eliminated from the fellowship of the church on account of their refusal to endorse certain measures of church discipline. Eli Frey is bishop of the congregation.

Miss Emma Richert, missionary to the Congo, on furlough, spoke at both services at the Mennonite church at Aurora, Nebraska, Sunday, September 18. The church at that place has supported Miss Richert for five years. Before returning to Africa she will spend some time in Belgium to study French, the official language of the Congo.

Mr. and Mrs. S. T. Moyer, of Champa India, gave addresses at the Young Peoples' meeting at the Chapel church, near New Stark, on Sunday evening, September 18. Mr. and Mrs. Moyer are spending the year in study at Witmarsum Seminary. In the morning of the same day Prof. A. E. Kreyder filled the pulpit.

The annual Holmes County (Ohio) Sunday school convention will be held at Walnutcreek on Saturday, October 8. J. W. Royer is among the speakers.

On September 18, Rev. Earl Salzman was installed as pastor of the Central Conference Mennonite church in Topeka, Indiana. Rev. E. Troyer from Carrollock officiated.

Rev. Wm. B. Weaver, editor of the *Evangel*, and pastor of the North Danvers (Ill.) church, was ordained elder on September 11, Rev. E. Troyer performing the ceremony.

Dr. and Mrs. Herbert Dester will sail on Wed., October 19, for India, where they will begin service under appointment of the Mission board of the General Conference of Mennonites. Dr. Dester was formerly from Deer Creek, Oklahoma, and Mrs. Dester from Berne, Ind.

A new Sunday school annex will be dedicated by the Sugarcreek (Ohio) Mennonite church in the near future. The addition provides eight separate classrooms, a sewing room for the Ladies' Aid, and a basement with a seating capacity of 200.

Dr. and Mrs. Daniel Hostetler have now located at Sugarcreek, Ohio. Dr. Hostetler completed his work at Western Reserve Medical School last summer. The equipment of his office is being completed and he is ready to begin business.

A personal visitation evangelistic campaign will be held at the First Mennonite church of Philadelphia, October 8 to 14. A similar campaign was held last year with very good results. A. J. Neuenschwander is the pastor of the church.

A musical program consisting of vocal and instrumental numbers was given at the East White Oaks church near Bloomington, Illinois, August 28.

On September 24 occurred the wedding of Dr. Solomon E. Yoder and Helen M. Bechtel. Dr. Yoder graduated in the class of 1916 at Goshen College. Since the completion of his medical course, he has practiced his profession in Philadelphia.

Miss Loretta Lehman, missionary to India on furlough, and Rev. Harley King spoke at the Bethel Mennonite church, Fortuna, Missouri on Sunday, September 18. Rev. King was on his way to Flagstaff, Arizona, to which place he was recently appointed by the Home Mission Board.

On Sunday evening, September 18, the Christian Endeavor Society of the Salem church near Dalton, Ohio, gave a program in the First Mennonite church of Wadsworth. A Christian Endeavor Society will be organized at the Wadsworth church in the near future.

The State Literary of Illinois, an organization composed of the young people of eight churches of Old Mennonites, held its annual meeting on Labor Day on the campus of Eureka College. A literary program was rendered in the college gymnasium after which luncheon was served and the afternoon spent in games and recreation. The attendance numbered 275, all of whom expressed the desire to continue these annual meetings. A system of visitation is planned each year, whereby each society visits all the others and gives a program. Emery Sears of Tiskilwa is president of the organization.

(Continued from page 309)

YELLOW FEVER

Yellow fever and its conquests is one of the thrilling stories of the achievements of science. Yellow fever used to claim its victims by the thousands. It was such a serious peril that it came very nearly obstructing the building of the Panama Canal. Seventy-five years ago its toll of human life in the city of New Orleans, in one year, was 8,000. Then it occurred to some scientist that the disease was carried by a mosquito. Following that came a series of experiments and noble adventures in the attempt to eradicate the disease. Several doctors gave their lives in experiments which were conducted to get at the facts. The disease is all but completely wiped out in this country and now the doctors of the Rockefeller Foundation are following the germ to the ends of the earth with the aim of eradicating yellow fever from the face of the earth.

The
CHRISTIAN
EXPONENT
A Bi-weekly Christian Journal

dec 28
Harold S Bender
Partridge

October, 25, 1927

EDITORIAL
ABIDING IN CHRIST

THE GENERAL CONFERENCE OF
MENNONITES
J. F. Moyer

HYMN SINGING AS A WORSHIP
Ruth Allgyer Baumgartner

I AM THE WAY
Charles E. Jefferson

NEW AFRICA
Lester H. Bixel

\$2.00 a Year

10 Cents a Copy

The Editor's Chat

Dear Readers:

This writing finds us at Shamrock, Texas, on our way to California. On October 7 my family and I left Bluffton, Ohio, to make the trip west by auto. Upon reaching St. Louis, we had reports from various sources that the roads west on the Old Trail were muddy, especially in parts of Kansas. The first intimation we had of this was from a service station proprietor in Illinois who said that all the tourists coming on the Old Trail swear at Kansas roads. Another man reported that he could reach out of the window of his car and scoop up the mud with his hands. We concluded that the progress of our trip as well as the peace of our spirits demanded that we avoid roads which are muddy and universally cursed. We therefore changed our route which we originally intended to take. Instead of going on the Old Trail west thru Kansas City, Newton, and La Junta, Colorado, we took No. 66 southwest through Springfield, Mo., Tulsa and Oklahoma City. At present we are fourteen miles across the Texan border camping on the edge of a town of 7,000. Last night, being Saturday, the streets were swarming with people. Many of them looked to me like cow-punchers.

Our further route takes us through El Paso, Texas and Phoenix, Arizona. We hope to visit with Samuel Burkhardts at Tempe. We have so far had exceptionally favorable weather. Besides this our three children have all been in good health so far. There have consequently been no lack of comments, exclamations and demands from the rear seat passengers—all of which has added to the pleasure of the trip.

Apparently everybody conspires to make automobile travel alluring and easy. Road building has almost kept pace with automobile manufacture. We had hard surface roads all the way to St. Louis. Through the Missouri Ozarks the roads are gravelled and on the whole they are good. In Oklahoma we found long stretches of cement roads as smooth as any that can be found anywhere. On the other hand Oklahoma has some rough mud roads. These will undoubtedly all be improved within the next year or two. As for Texas, we have seen nothing on the fourteen mile stretch over which we have passed that looks like good road supervising. The Texas roads we have seen so far are graded and they are wide except for the narrow one-way bridges

that one crosses every half-mile. On either side of the road there is a two-foot embankment and there are no guard rails to help one on the right track. These banks are dangerous and foolish. I wonder if they represent "Ma" Ferguson's idea of road economy. I have been told that the roads from Amarillo on are better.

Besides good roads there are service stations on every corner. Gas and oil, free air and water, are to be had everywhere. One can not help but be impressed with the courtesy with which one is received at these stations and the evident desire to please. Whatever else the tourist encounters, he can be sure of a welcome at the filling station.

This, of course, is partly a matter of salesmanship. A good salesman is energetic, he greets his customers with a smile, never argues or disputes with him and takes a personal interest in him. Where competition is keen salesmanship is at its best. I have already been warned of conditions over the Arizona desert where supply stations are not so numerous. A fellow traveller told me that he paid \$26.00 in Arizona for a \$12.00 tire. When he remonstrated, the salesman simply laughed at him and said, "Here it is, buddy; take it at that price or leave it." It is best to avoid pinches of that kind, whenever possible, where your happiness depends upon the fiat of one man, be that man a tire seller or a bishop.

The children of this world are wiser than the children of light. It is a question whether the tourist receives as hearty a welcome in the average church as the gas and oil man accords him. Friendliness and hospitality are Christian graces which we all need to cultivate.

It is nearly two weeks since I have received any mail and it will probably be another week before we will receive any. I am therefore somewhat out of touch with you all for the time being. My mail however, is all being cared for and upon reaching Upland, I expect to attend to it as fast as possible.

We find camp life an enjoyable experience. We carry our own tent, cots, gasoline stove, and other equipment for cooking and sleeping. Tourists camps are numerous. They are usually supplied with lights and water and in this section with gas stoves which can be used for cooking. Here one meets other tourists who tell you all they know and some-

times more about the places they have been to. Two big sedans from Chicago, occupied by four women, several poodle dogs and a huge amount of luggage are on the way to Los Angeles. We have seen them a number of times but not within the past two days. They travel at a faster speed than we but stop often to consult with each other. They are probably ahead of us by this time. Every day we meet people who have been to California or are on the way there. We have therefore been able to pick up a good many valuable tips regarding the trip, how valuable; we will discover as we proceed.

We are looking forward with much pleasure to Upland. We enjoy the changing scenes along the way, the zinc and lead mines of Oklahoma, the cotton fields and oil field, the busy cities such as Tulsa and Oklahoma City, the immense stretches of prairie land, the sage brush and shin oak of Texas. All of this is new to us and interesting. But our objective is California and each day we find ourselves in a little greater hurry to get there.

There are a good many subscriptions due at this time. Let us cooperate to make the subscriptions paid to date and in advance and to make the coming year the best for the Christian Exponent.

Sincerely,

The Editor.

Shamrock, Texas.
Oct. 16, 1927.

NOTES FROM HERE AND THERE

In a number of Old Mennonite communities, six week Bible schools are conducted each year. Among the most active of these Bible schools are those at Kitchener, Ontario, and Johnstown, Pa. The school at Kitchener has been under the leadership of Bishop S. F. Coffman. The one at Johnstown is sponsored by S. G. Shetler.

Bishop E. F. Hartzler of Marshalville, Ohio, conducted a joint prayer service of the Salem and Crown Hill congregations (Old Mennonite) in Wayne county, Ohio, to pray that the Lord might provide a brother to shepherd the Salem congregation as pastor. At a later meeting also in charge of Bishop Hartzler, a brother was chosen by lot and ordained as a minister by Bishop Hartzler.

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EDITORIAL

FUNDAMENTALIST PASTOR EXPELLED

Rev. T. T. Shields of Toronto, a fighting fundamentalist whose battle with modernism resulted only in discord in Baptist circles, was expelled from the Baptist Union of Ontario by a vote of 532 to 217 at the recent session of the convention in Toronto. Those who engender strife and suspicion and ill-will, whether modernists or fundamentalists, are the real heretics within any denomination. Genuine faith can be known by the depth of a man's sympathy and love rather than by the length of his creed.

PUBLIC PROPERTY BELONGS TO THE PUBLIC

After three years of litigation, Harry F. Sinclair gave back to the United States the Teapot Dome. Teapot was public property until Albert Fall, then Secretary of the Interior, presented it to Sinclair. Secretary Fall gave away that which did not belong to him and in doing so violated the first law of

ethics on the part of a public custodian. A night watchman must not sell the building to the milkman in the morning.

Teapot Dome is in Wyoming and was originally supposed to be a good filling station for the navy. It is a thousand miles away from the ocean and therefore may not be in a strategic position to serve the navy. But the point is that it was public property and public property belongs to the public. Fall and Sinclair are being tried now for conspiracy against the government. Justice is often tardy but eventually it conquers.

SAVING TIME

"The saving of time has always been the basis of our progress," says Charles Lanier Lawrence, president of the Wright Aeronautical Corporation in the Outlook for October 19. He continues: "And, since traveling by air does save time, it is bound to develop in the United States. . . . We are far from being behind European countries in the air. The fact is that fact is that we are the only country on earth that is in a sound position in the air."

There can be no doubt about the American desire to save time. Which reminds us of the Englishman who was shuffled into a subway express, because as has American friend explained, "it would save five minutes." At the end of the trip the Englishman asked this pointed question: "And what are you going to do with the five minutes now that you have saved them?"

A consideration of the correct use of saved time is worth any one's time.

QUITTING AT THIRTY-FIVE

Will Durant, philosopher, author of "The Story of Philosophy" has raised a storm in some circles by suggesting that a man has done his best by the time he is thirty-five and that immediately afterward he should shuffle off this mortal coil. Durant himself is over forty and we wonder what he is going to do about it now that he has discovered his mistake. Man is amazingly reluctant to embrace the Durant creed and there will probably be no laws passed to enforce his suggestion. Meanwhile it might be noted that some of the world's greatest projects have been ac-

complished by men over thirty-five including Ford's industry, Edison's inventions and "The Story of Philosophy" by Durant himself.

A Chicago physician, Dr. W. A. Newman Dorland claims to have given this same subject long study in order to find out whether the oft-repeated statement that the world's work is performed by young men would "hold water". After studying the records of 400 notable men including Columbus, Lord Nelson, Dickens, Conrad, Chopin, Robert E. Lee, and Huxley, he concludes that fifty is man's most productive age. The production peak as shown by his findings for men in various vocations are:

Chemist and physicists, 41; dramatists and playwrights, poets and inventors, 44; novelists, 46; explorers and warriors, 47; musical composers and actors, 48; artists and ministers, 50; essayists and reformers, 51; physicians, surgeons and statesmen, 52; philosophers, 54; astronomers, mathematicians, satirists and humorists, 56; historians, 57; and naturalists and jurists, 58.

THE LUST FOR PORK

Will Rogers says that no congressman who seeks to represent the majority can be elected to a second term. He must rather seek some special favor for his own district. He must get an appropriation for a navy yard, an imposing public building, the deepening of a river or anything that will bring more public money into his district than the tax gatherer takes out. Rogers is right. This is the way of politics. And the same spirit prevails in too many churches. A pastor's reelection depends sometimes upon the number of new members that he is able to report at the end of the year. Church budgets are high in these days and every new member is welcomed because of his potential financial support. Christ was divinely indifferent to numbers. He never lowered his standards or changed His methods in order to draw a following. He announced the doctrine of the Cross as the central doctrine of the good life and steadfastly adhered to that doctrine to the end.

ABIDING IN CHRIST

The fruitful and satisfying life is permanently lived with Christ, the Master of Life. There is too much professed Christianity that is gypsy-like in its character. Its relationships are fleeting. Every nightfall it finds its tent pitched in a new environment. The true Christian does not shift his relationship with Christ. He does not visit with Him, or tent with Him once a week; he abides with Him. The constant companionship of Christ is life's richest treasure and the cultivation of His presence life's greatest task. The branch that abides in the vine is sure to bear

fruit. Severed from the vine it will shrivel up and degenerate as surely as a broken off limb will wilt and finally be destroyed. It therefore behooves every Christian to guard carefully his contacts with Christ. Three of them may be mentioned.

1. The Scriptures. The habit of daily scripture study will result in knowledge and power. The Bible brings one in contact with Christ. The New Testament record reveals His personality, His manner, His disposition, His attitudes. There are books without number but none is so important as the Bible.

2. Prayer Prayer is another way of contact with Christ. The answer to all the arguments against prayer is Jesus. He was supremely a man of prayer. And if the Son of God needed the contacts with the Divine which come through prayer, how much more do we! Spiritual decline almost inevitably follows the neglect of periods of devotion and prayer.

3. Public Worship. Much can be said in favor of private worship. But where a social group, two or three or more are gathered together in His name, His presence abounds in a unique manner. When people think together, sing together and worship together it changes their relationships with one another. Our stated periods of public worship afford opportunity to meet each other on the highest plane and we should therefore not neglect "the assembling of ourselves together."

The study of the Scriptures, the practice of prayer and the attendance upon public worship are a few of the contacts with Christ which no earnest Christian can afford to neglect.

FOR MY PART

For my part I will not go to war. It is not that I do not love my country; I do. It is not that I count my life too dear to sacrifice it for the safety and liberty of others; I do not. But war is not a method for adjusting international disputes any more than a fist fight is a method of adjusting a dispute among individuals, or lynching a method for adjusting public scandal. War is a fool's errand and ought never to be undertaken.

Our Lord came not to destroy men's lives, but to save them. He could die at the hands of a mob, but He could not be an enemy to a single person in that mob. He could be put to death by others but He could put no man to death. He came to stop brothers shedding their brothers' blood and He waits for His principle of brotherhood to be given a place in the world-wide life of men even at a cost like that which was paid for it at its first announcement. When Christians no longer kill one another but willingly die for one another, all nations shall come to know the love of God, which can only be made known as the cross perpetually proclaims it.—Peter Ainslie.

The General Conference of the Mennonites of North America *

By Rev. J. F. Moyer

To tell the story of an organization nearly seventy years old, in fifteen minutes is impossible. Only a few facts can be mentioned, and in telling these, we will follow the outline suggested by our program committee, thus dividing our topic into four parts.

1. The cause and motive for the rise of the General Conference.

In a general way, one may say that the cause was the desire for fellowship in faith and co-operation in service, on the part of several small groups of Mennonites who were more or less isolated from their brethren either in space or in spirit. The plan was to provide for an organization broad enough to permit all Mennonites in America to unite, and yet retain their local characteristics and peculiarities. Our church historians, especially H. P. Krehbiel and C. Henry Smith tell us that there were three separate groups which figured in the movement seventy years ago. In southeastern Pennsylvania were several congregations whose ministers had been excluded from their conference before 1850. John H. Oberholtzer, of the Swamp charge near Quakertown was an outstanding leader among these. In 1852 he began to publish a paper, called the *Religioeser Botschafter*, a paper for the defense of true religion as he said in his first issue. Today members of the General Conference have a high regard for Oberholtzer but when he began to publish his paper seventy-five years ago, many of the good brethren regarded him as a dangerous liberal. In his paper he advocated union of Mennonites, and also showed much interest in missions and schools. In Ontario, Canada, and eastern Ohio was a group of scattered congregations which formed a conference and in 1853 appointed Daniel Hoch as traveling minister for the district. Many of these folks read Oberholtzer's paper and became interested in the idea of a Union of all Mennonites. The third group consisted of Mennonites who had come from South Germany, mostly in the forties and fifties. A few were in Ohio, more of them in Illinois and Iowa. Among them were a number of educated ministers, and they established their parochial schools as soon as pioneer conditions permitted. These leaders also read Oberholtzer's paper. In 1859 a conference was held at the Zion Church near Donnellson, Iowa, at which another conference for the following year was called, an invitation being sent to all other Mennonites to join them in Home mission work. The meeting of 1860, at Franklin, Iowa, is regarded as the first of the General Conferences. Only a few delegates came from outside the state, but among these was Oberholtzer from Pennsylvania. Oberholtzer was

elected Chairman and Christian Schowalter, of the Zion church, Iowa, was elected secretary. Plans were made to engage in missionary work and to establish a Mennonite school for the training of ministers, teachers and missionaries.

2. Interesting Facts in the History and Growth of the General Conference.

The manner of growth from a few congregations to more than 100 is interesting. Only a handful of churches at first, they were not successful in winning many among the older congregations in Pennsylvania or Ohio. In course of time a few Swiss Mennonite churches in Ohio and Indiana united, and when the large immigration from Russia took place in the seventies, a considerable number were added to the general conference. A Mennonite school was an objective from the beginning of the movement. In spite of the civil war, money was collected for this purpose, and after some delay the school was opened at Wadsworth, Ohio, in 1868. This school existed for one stormy decade only, but made a large contribution to the work of the General Conference. Soon after the school at Wadsworth was closed, Halstead Seminary was opened, at Halstead, Kansas, in the early eighties. This was controlled by the District Conference, not the General Conference. In fact the General Conference has never again assumed responsibility as an organization for any school. Yet within its field several schools and colleges have grown up. Bethel College, the child of Halstead Seminary, is maintained by Mennonites who are almost all affiliated with the General Conference. The same was true of Central Mennonite College before it was converted into Bluffton College. Today a large number of General Conference churches support Bluffton College, and a larger number help to maintain Witmarsum Seminary. Freeman College, South Dakota, draws much of its support from General Conference churches. The school at Gretna, Manitoba, has been conducted under the leadership of Rev. H. H. Ewert, a former teacher at Halstead Seminary. The desire to maintain Mennonite Schools for the training of workers in the Mennonite church is still strong throughout the General Conference. Missionary work was begun among the American Indians in Oklahoma in the early eighties, and is still carried on there as well as in Arizona and Montana. Since 1900, Missions have been established in India and China, and today our Conference is spending no less than \$10,000 per month for foreign missionary work. Home missionary work has grown, and today the General Conference maintains city missions in Altoona, Pennsylvania, in Chicago, in Hutchinson, Kansas, and in Los Angeles, California. The

*Paper read at the All-Mennonite Convention.

missionary interest has grown as well as has the interest in education. At the same time the work of Publication and Relief have been aggressively pushed. Hospital and deaconess work is thriving in several communities where most of the support comes from members of General Conference churches. These various activities have become a great factor in drawing the various churches in the General Conference closer together.

3. Principal tenets held by the General Conference.

In essentials unity, in non-essentials liberty, in all things charity, is a slogan often used in the General Conference. To be sure, it has not always been easy for all to agree as to what is really essential and what is not. In 1860 it was agreed that the Holy Scriptures and the teachings of Menno Simon should be the doctrinal foundation. Local churches were allowed to continue under their own rules and regulations. They were to be welcomed into the General Conference in spite of minor differences in faith and practice. Strict conformity has not been insisted upon, save in a few general principles. There have always been some who feared that this amount of freedom or latitude granted to the local churches was a source of weakness and danger. Usually a larger number have felt that the strength of the General Conference lay in sharing common duties, rather than in attempting strict conformity of faith and practice. Co-operation in service has been stressed from the beginning.

4. The Church Polity of the General Conference.

In harmony with the rather broad doctrinal position of the General Conference it was natural that a

large amount of freedom should be granted the local churches in regard to church polity. The local churches are quite independent in many respects. Congregational government, rather than conference control is the rule. A great variety of practices prevail. Some congregations baptize only those who have completed a course of catechetical instruction, while others depend upon the revival for recruits. Some congregations baptize by immersion and others by pouring or sprinkling. Some congregations practice feet washing as part of the Communion service, others do not. Some congregations elect their ministers for one year, others for life. Some pay their ministers salaries, others expect them to support themselves. Some congregations allow the women to vote at church meetings, and send them to conference as delegates, while others do not believe that women suffrage should extend to ecclesiastical affairs. Some congregations observe Christmas for one day, some for two and some for three. The list of things in which the churches differ could be extended. Among the congregations one will find Mennonites who originally came from Pennsylvania, from Switzerland, from the Palatinate, from Alsace, from Prussia, from Poland, and from South Russia. A gathering of the General Conference is quite cosmopolitan in many respects. The original ideals, set forth in 1860, considerable freedom on points of doctrine and practice, but union and co-operation in doing the Lord's work, have been held to quite consistently. Christian missions and Christian schools have been the main objectives in the program of the General Conference.

Hymn Singing as a Worship

From Ruth Allgyer Baumgartner*

"Let the people praise Thee, Let all the people praise Thee.

"Enter into His gates with Thanksgiving and into His courts with praise. Be thankful unto Him and bless His name."

The earliest records of religion give music a significant place in the general outline of the worship period. There were different avenues of expression but always the same spirit of devotion and praise prevailed. The earliest groups of worshippers had their canticles, chants, and antiphonal singing. Without exception these outbursts of spiritual praise resulted from some deep religious experience that could be voiced more effectively in song than any other way.

The song of Moses and Miriam, "The Lord hath triumphed gloriously; The horse and his rider hath He thrown into the sea," The "Benedictus," and "The

*Second year student, Westminster Choir School, Dayton, Ohio.

Magnificat" are all examples of songs resulting from hearts full of gratitude, praise, and honor to the God who had been their Deliverer, their Strength, and their Hope. In other words, these forms of musical expression were simply avenues through which people worshipped the God whom they loved and honored.

Someone has said, "The real function of music is spiritual. Its first and fundamental relations are to divine worship. Its highest ministry is to man's highest nature. In music are expressed the most distinctive and vital elements of our creed—the Sovereignty of God, the brotherhood of man, the indissoluble union of the beautiful and true, and the elevation of mankind from sin to holiness through the Redeemer." If this be true, as much real spiritual benefit can be derived from singing good hymns as there can be received through prayer or any other established form of worship.

Our Christian Hymns are among the most power-

ful agencies we have for developing the religious sentiment of our people. The best of the hymns are exquisitely beautiful in form, and excel in conceivable pictures and images. They are powerful in spirit and always deal with subjects that have a direct and unmistakable relation to the truths of the Gospel. Springing out of experience at its best, they tend to lift experience to its highest possibilities. By their constant existence they have kept a record of the refined qualities, the unusual elements, and the desirable attributes of Christianity in all the ages. As a Christian church, upholding the ideals of our forefathers, we are extremely fortunate to be the possessors of such a record.

Hymn singing in its relation to a worship period may serve three general purposes. First—It provides one of the best methods by which a company of people can offer both praise and prayer to God. This constitutes a form of social worship which is necessary and essential to every individual's religious experience. Second—It serves as a reactive force on those who participate, helping them to define and put their religious thought in words, it encourages their religious sentiments and often, by mere suggestion, arouses a positive religious ambition. Third—It draws many persons into a form of united action, declaring their sympathy, and strengthening their sense of real brotherhood. Best of all, it affords an avenue for true approach to God in earnest and noble worship, establishing an individual in the truth and quickening this spirituality.

To create these desired effects in relation to worship every hymn must measure up to certain requirements. It must be true in its representation and thought of God and Christ; it must be true in its reference to the aspects of sin and salvation; it must be devotional, tending toward God, exalting His name; it must be worshipful; it must be lyrical, there must be an interaction between the words and music that

is harmonious; it must give one a wider vision, and rouse higher aspirations. The value of a whole class of hymns can often be fixed by observations of its total effect upon a period or a large body of believers. The value of any hymn is partly to be judged by the state of opinion and sentiment in which its actual use leaves you.

Hymns to be effective must have a place in the main current of the service. They do not serve their purpose if used simply as interludes or pastimes. They should be chosen in relation to the theme of the service so that a unified period of worship may be built. Singing is not a separate form of worship but it is a very vital force which tends to unify and aid in building a successful program of worship. Singing should have a definite intellectual and spiritual basis. Hymn singing will fail in congregations where there is no spiritual earnestness, no religious life that craves expression. A church can do much to better its singing by getting the young people interested in hymns. An understanding of a hymn will lead to its appreciation. Hymns, hymn writers, tunes, and tune writers should be systematically studied in connection with the Young Peoples' Society's programs. In this way some regular work in systematic reading can be undertaken and a real ambition to excel in the knowledge of hymns can be cultivated.

Dr. Pratt in his "Musical Ministries" says that "Wherever Congregational singing exists in some healthy form, the church music system may be said to be properly based and centered. Upon this as a basis and around this as a center other forms of music may arrange themselves so as powerfully to increase and elevate the whole life of the church. Whether it is always practical or not to reach after these other forms of music, good congregational singing is surely possible and desirable for every church, and through such music alone a large part of music's ministry to religion may be realized."

I Am the Way

John 14:6

A Sermon by Dr. Chas. E. Jefferson*

In order to grasp the significance of the sentence, we must first of all have its historical setting. Jesus is with His disciples in the upper chamber on the last night of His life. He has told them very plainly that in a little while He will be with them no longer. He has also said—"Whither I go, ye cannot come." Peter, who was always the first to speak, could not resist asking the question—"Lord, whither goest thou? Why cannot I follow thee now?" Jesus gave a reply which perhaps gave little satisfaction to the

man who asked the question. All of the disciples are bewildered, and the bewilderment leads to depression. Jesus soon takes up the idea again, saying—"And whither I go you know, and the way ye know." This was too much for Thomas. He could not allow a statement like that pass unchallenged. We owe much to the frankness of the apostles. They were straightforward, candid men who were not ashamed to confess their ignorance, and who did not hesitate to ask questions. They were not afraid to say—"I do not see that," or, "Will you please give me an explanation." Some of us are altogether too timid in avowing our

*Pastor, Broadway Tabernacle, New York City.

ignorance, and we are too often ashamed to ask questions. One of the best ways of clearing the mind is compelling it to face its difficulties; and asking of questions is one of the indispensable conditions of intellectual progress. It was because Thomas ventured to ask a question that we have the great affirmation of our Lord—"I am the way."

Ever since Jesus had told them that he was going away from them, their minds have been bewildered and somber. They have been thinking about the distance to which Jesus may possibly go, and they cannot help thinking of the separation which is coming. They have been with Him so long, and He has filled the world so completely for them that they dare not think of what the world is going to be with Him out of it. They have relied upon Him so completely, they have drunk inspiration so constantly out of His companionship and ministries, that all the future looks black when they think of it as lived in His absence. And then they are afraid they may lose Him altogether, for they do not know His destination. He has never told them clearly where He is going, and all these three sources of perplexity are working powerfully in their minds. Jesus meets all three of their difficulties in his declaration—"I am the way." In this assertion He tells them that there is not to be any distance between Him and them. He is going away from them in the sense that He is going into the world that is invisible, but that does not mean that there is to be any distance between them and Him. He has been with them from the beginning, and He is going to be with them always. There will be no separation. They have been His companions for three years, and they will be His companions forever. He is the way, and the traveler and the way are never separated. The way and the traveler always keep together. Since He is the way they will always be with Him. And as to the uncertainty of the goal, He makes that now once for all clear—"No man cometh unto the Father but by Me." The goal is God the Father, and the Son of God is the way to the Father. He and they together will arrive at their destination in God. "I am the way." It is one of the most illuminating and heartening of our Lord's affirmations concerning Himself.

It is interesting to note how this word "Way" emerges in the first volume of Church history known as the "Book of Acts." The word meets us for the first time in this Book in the 9th chapter when St. Luke tells us that Paul went to the high priest asking for letters to the synagogues in Damascus, that if he found any of "the Way" whether they were men or women, he might bring them bound unto Jerusalem. The same word appears in the 19th chapter of Acts where we are told that "When divers were hardened, and believed not, but spake evil of the Way before the multitude, he departed from them." A little later on in the same chapter we are informed that "About that time there arose no small stir about the Way." And

in the 24th chapter it is stated that—Felix having more exact knowledge concerning the Way asked the accusers of Paul to wait for a while. According to Luke, Paul was in the habit of using the word. In the 22d chapter of Acts, Paul in speaking to the mob from the castle stairs is reported as saying—"I persecuted this Way unto the death, binding and delivering into prisons both men and women." It would seem from this use of the word that the word had become the name of the Christian religion. Christianity was popularly known throughout Palestine as "The Way". Christians were known to the outside world as "Men of the Way."

Why do you suppose that the word "Way" became the name of Christianity? Various answers might be suggested. It has been conjectured that this use of the word "Way" might be traced back to the use which our Lord made of it in the upper chamber on the night he was betrayed. He Himself had said—"I am the Way", and, therefore, his followers became known as "Men of the Way," and the new sect was commonly called "The Way". That is a possible explanation. A distinguished scholar of the 3d century said the Christianity became known as "The Way" because the followers of Jesus were on their way to heaven. Jesus had pointed out the way to eternal blessedness, and all whose feet were in that road were known as "Men of the Way". Another and more probable explanation is that Christianity became known as "The Way" because the people looked upon it as a new way of living. At the beginning, Christianity was not a ceremony, or a creed, but a mode of life. The followers of Jesus had a new way of living. They had a new viewpoint—a new attitude—a new disposition. They had a different way of living—a peculiar way—a surprising way. And little by little the Jews who were not Christians fell into the habit of distinguishing the followers of Jesus from the members of the Jewish Church by the title of "The Way."

One cannot help regretting that this early conception of Christianity did not prevail universally. Little by little the world drifted away from the idea that Christianity is a "way" of living, and men ceased to be counted Christians because they were men who lived after the fashion of Jesus. Some branches of the Church held and taught that a man is a Christian who receives the sacrament of the last supper from a minister who has been ordained after the order of a particular ritual. And other branches of the Church have taught that a man is a Christian if he has had an emotional experience; first, a sense of guilt and a deep consciousness of the heinousness of sin, followed by a sweet sense of forgiveness. Still other branches of the Church have taught that a man is a Christian when he assents to a list of theological propositions. Sometimes the list has been made short, and sometimes it has been made long. But whether long or

short the validity of the Christian man's faith has been made dependent on his willingness to give a nod of the intellect to certain statements concerning God and man.

But all these conceptions of Christianity, and all these definitions of a Christian man have gotten us into interminable difficulties. It has been demonstrated that a man is not necessarily a Christian because he has received the Lord's supper at the hands of a minister who has been ordained after a particular fashion. Most people have come to feel that an emotional experience of any sort is a foundation too uncertain on which to build an enduring church, and as for assenting to a series of theological affirmations, experience has proved that such an assent is not sufficient to build the kind of world for which the human heart longs. Men are seeing with increasing clearness that Christianity is not a ceremony or a creed, but a way of living, and that a man is a Christian, not because he subscribes to certain propositions or boasts of a certain change in his feelings, or participates regularly in a sacrament of the Church, but only when he adopts the Jesus' way of living. The whole religious situation would be immensely improved if we should come back to the first century fashion of thinking of Christianity as a mode of life.

I cannot help feeling that such a conception would be of special service to us in these confused and confusing times. The air is filled with all sort of notions and conjectures and crotchets, hallucinations, speculations and dreamings; and multitudes of men and women are sorely perplexed. Thousands are talking; other thousands are writing; still other thousands are both talking and writing; and the result is world-wide confusion. Everything once taught is denied, and every denial is called into question, and the majority of people are busy, having no time to think these questions through.

In some parts of the country many good people are generally perplexed over the first chapter of Genesis. They cannot see how the first chapter of Genesis can be harmonized with the teaching of the latest science, and therefore they cannot understand how any men can rightfully call himself a Christian, who accepts science in preference to Genesis, and they are convinced that no one has a rightful place in the Christian Church who does not repudiate the teachings of science and cling to the ancient biblical stories.

But let us ask ourselves what is it that makes a man a Christian—accepting the traditions recorded in Genesis or adopting Jesus' way of living? What is it that the world most needs—an acceptance of the stories in Genesis, or an acceptance of Jesus' mode of life? Suppose that all the people in the world should accept the evolutionary hypothesis, would the world be greatly improved? Suppose that all the people in the world should reject the evolutionary philosophy, would the world become any worse? It ought to be

clear to anyone who will take time to think, that it is not the attitude of a man to the evolutionary doctrine, but one's attitude to Jesus Christ which is the one thing supremely important in building a better and a happier world.

The Old Testament has always been a perplexity and a burden to many thoughtful minds. From the day of Marcion in the 2d century down to Mr. Goldwin Smith in the 19th century, there have been earnest biblical scholars who have felt that the Old Testament is a handicap to the progress of Christianity, and that it would be better to cut loose from it and get away from it altogether. Professor Goldwin Smith did not hesitate to say that it had been and is still a millstone around the neck of the Christian Church. There are many who have taken this position and who have advised tossing the old Book on the scrap heap. On the other hand, there have always been those who have insisted upon placing the Old Testament on a level with the new. Not content with having it bound up into the same volume with the new, they have given the Jewish writings the same authority as they have given to the Christian writings, and have made the books of the prophets and the lawgivers of Israel as truly a part of the Christian Bible as the gospels and epistles themselves. These persons have spoken of the Old Testament as the word of God, and have assumed that it is equally inspired in all its parts, every statement being inerrant, and every word a part of an infallible revelation. Both of these groups of men are undoubtedly mistaken. It would be a blunder to throw the Old Testament away, and it is still a greater blunder to put it on a level with the New Testament. Jesus has given us the correct method in dealing with the Old Testament. He loved it and fed His mind and heart out of it. But he always read it with discrimination. He declared that there were parts of it that were outgrown—that some elements of its morality were antiquated, and that men could no longer follow all of its precepts. Again and again he quoted from the Old Testament only to brush its declarations aside. Nor would He allow the Old Testament heroes and saints to pass as models unchallenged. One day some of His disciples wanted to follow Elijah, one of the greatest of the prophets and one of the most revered of all the heroes of Israel. Jesus immediately said—"You cannot follow the example of Elijah." You do not understand what kind of man God wants you to be. This was as much as to say, "Elijah was a good man in his day. Elijah spoke some of the truth of God, but it was only a part. Elijah was indeed a saint, but he had his defects and shortcomings." There is no Biblical character in the Old Testament whom you can follow all the way. There is none righteous, no not one. There is only one character in the whole Bible which can be taken as a pattern: That is the character of Jesus. Follow Him. He says—"I am the Way."

There are others who, no longer troubled by the

Old Testament, are in perplexity concerning the New. They do not know what to do with the miracles. Take for instance the miracle of the feeding of the five thousand. They reject the account of how Jesus fed five thousand men with five loaves and two small fishes, and they lay the Book down convinced that this story is not true. They say, "This is not history, this is imagination. This is an allegory. Nothing like that ever took place in this world. This is not historic fact but a beautiful bit of fancy—the creation of loving hearts woven into the biography of Jesus." There are many people who cannot accept any of the miracles of the New Testament. And what are we going to do with them? There are two things which may be said: We may say these miracle stories are all outgrown—we are going to discard them—that they are not a part of the Christian religion and have no rightful place in the Christian Bible—no one is under the slightest obligation to believe them—the time is coming when they will be rejected by everybody. Or, we may say: "These things are undoubtedly true—they are an indispensable part of the Christian religion—everybody must accept these stories just as they are written—if you do not believe the miracles you are not a Christian, and if you are not a Christian, of course you have no place in the Christian Church."

It seems to me that both of these positions are mistaken. We have no right to throw the miracles away simply because it is a fashion nowadays to do it. Dominant conception of modern science is the universality and unchangeableness of law. We are all under the pressure of that great conception, and because we are all influenced so mightily by it, it is unusually difficult for people in our generation to accept the miracle stories. But we must remember that the "Zeit Geist" or spirit of the age is a volatile and fickle spirit, and that it changes from century to century, and changes several times, it may be, in the same generation. When I was boy all the people who called themselves "advanced thinkers", scorned and denied the healing miracles of Jesus, but now nearly all the "advanced thinkers" so-called, accept these healing miracles as quite credible, for the "advanced thinkers" imagine they have found a way to explain just how Jesus worked them. Who knows but that the time will come when, having gotten a little deeper into the mysteries and secrets of nature, all men will find it possible to believe that Jesus walked on the water. Let us not be in such haste to throw the miracles away. The world is young yet. There are more things in heaven and earth than are dreamed of in our philosophy. It doth not yet appear what man is going to be, or what man is going to think. No one living now can predict what attitude men a thousand years from now will take toward the stories over which we stumble. The Christian Church cannot give heed to every nod and clamor of the spirit of the age.

But on the other hand, let us not say dogmatically that the miracle stories must be accepted by every one who wishes to be a Christian. Let us not demand that a man shall say—"I accept all the miracles," in order to find entrance into the Church of Christ. Let us confess that a man is a Christian if he accepts Jesus as "The Way", and that any man who is a Christian has a rightful place in the Church of the Son of God.

There is one more perplexity by which our generation is much distressed—the doctrine of the Virgin Birth. Here we would seem to have reached something fundamental. From the first century down to our own, the story of the Virgin Birth has been accepted without question by a majority of all the followers of Jesus. Our fathers would have no more thought of rejecting that doctrine than they would have thought of rejecting the doctrine of omnipotence of God. But there are many people nowadays, and many of them in the Christian Church, who simply cannot accept that ancient doctrine. They believe that Jesus had an earthly father, and in believing this they do not necessarily reject the doctrine of the incarnation. They believe that God became incarnate in human flesh even though both his father and mother were human. They can account to their own satisfaction for the appearance of the Virgin Birth story in our first and third gospels and they do not believe that the acceptance of this story is essential to a normal and victorious spiritual life. What shall we say to these people? There are two things which may be said. We can say—"You are altogether right in rejecting the story of the Virgin Birth. It is indeed nothing but a theory which the world has now outgrown. You need think of it no longer." Or on the other hand, we can say—"Here we have something which is an essential part of the Christian religion, and all who wish to be Christians must accept this doctrine without wavering. Unless you believe that Jesus was born of a virgin you have no right to call yourself a Christian, nor have you any claim on a place in the Christian Church." Both of these answers, it seems to me, are mistaken. Let us not throw away the doctrine of the Virgin Birth because a good many people find it difficult to accept it. The story may be false, but nobody can prove it false. The only thing that the most radical can do is to leave this question open. I imagine God will not be greatly displeased if we leave it open. We may never be able to settle it to our satisfaction in this world. If we cannot settle it here, no doubt time will be given us to settle it hereafter. Let us not then insist that every one who wants to be a Christian shall assent to the doctrine of the Virgin Birth, but let us say clearly and boldly that every one has a right to be called a Christian who accepts Jesus' way of living, and that every one who accepts that way of living has a right to a place in the Church of Christ.

When we read our New Testament with open eyes, there are certain things which become increasingly conspicuous and emphatic. Here is a sentence from the pen of Paul: "If a man hath not the spirit of Christ, he is none of His." That is an amazing statement, if you are willing to accept it as it stands. If that be true, then a man is not connected with Jesus Christ no matter what sacraments he accepts, or what emotional experience he has had, or to what doctrines he assents. He is a Christian only when he lives as Jesus lived. And in order that the world might not mistake his meaning, Paul has written the same idea in wonderfully beautiful and graphic form in the most famous of all his chapters—the 13th chapter of his First letter to the Corinthians—"Though I speak with the tongues of men and of angels and have not love, (which is the spirit of Jesus) I am nothing but a noise; and though I understand all mysteries and all knowledge, if I have not the spirit of Jesus, I am nothing; and though I have faith so that I can move mountains, if I have not the spirit of Jesus, I am nothing and though I bestow all my goods to feed the poor, if I have not the spirit of Jesus, I am nothing; and though I give my body to be burned, if I have not the spirit of Jesus, I am nothing." What could be clearer than that or more emphatic, or more conclusive?

John, the beloved disciple, is always saying the same thing. The whole first letter is nothing but an emphatic assertion of what Paul has said in his hymn of love. In this sentence you have the gist of all that John ever wrote—"Every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love." The epistle of St. James is especially interesting on this point. This epistle was written by a man who lived under the same roof with Jesus, probably for thirty years. There is no poetry in the epistle of James. He is exceedingly matter-of-fact. He states in the most emphatic manner that pure religion and undefiled, is living the way that Jesus lived. "Be ye doers of the word, and not hearers only, deceiving your own selves." That is the way he spoke to professing Christians. Already men had begun to prattle about the things that they believed, and he brushed aside their profession as chaff. "Faith without works," he declared, "is dead." He, too, looked upon Christianity as a way living.

Where did the apostles get this conception of Christianity? Undoubtedly from Jesus. Was He not always saying—"Not every one that saith unto me, 'Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.'" "Many will say to me in that day, 'Lord, Lord, have we not prophesied in thy name?'" He poured scorn upon pious words unless followed by a certain manner of living. In the upper chamber on the last night he emphasized obedience again and again. "You are my friends if you do the things that

I command you." So He had taught from the beginning. His position on this whole matter is presented in that wonderful picture of the last judgment, in the 25th chapter of the First gospel. What a difference between Jesus' picture and the picture that Michelangelo painted on the walls of the Sistine chapel of the Vatican in Rome! In this chapter of Matthew, Jesus says that on the last great day there will be two sets of people, both of them surprised. One set will be surprised to find themselves so close to God. They will be near to God because they lived in Jesus' way. The other set will be astonished because they are so far away from God. They will find themselves shut out from His presence because they did not live as Jesus lived.

"I am the way." Let us think of this often. It is easy to make the Christian religion an artificial and an arbitrary thing. It has often been presented in ways which have compelled men to think of it as something irrational and almost fantastic. Jesus is always endeavoring to bring us to reality. He reminds us that God is a spirit, and that they who worship Him must worship Him in spirit and in truth. He has come into this world to show us how to live. All that He asks of us is that we accept His way of living. I am glad that I am the Pastor of a Church which, through the last twenty-five years to my certain knowledge, has kept its doors wide open for all who have been willing to adopt Jesus' way of living. We have never asked any questions in regard to the Book of Genesis, or in regard to any of the miracles. To every man who has said, "I wish to follow Jesus," we have extended the welcoming hand. When men have said, "I do not know this or that," our reply has been—"You know enough to follow Jesus." When men have said—"I cannot quite understand that or this," our reply has been—"You understand enough to take Jesus as the way." When men have said—"I cannot accept every statement in the creed," our reply has been—"If you accept the Jesus way of living you have accepted all we ask." When men have said—"I am afraid I am not altogether orthodox," our reply has been—"You are sufficiently orthodox if you live as Jesus lived." When men have said—"I have ever so many doubts," we have said—"bring your doubts all with you, you are far more likely to get rid of doubt when you live in the atmosphere of the Christian family, than you are if you stay away in the bleak air outside. Accept Jesus as the way of living and you have a right to a place in the Christian home."

If ever in the coming years we become perplexed and bewildered, let us listen and hear Him say again—"I am the Way." If now and then we are confused by the problems which beset us, and dismayed by the fogs which settle down upon us, let us cheer our hearts and strengthen them by repeating His very words—"I am the Way."

New Africa

Lester H. Bixel*

Most of us who are above twenty-five years of age will remember how the map of Africa appeared in our geographies during our school days. Geographers found it rather difficult to fill up the gaps. One writer has very well expressed this thought in a little poem which reads as follows:

"Geographers, in Afric maps
With Savage pictures filled their gaps,
And o'er unhabitable downs
Placed elephants for want of towns."

The whole continent seemed to be like a blank waiting to be filled out. The first man who started to fill out this blank, not counting in Egypt and a few other small places along the northern border, was a Portuguese explorer in the year 1415. Look at the map now, the greater part is parceled out among the European powers; the gaps are filled with towns. Africa until recently was called, "The Dark Continent." The first chapter in the book called, "The Christian Mission in Africa," starts out as follows, "There is a New Africa." How is it possible that a New Africa has come into being? In 1840, a missionary who had at first intended to go to China as a medical missionary, sailed for South Africa. Soon after his arrival, he started an enterprise in opening up Central Africa. He was followed by Stanley. After Stanley's return from the exploration of the Congo river, the European powers made a scramble for territory. It was his accounts of the Congo that stirred the imaginations of the officials and others into action and today with the exception of two small portions Abyssinia and Liberia, Africa has been appropriated and apportioned by foreign powers.* "The discovery of precious minerals—diamonds and gold and copper, and many others—and the development of great plantations brought western capital to Africa in ever-increasing amount. The discovery of comparatively healthy areas attracted virile colonists; towns and farms began to appear in the haunts of the lion and the elephant. Immense stretches of land were, in one way or another, acquired; demands were made upon the African population to supply the labour required to cultivate them. The Africans were taught and persuaded to grow crops for exportation, and soon immense supplies of cocoa and ground-nuts, and a score of other products, came into the markets of the world. It has now become clear that the economic prosperity of Europe (at least) depends upon Africa.

*Missionary, Congo Inland Mission, West Central Africa.

*Quote from "Christian Mission in Africa."

"And so a New Africa has come into being."

Following the discovery of precious minerals and other products, they began to build railroads and cut roads in all directions. Today, one can travel through the jungles and plains of Africa on automobiles. To Christian Missions this is an important item. Providence has opened a convenient way to spread the gospel.

We have made the statement that the term, "New Africa," has come into use. The omission of the old term, "The Dark Continent", does not mean that all darkness has been dispelled. There is much darkness and superstition. The coming in of numerous Missionary Societies, representing all denominations since the time of David Livingstone, brought a message of hope to Africa. It is beginning to light up.

The forces of civilization are busy in all parts of Africa. This civilization has its benefits as we have already seen in part and it has its woes. Adultery, stealing, whisky-drinking and diseases not known to the natives before the white man came, follow a civilization without Christianity. Customs are changing; old needs are met in new ways. In the eyes of the natives it is an insult to the forefathers and to their religion to break away from their old customs which are hoary with age. The natives need the missionaries to steer them through their perplexities. Those who have been with the mission for some time and have gone through a multitude of experiences can adapt themselves more easily to these coming changes.

It is said that education adapts the individual to his environment. In African missions, the question of education is given ever-increasing attention. There is an increasing demand for trained men not only in missions but also by the State and trading companies.

I have written a few words in regards to the past and present. The question that will be asked by serious minded persons is, What can you say in regard to the future of Africa? I fully believe in the statement made by Dr. Thomas Jesse Jones, "Gradually we shall know Africa as the continent of opportunities, until finally it shall be revealed to us as a continent of responsibilities."

Sincerely

L. H. B.

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The Christian Exponent, Upland, Calif.

THE SUNDAY SCHOOL LESSONS

By A. S. Rosenberger

AMOS DENOUNCES SIN

(World's Temperance Sunday)

October 30

Lesson Text: Amos 2:4-12.

The people in Israel in the time of Amos certainly did not agree with the prophet's denunciation of their sins. In fact they did not agree with him as to what sin was. Many of the leaders and wealthy people of that day thought that conditions were just fine. There was great material prosperity, the kingdom under Jeroboam the Second had been widely extended and was practically as powerful as in the days of David and Solomon, people went in large numbers to the sanctuary and participated in the ceremonies. What could be wrong or sinful with such conditions? However this was only an external view and Amos, as he saw deeper into the condition of the nation, enumerated her sins, which were many, and prophesied judgement at the hand of Jehovah.

Amos was a shepherd and dresser of sycamore trees, and a native of Judah. Yet his prophecies were given to the northern nation of Israel, and a part of the antagonism that he encountered was due to the fact that his home was in the rival country of Judah. Would the situation have been any better if a native of Israel had denounced these sins instead of Amos? Are there any limits of nationality, race or country that keep us from doing successful Christian work among any peoples or at any places today?

Amos' method of leading up to his denunciation of Israel's sin was rather clever. First he pointed out the fact of sin and judgement on Israel's neighboring nations, with which she was on unfriendly terms. This would attract attention and bring about a favorable hearing. Then he turned to Judah, the same picture of which would delight the northern nation. Then finally he turned on the Israelites, and the lash fell on them. The principles he established in his words to them were (1) Jehovah rules not only over Israel, but over all peoples; and all are alike accountable to Him for their acts. (2) Jehovah is merciful and long overlooks the crimes of nations; but the time surely comes when He must and will punish deliberate and continuous wrong-doing. (3) Each nation is responsible to Him in direct proportion to its opportunity and enlightenment. (4) Jehovah judges people not according to their religious creeds, or ceremonial rites; but according to their acts. What nation, or nations, does God hold to strictest account today? Are any nations in danger of judgement? Are conditions in America better than in Israel?

Considering the purpose of this lesson as a temperance lesson, we notice that one of the outstanding sins that Amos denounces is that of forcing the Nazarites to break their vows of not drinking any wine. Today the liquor forces are at work, and desperately in earnest, by hook or crook, to bring back to America the tremendous curse that has sent many a man to a drunkard's grave and an eternity in Hell. These men are active because of their desire for drink and personal profit. This type of pull has thus a tendency to be stronger than that of the idealistic and unselfish desire of those who support Prohibition. In other words, if Prohibition is to remain, those who support it must work as hard or harder than those who oppose it. Even so it will take many years till the need of continuing the struggle is over. Has America lessened her danger of judgement by making the liquor traffic illegal? What qualities has America that would save her from a scathing denunciation such as Amos gave Israel?

Seek good, and not evil, that ye may live.

AMOS PLEADS FOR JUSTICE

November 6

Lesson Text: Amos 5:1-2, 10-15, 21-24.

Amos expresses very strongly his conviction that judgement will come upon the guilty and sinful nation of Israel. Undoubtedly he hoped through this message to bring the people to repentance, though he rightfully had small hopes of this. There was a very definite way in which he expected this judgement to come on Israel, and in this way it finally did come.

Babylonia at this time was at the height of her power and was bent on world conquest. Only one nation stood between Israel and this fate. This was Damascus, and once this nation should fall, the time of doom and judgement would be at hand for Jehovah's people. A striking evidence of the truth of Amos' message is the fact that within less than fifty years after the time of this prophecy the Kingdom of Israel had become a subject nation.

The whole story is the lesson that has been repeated over and over again that any nation honeycombed with unrighteousness and injustice cannot permanently exist. Over and over this story has been repeated but many will not believe it even yet. They are unconcerned with the real conditions at the heart of a nation and take it for granted that the nation will live be conditions what they may. A recent speaker in a certain city said that if Jesus were to visit us today as he visited Zaccheus of old the chief sin of which he would find us guilty would be that of self-complacency. We are a people too self-satisfied, too little urged on by the promptings of Christian idealism, too little stirred by the wrongs that surround us. Is this a fair indictment of the American people? Are Christian people generally too easily satisfied?

The Bolshevik leaders claim that religion is the opiate of the people. That is, that it acts on them like a drug, deadening them, and making it easier for them to be oppressed and advantage to be taken of them. They would be better off without religion than with it, they say. Are there any particles of truth in such statements? Can religion be a curse rather than a blessing to mankind?

We are sure that to catch the real spirit of Christianity tends to make an individual much more sensitive to any kind of wrong and injustice. Amos was this kind of a sensitive soul and although he lived many years before Christ, he exhibits a passion for Jehovah, and for righteousness and justice that marks a high point of that time which we label B. C. How did Amos receive this high conception of religion, and develop a soul that was sensitive far above that of even the religious leaders of the nation?

We notice what a tremendous indictment Jehovah makes about the religious ceremonies in which these people engaged. They counted so largely on these ceremonies keeping them in the favor of God. Theirs was what we could call today a ceremonial, a one-day, a Sunday, rather than a seven-day religion. After they had gone through their ceremonies they were free to go out and oppress the poor and deal unjustly with their fellow-men. "I hate, I despise your feasts, I will take no delight in your solemn assemblies" are strong terms. But without a righteous and honest life these things were, and still are, unacceptable to Jehovah. Which is most important in religion, beauty or righteousness? Which is most likely to be emphasized?

Amos' positive message is "Seek Jehovah and live". Only worship combined with loving and honest service is acceptable.

Let justice roll down as waters and righteousness as a mighty stream.

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

THE OPEN FORUM

Editor, Christian Exponent,
Sugarcreek, Ohio.

Dear Friend:

One year ago today my dear father passed from time to eternity in a Richmond hospital.

Among his papers left was an envelope containing a poem written by him and marked, "To be sent to the Christian Exponent if I do not return from the Hospital". He did not return, but after a stay of nine weeks at the hospital, he went to be with his Lord.

I enclose the poem which you use if you see fit.

My father was Simon P. Yoder, known for his writings to the church periodicals for fifty years.

Thanking you, I am

Yours Sincerely,

Harvey Yoder.

Denbigh, Va.

Sept. 22, 1927.

(Mr. Yoder clothes an important truth in verse form and we are glad to publish the poem as directed. Editor.)

UNITY IN DIVERSITY

S. P. Yoder

"There are diversities of operations but it is the same God which worketh all in all." I Cor. 12:1.

How varied the things God's wisdom hath made,
Diverse in design, in form and in shade!
Variations we see in plants and in trees,
And creatures of lower and higher degrees.
In mountains and plains, in verdure and dearth,
In scenery grand all over the earth.
In seasons that change as Time's cycles roll;
In climates that weather conditions control.
In fishes that in waters abound;
In insects everywhere to be found.
In birds of the air, in beasts of the field,
And also in crops that harvest times yield.
In heavens above, in earth-life below,
'Mid flowers abloom or mantels of snow;
In unity all their Maker obey,
Yet free from monotony's dreary array.
Though varied God's works all plainly agree
In praising their Maker where'er they may be
By serving the purpose for which they were made,
Which purpose mankind alone would evade.
Created above all creatures below,
To glorify God in all that we do;
His wisdom and truth to honor and fear,
His kingdom to seek, His name to revere.

'Mong children of men, the high and the low,
The rich and the poor wherever we go,
In talents and gifts diversity's shown,
Yet all before God as stewards are known.
By faithfulness some more prominence gain
And rightly a higher position attain.
Men differ in looks; in vain would we find
Two persons alike in body and mind.

All races of men alike in God's sight—
The Gospel for all who come to the light.
Some clad in fur garments the cold to withstand;
Warm climates light garments in cotton demand.
The shape of the garments need not be the same
If worn for their service and not for a name:
Coats fastened with hooks, pinned, buttoned or tied,
With collars reduced or ample and wide.
The outward we see, the faith men believe
Depends on the inner light they receive.
Life's principle which we cannot define
Springs not from its form of outward design.
Far too precious is life in treadmills to spend,
Or on hobbies to waste where progress must end.

Men chosen of God—not fashioned and made
Like peas in a pod, one form and one shade—
In customs and ways of living, we see,
May differ and still in purpose agree.
True followers of the Savior who stand
And build on the Rock and not on the sand,
May differ in modes and methods and still,
Constrained by His love, accomplish His will.
Some dip in a stream their Savior to own,
On some water's poured their faith to make known.
The spiritual good an ordinance bears
Is not confined to the form that it wears:
The purposes that it sacredly fills
Rest not in the outward "letter that kills".
Men building on forms they're bound to defend
Will always find things for which to contend.
Where "anis and mint" much notice obtain
God's weightier things neglected remain.
Where shadows and types no lessons convey
Formality chills and darkens the way.
By putting the stress on shadows alone
The substance, alas, may never be known.

Fundamentals in truth we're bound to proclaim:
Though languages change, God's Word is the same.
Truth ever the same, known only in part
By even the best, most loyal in heart:
Its every phase we may not all see—
Forbearance in love must exercised be.
Where God in His word gives no clear commands
Sweet charity yields as conscience demands.
Each one for himself an account must give,
Hence also his own convictions must live.
Uniformity's not an iron-bound plan
By heaven decreed as binding on man.
Individual traits can not be suppressed
And into one mold all Christians compressed.
All members in Christ, one body elect;
No masters or lords to rule and subject.
Caste cannot divide in different grades
Where sweetly the Christian spirit pervades.
No badge do they need to tell what they are—
The light they reflect is seen from afar;
And love is the mark by which it is shown
Who Jesus accepts as truly His own.

Lord Jesus, we pray for wisdom to see
Unchangable truths inherent in Thee.
With vision enlarged then may we outgrow
The petty contentions of mortals below.
Renouncing the things that weaken the mind
With shallow intents, vain, trifling, unkind.
E'er cherish the good, the noble and true,
And honor Thy name in all that we do.

UNITY CALLS FOR TOLERANCE

"It is sometimes maintained, and in some instances by learned men, that in tolerance there must be an uncertain or mild conviction, if not real indifference; but I dissent from any such interpretation. The fact is that intolerance is always an evidence of weakness and resorts to base methods to strengthen its weakness, whereas tolerance is the evidence of strength. Only the tolerant is sure in his convictions; hence he is not alarmed nor does he need to resort to base methods to establish them. He not only holds to the certainty of truth, but with equal fidelity to the worth of manhood. Both truth and man suffer when separated from each other. When attempts have been made to separate them, as has been done so often, we become involved in legalism, formalism, and unspiritual attitudes, which are destructive to faith and unity. Therefore, there can be no fair study of either truth or of men apart from each other, held in the love of God as revealed in Jesus Christ our Lord."—From sermon on "Christian Unity" by Peter Ainslie, D. D.

RURAL AMERICA

The department of publicity of the Episcopal church in the United States in its bulletin said:

"It has not been generally proclaimed from our city and town pulpits, or published in our church literature, that of the more than 50,000,000 persons in rural America, fewer than 9,000,000 are members of some religious body. * * *

"We have not known the facts. We have not known that the country people of America constitute one of the great neglected missionary opportunities open before us; where more than 4,000,000 children are growing up with no religious training; where the efforts of religious bodies in many localities are often dissipated in useless competition, while whole areas in other sections go without even the opportunity for Christian services. * * *

"Why this failure of the religious bodies of America to bring religion to the rural people? Why the equal failure of our church to make her work as effective in the country as in the city? Are we limited in our power and adaptability, or only in our knowledge of conditions?"

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The Christian Exponent Co.,

Upland, California.

Notes from Here and There

Goshen College reports a greatly increased enrollment this fall. The largest single delegation of students comes from the churches at West Liberty, Ohio, numbering a total of eighteen students from that one community. The second largest delegation comes from Wayne County, Ohio, which furnishes thirteen students.

Horace Gingerich, the fifteen year old son of Dr. and Mrs. S. F. Gingerich of Ann Arbor, Michigan, died recently after a three weeks' period of illness from a malignant case of typhoid fever. It is believed that he contracted the disease while away from home this summer on a vacation outing. The Exponent family extends its heartfelt sympathy to Dr. and Mrs. Gingerich.

The Ebenezer Mennonite church, Bluffton, Ohio, of which Rev. E. J. Neuenchwander is pastor, celebrated October 2nd as special mission day. Missionary Samuel T. Moyer at home on furlough from India preached a mission sermon at the morning service. In the evening he showed very interesting and instructive series of slides illustrating his work in India. A special mission offering was made at these services.

Rev. Herman Friesen, until recently pastor of the Deer Creek, Oklahoma, Mennonite church, conducted the regular Sunday services at the Sugarcreek, O., Mennonite church and at the Walnut Creek Community church on Sunday, October 9th and 16th. Rev. Friesen is at present a student of Witmarsum Theological Seminary. These are the churches that Rev. Lester Hostetler served until he left for California recently to take up the pastorate of the Upland, California, Mennonite church.

Rev. Lester Hostetler, the Editor of The Christian Exponent, and his family, spent October, 6th, visiting Mrs. Clara Steiner, Bluffton, Ohio, and calling on their many friends in Bluffton and community. Mrs. Steiner is Mrs. Hostetler's mother. The next day the Hostetler family continued their trip to Upland, Calif., where Rev. Hostetler will be stationed as pastor of the Mennonite church. Rev. Hostetler will continue his editorial work on The Christian Exponent from his home in California with the help of the Editorial Board which looks after some of the details in the production of the paper. Mr. Hostetler is no longer responsible for the last page of the paper, Notes From Here and There. Most of the other work on the paper he continues as heretofore.

Mrs. Mary A. Sibbitt, the lady orator of Kansas, an ordained minister in the Quaker church, and as she says, a great-great-granddaughter of Martha Washington, gave a stirring evangelistic sermon at the Berne Mennonite Church on a recent Sunday morning.

On November 6th, the Sugarcreek, Ohio, Mennonite church will dedicate its building following extensive reconstruction and enlargement. President J. E. Hartzler of Witmarsum Theological Seminary will have charge of the dedicatory services.

Rev. J. M. Leendertz of Holland, who visited the United States a few years ago and made a tour of many American Mennonite churches and attended several of the Mennonite conferences, has accepted a call to the pastorate of the Mennonite church in the city of Haarlem.

The Aurora, Nebraska, Sunday school participated in a Sunday school convention held at Giltner, Nebraska, on October the 9th. At the afternoon session forty-three and in the evening sixty of the members of the Aurora Sunday school were present. The music was furnished by the Mennonite church.

The Women's Missionary Society of the General Conference has published a pamphlet of thirty-one pages, entitled "A Fragment of Missionary Life." This material was put into form by Miss Martha Burkhalter, missionary in the Mennonite Mission, Mauhadei, India. The pamphlet is written in metrical form which gives it added uniqueness.

Communion Services were held at the Sterling Avenue Mennonite church, Kitchener, Ontario, on Sunday, October 9th. The congregation has open communion. The pastor, Rev. U. K. Weber, officiated at the service. This congregation was formerly a part of the First Mennonite Church of Kitchener, Ontario, of which Bishop C. F. Derstine is the present pastor.

Professor A. E. Krieder and family of Bluffton, Ohio, Mr. D. S. Gerig and family and Mr. E. J. Zook and family of Goshen, Indiana, attended services at the Berne, Indiana, Mennonite church, October 2nd, and then joined in a picnic dinner at the Grove. On the same day Professor H. S. Bender and Dr. Ernest Correll of the Goshen College faculty also attended the services of the Berne Mennonite church. They were the guests of Rev. van der Smitten the editor of The Bundesbote. The Goshen College men were in search of material on Mennonite history which they plan to incorporate in a forthcoming book.

The enrollment of Hesston College this fall had reached a total of 208 students according to recent reports.

An exchange carries the following items: "Rev. and Mrs. Gustav Enns, now both employed as teachers at Hesston College and two children transferred their membership from the Hoffnungsfeld church at Moundridge to the First Mennonite church in this city (Newton, Kansas), last Sunday."

On October 19th, Mr. and Mrs. Milton Vogt and Miss Mary Good will sail from New York City for Dhamtari, India, where they will be stationed, as missionaries in the field occupied by the Old Mennonites. Miss Good is returning after a year's furlough. Mr. and Mrs. Vogt are new appointees.

The good news comes from Bethel College that an additional \$100,000 has been added to its endowment during the past year. This in addition to its already substantial endowment means that Bethel College is well on its way towards the required \$500,000 unencumbered productive endowment.

Five missionaries are on their way to New York to sail for the General Conference mission field in the Central provinces of India. This mission is a near neighbor field to the Old Mennonite field at Dhamtari. The five missionaries are Rev. and Mrs. P. J. Wiens, who are returning after an extended furlough; Dr. and Mrs. Herbert Dester and Miss Augusta Schmidt.

There is again a call for good warm garments to be sent to Canada for needy Russian Mennonite immigrants, who have recently arrived in Canada. The plight of our Russian Mennonite brethren is indeed pathetic and merits all the support that older and more fortunate Mennonite communities can give them. Rev. David Toews, Rosthern, Sask., Canada is always glad to give full information to all who are willing to contribute either money or clothing.

Dean Paul E. Whitmer of Witmarsum Theological Seminary occupied the pulpit of the Grace Mennonite Church, Pandora, Ohio, on a recent Sunday, preaching in the morning and in the evening giving an account of his recent trip to Egypt, Palestine and the countries of western Europe. On the same Sunday Rev. J. M. Regier, the pastor of the Grace church, was in Chicago, conducting communion and baptismal services at the Mennonite Mission Church. Rev. Regier is a member of the General Conference Home Mission Board under whose care the Chicago Mennonite Mission is conducted.

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A Bi-weekly Christian Journal

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November 8, 1927

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The Editor's Chat

Dear Readers:

When writing last we were in Texas, if I remember correctly. We are now in Upland, California, in sunny California. We have been here exactly one week and during that time we have had rain practically every day. So far it has been mostly "liquid sunshine." Our friends here emphatically insist that this is "unusual" weather, that old Sol showed his face every day since last April, that cold drizzly days are to be expected this time of the year and are in fact considered quite desirable. I accept all this on faith and go about through the rain as philosophically as I can.

I have had occasion to revise my ideas regarding this state in a good many respects. In my innocence I supposed that upon crossing the line from Arizona to California one would find a continuous garden of flowers, oranges and palms. Instead of that we drove over several hundred miles of the barest desert that we found anywhere between here and Ohio. The deserts of New Mexico and Arizona surprised me because there was so much vegetation growing upon them. In southern California my ideal of what a desert ought to be was more nearly attained. There are immense stretches of sand that are almost bare. We stopped at one place and turned our children loose on the sand. Our little boy insisted that we pitch our tent and stay awhile.

Our route took us through the Imperial Valley and there we saw fine tracts of improved land. A great deal of lettuce, alfalfa, and cotton is grown. Farther north we came into the date section. Date picking and packing was in full swing. A grove of date-palms is a pretty sight. It is a palm that seems to me to give the landscape here its distinctive setting. Coming farther north we seemed to be leaving the desert behind us and as we came into the cities of Redlands, San Bernardino, and finally into Upland, we felt that we were coming into real garden country and that our highest hopes were being fulfilled so far as the beauty of the landscape was concerned.

All of this land under cultivation is irrigated and consequently, even in the vicinity of Upland, the land gives the appearance of being either a garden or a desert, depending upon whether or not it is irrigated. Adjoining Upland on the

north is a large tract of desert, valuable land, I am told, which is owned by a wealthy individual. All that is needed to make this desert fruitful is water. And that is comparatively easy to secure.

Desert travel has a fascination all its own. Its immense, seemingly unending stretches are impressive. They are for the most part uninhabited. There is nothing to remind one of man's inhumanity to man unless one should require motor repairs while twenty or thirty miles away from a service station. The roads across the desert are on the whole good and there are no serious difficulties in crossing provided that one keeps on going, as we, fortunately, were able to do. The California desert is traversed by a genuine cement boulevard twenty feet wide. With smooth and wide roads, sparse traffic, and great distances to cover, one is inclined to drive fast. A speed of less than forty miles an hour does not seem to blend with a desert situation.

An auto would be positively helpless in the California desert were it not for the improved roads. There are traces along the way of the old narrow road bed and here and there are remnants of the plank road the was formerly used. It consisted of three inch planks about ten feet long, laid side by side on the sand. One can easily see that the perils of desert travel were infinitely greater in times gone by. Man's ability to conquer nature has probably no better illustration than in his accomplishment in making these barren wastes surrender their shrouds of mystery and death and here and there to make them blossom as the rose.

We met plenty of friendly people all along the way but it was not until we came to Tempe, Arizona, that we met any of our old friends. It is here where the Burkhardts reside, Samuel, Elsie Byler Burkhard, his wife, and their four boys. Mr. Burkhard was an upper classman at Goshen College when I was a junior in the academy. He is now, and has been for three years, professor of Education and Sociology at the State Teacher's College which is located at Tempe. Mrs. Burkhard was instructor in English at Goshen. She had a difficult task trying to inspire our dull minds with the beauties of Tennyson and Wordsworth. She at least made us feel that she knew poetry and loved it, which seem to me to be among the first qualities of a good teacher. We pitched our tent on their lawn

near the college campus and stayed with them for three whole days. I accompanied Mr. Burkhard to Phoenix one evening where he teaches an extra course in the Philosophy of Education to a class of "school marms" of various ages and descriptions. His lecture consisted of a rigorous dose of John Dewey dressed up with interesting but pointed anecdotes so as to make it "easy to take".

We devoted one day to a visit of the Indian village of Sakaton which is the center of the Pima tribe. The Pimas are the only Indians, it is said, who never killed a white man. We had a pleasant visit with Oliver Wellington, an Indian, 55, and an elder in the Presbyterian church. He is the only elder that I know of that can shoot a jack rabbit with a bow and arrow, from a horse, while both horse and rabbit are running. This Indian lives in a simple adobe hut which he constructed himself. He does a little farming for a living and takes care of his aged mother. His wife and one child died last year of influenza. The bow and arrows which he showed us were of his own making. He spoke of the change of spirit that has come over the Indians since the missionaries have brought them the Christians message. "Since the missionaries have taught us about God and Christ we have quit killing," he said. The Apache tribe was the most warlike of them all and was the old foe of the Pimas. But they too have been influenced by Christian teaching and have lost much of their thirst for blood. Mr. Wellington had apparently found in his religious faith, the satisfaction of his soul's deepest longings. There is a high school in the village. I happened to see a num-hair bobbed, that they giggled, chewed lage store. I observed that they had their hair bobbed, that they giggled, chewed gum and bought chocolate candy. I said to myself that Indian high school girls are in many respects not any different from many white girls whom I know.

One of the workers in the Presbyterian mission told us of the great joy that swept over the tribe upon hearing that the San Carlos bill passed the United States Senate, a bill providing for the construction of the Coolidge dam in the Salt River at a cost of \$5,500,000. The dam will provide water for irrigation purposes for the sole use of the Pimas. It will enable them to farm additional thousands of acres of land which is reserved

(Continued on Page 351)

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The Christian Exponent is an unofficial journal seeking to promulgate the principles of Jesus, and to contribute something towards a united Mennonite Church. It is open to the free expression of responsible writers representing various points of view, each writer being responsible only for his own contribution.

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EDITORIAL

RELIGIOUS EDUCATION IN A STATE UNIVERSITY

The University of Iowa is trying out a unique experiment in organizing a faculty of religion in a state university. The faculty is composed of two Protestants, one Jew and one Catholic. This should be sufficient evidence that the school of religion will not be built up on a narrow sectarian basis. No creed is to be taught to the exclusion of all others. Naturally the experiment raises some interesting questions. Should a state university use the peoples' money to teach religion? Should religion be placed on the same basis as mathematics and biology? Should the student be allowed to choose his course in the school of religion?

A UNITED CHRISTIANITY THE AIM OF THE CHINESE CHRISTIANS

Recent reports indicate that the Christians in some parts of China are making an effort to bring about a more unified Christian church. The Presby-

terians and Congregationalists seem to be the first to make the attempt but it is hoped that the Methodists and Baptists will join in the movement. Already the delegates representing over a hundred thousand Christians have held a meeting to bring about the union. Will the Chinese steal a march on the Christians of Europe and America and approach a step nearer to the ideal than these others have succeeded in doing? It is to be hoped that the Chinese get together in a strong spiritual union before the adverse conditions bring about a decay in their church.

"CHRISTIANITY VERSUS MISSIONS"

Under this title Dr. Edward H. Hume, who was formerly president of Yale-in-China, discusses the present situation of missions in China in a recent number of the Forum. He points out that to the Chinese the term "Christianity" might mean one of three things or any combination of the elements included in the three. First, it might mean "the dynamic spirit of the founder". Second, it might mean "creeds, liturgies, and the complex administrative machinery". Third, it might mean "philanthropic activities". Although there are many Chinese who think the present tendency is to drive Christianity out of China, bag and baggage, Dr. Hume does not agree with them. He thinks the Chinese Christian church will insist on getting rid of the foreignness in the church. Thus far the Chinese have had little opportunity to manage their own Christian church, but in the future he thinks they will manage it and make it a Chinese church. From this angle the test of the work of the foreigners is at hand. If the Chinese have learned to manage a Christian church for themselves the work was a success.

As one read the article, he is made to wonder which of the elements mentioned by Dr. Hume, is most emphasized by Christians in America. In spite of the pronouncement, "other foundation can no man lay", one still hears of church conferences that grind out new creeds. Sometimes it appears as though the dynamic spirit of the founder is ruled out or warped beyond recognition in order to bolster up these newly made creeds. Not infrequently it develops that those who insist on the dynamic spirit of Jesus are brought before some modern Sanhedrin for stirring up trouble. Christ did not wait for "constituted authorities" to

get a vision. He followed the better way of life and ere long he was brought up and put to death for leading men to this better way. For this the "constituted authorities" put him to death on a trifling charge. In this day there would probably be a score of conference rulings any one of which would be sufficient to get a majority vote to crucify the Master again. Will men ever cease to lay new foundations? J. C. M.

SEVENTH CONFERENCE OF PACIFIST CHURCHES

In the process of changing the location of the Exponent office from Ohio to California, the announcements regarding the seventh conference of pacifist churches did not reach us in time to insert the program in the last issue. Before this reaches the reader the conference will be over. It is scheduled to be held November 4, 5 and 6 at Manchester College, North Manchester, Indiana, and is represented by the Friends, Brethren and Mennonite denominations.

THE PURPOSE OF THE CONFERENCE

We attended the Conference of Pacifist churches last year at Carlock, Illinois, but we are not officially connected with it and therefore not in a position to write officially regarding the purpose of the conference. In an article which appeared in the October 20 issue of the Gospel Herald under the caption "A Few Questions Regarding the 'Conference of Pacifist Churches'", written by John Horsch, the statement is made that one of its "avowed purposes is to influence the conservative Mennonites in favor of cooperation with liberal Mennonites and with the other participating denominations". Brother Horsch sees the whole movement shot through with modernism and warns the conservative Mennonites to keep their eyes open and avoid the pitfall which this conference holds. It is no doubt true that this conference, which is only a loosely organized meeting, desires the cooperation of all churches which have historically been opposed to war, including the conservative Mennonites. But it were well for the Mennonite church and for Brother Horsch especially if for once a new movement might be appraised upon the basis of its merits without attributing all manner of sinister motives to it. The question of international peace is certainly one of the gravest that confronts the Christian church. The world war revealed the fact that we Mennonites, the conservative Mennonites included, were not intellectually nor spiritually prepared for the emergencies which it forced upon us. As a denomination we were not quite prepared to give a good reason for the hope that was in us or to make in every instance an intelligent application of our historic doctrine of non-resistance in the practical situations which arose. The Friends and Dunkards found themselves to some extent in a similar situation. Is it not eminently fitting then that

these bodies should now counsel together, pool their experiences, learn from each other, and plan together for the future. That the individuals who come together in this conference do not agree upon matters of theology, or upon the definition of the word pacifism, or upon their attitude towards past wars, is well understood. They do agree, however, that war is wrong and that the principles of Jesus are right. They have furthermore a common desire to make some contribution towards world peace. They have therefore an abundantly sufficient common ground to come together for a few days of discussion. If Brother Horsch earnestly believes that his branch of the church alone holds the true doctrine of peace, as he appears to do in the article mentioned, then instead of discouraging participation in the conference of pacifist churches, he ought to embrace it as an opportunity to spread the true doctrine.

Brother Horsch says in his concluding paragraph:

To become a party in a religious movement with denominations in which modernism is unmistakably given the right of way would be glaringly inconsistent for those who profess the old Bible faith. It would mean to invite disaster. It would mean further that as far as we are concerned the principle of separation has become a mere by-word.

Our mind goes back to the year 1918 when the Mennonite General Conference to which Brother Horsch belongs, was held at the Yellow Creek church near Goshen, Indiana. At that conference there was great emotional intensity due to the fact that the country was at war, our boys were in the camps and the future looked uncertain and dark. A petition was then drawn up which was later sent to Washington, asking the government to recognize the historic position of Mennonites on their opposition to war. All shades of Mennonites were asked to place their names on that paper and no questions were asked regarding their theology. What brother Horsch recommends now among Mennonites, by way of separating the sheep from the goats, was not practiced then. Should another war come, as many predict that it will, will he still hold to his doctrine of separation from his brethren whom he believes to be unsound?

It is an astounding fact that some pacifists are as meek as lambs in time of war and fight their brethren when the country is at peace.

PERFECTION WITHIN THE FOLD

When things look pretty discouraging because the members of the church are not all what they ought to be, then it is well to turn to the book of First Corinthians and read it again. It is a practical book on church difficulties. Division, impurity, litigation, disorder, unloveliness, unbelief—to name only some, were present in the church and when Paul addresses the Corinthians he calls them saints. The

preacher who looks for perfection within the fold is usually disappointed. Difficulties within the church are not a discouragement but a challenge to the true shepherd. The Bible is a living book because it records

true life situations, faithfully portraying the failures of men as well as their successes. To seek and to save that which is lost is the very genius of the gospel. It was the constant interest of the Master.

Books for Children

Elsie B. Burkhard

In selecting books for children's reading it is always well to keep in mind the individual child for whom the selection is being made. What are his present interests and what new interests may legitimately be awakened at his particular age? If the parent can determine these it will make his task of choosing suitable reading material so much the easier.

One interest that usually manifests itself early in childhood is a love for animals. This interest is probably at its height during a period of years extending from the sixth to the ninth or tenth year. If at this time his wishes are gratified, the child will surround himself with pets of various kinds. In his reading, then, an effort should be made to supplement his interest. So many delightful stories of animal life have been written for this age that no child need be deprived of his rightful share of them. Only a few of these can be suggested here. Probably the best known as well as the best loved writer of animal stories for children is Thornton Burgess. Whatever other animal stories the young child may fail to read, he cannot afford to miss these. They not only will give him a knowledge of wild life, but also will inculcate a love and respect for the little people of the forest, prairie, and stream. Later these stories can be followed by those of Ernest Thompson Seton who writes interestingly of the animals of our northern woods and of those of our southwestern desert areas. If the child wishes to go still farther afield in the animal world, he might take up Rudyard Kipling whose tales have their setting in India.

Another interest that appears in the life of the child about the same time as that of a love for animals, is the love for imaginative play. Because at this time he craves new and wider experience, the child lives largely in a world built to satisfy this need. One has only to watch the average child at play to realize the truth of this statement. Within an hour's time he may play the successive roles of an animal, an acrobat, and an aviator and see nothing unusual in his performance. While the flow of his imagination is apt at times to become a little fantastic, it should not be suppressed. Rather should it be exercised and directed. It is the stuff which later in life may flower into creative ability. That his imagination may be strengthened and given wholesome direction, his reading should at this time include some of the best of the Imaginative Tales that our literature has produced. It

is the wise mother who during this period of development stresses the story of the Creation and the miracles of the New Testament. Not merely, however, as an exercise for the imagination but because of their intrinsic worth and because at this age they are so gladly received and so easily retained. At no later age will the wonder of these stories ever again seem so wonderful. Never again will they have so potent a hold upon the child mind as at this age of lively imagination.

From the tenth year on until well into the teen age new interests are awakening. The love for animals and imaginative play gradually wanes and in their stead are both more numerous and broader interests. The fanciful world of childhood no longer satisfies. The boy or girl is eager for a place in a world of realities. Adventure, personalities, and achievement all make insistent claims upon his attention now. If he has not at an earlier age been shipwrecked with Robinson Crusoe or the Swiss Family Robinson let him embark on these adventures now. Fortunately there is a long list of really good books to supplement these as the child grows older. Two recent publications that might come into this list and have the added value of being based on fact are "David Goes A-voyaging" and "East of the Sun and West of the Moon." The first is by David Putnam, a thirteen year old boy from Chicago who accompanied the Arcturus Expedition in 1925. It is David's own version of his experience with the expedition. The second book is an account of the Roosevelt brothers' trip to the Hymalayas in search of specimens of wild animal for Field Museum.

Well written biographies on the youth's plane are always acceptable gifts during the teen age. They not only help the boy to understand himself but also aid him in his struggle to fit himself into his environment—a thing which he now is trying so hard to do. "Boy's Life of Lincoln" by Helen Nicolay is a little classic of its kind and well worth reading. "The Story of My Life" by Helen Keller is another book that richly repays one for the time spent in its reading.

In addition to biography there should be placed at the youth's disposal a number of books intended to enlarge his present interests as well as lead him into new fields of knowledge. These books should cover a variety of subjects. Such a list might include stories

of the great American Industries; stories of the early history of our own country as well as of the older civilizations of Greece and Rome. There should be books on travel; books on Indian life and occupation, nature study, scientific subjects, missionary endeavor, and others. Care must be taken that these books are not too difficult or too technical or they will defeat their own purpose and remain unread. Only a few such books can be suggested here. "The Friendly Stars" by Martin will serve as a delightful introduction to the later study of astronomy. A little volume that will carry its readers far from the present in point of time as well as in space and give the child an interesting glimpse of older civilizations is "Stories of Greece and Rome" from St. Nicholas.

Fiction in which the characters achieve a happy goal after long and arduous effort is particularly fascinating at this age. There is no place, however, where a mistake can so easily be made in the choice of fiction. Children do not think in terms of failure. They think in terms of success. And so inexperienced are they in achieving a large success that they cannot appreciate the long years of patient effort necessary to its attainment. Consequently they like to think of it in terms of sudden spectacular achievement—an attitude of mind that can easily become a fixed habit and work havoc in later years of manhood or womanhood. It may surprise many mothers to know that a great deal of fiction supposed to be written especially for

children encourages this desire for sudden spectacular success. Unfortunately many of these books are thought of as good books. There is, on the surface, nothing especially vicious about them. The characters portrayed seem human and their actions for the most part above reproach. But, running through the story is a vein of unwholesome philosophy which the child is almost sure to absorb. If the characters find themselves in any difficult situation, some external influence, rather than their own effort frees them from it. If they are poor, almost invariably some rich, unknown relative or other kind benefactor brings them into possession of great good fortune. In short, they get something for nothing. A mental diet such as this will do more to undermine solid, substantial habits of effort that both mothers and teachers are trying to instill than almost any other influence. In speaking of this type of book and its pernicious influence on the young minds of today, an educator recently made the statement that she would rather give her children the biography of a well known criminal bandit than fiction of the above type. The bandit obeyed at least one law of life. He achieved his goal by the sweat of his brow—by the risk of life and limb and not as a gift from another. In choosing fiction then, choose books that portray wholesome effort and moderate achievement. Choose books that have been tested and approved for the formative years.

Tempe, Arizona.

New Colleges for Old

An Interview with Douglas Haskell
By Granville Hicks

Not all the forward-looking movements of youth flourish within the precincts of the church. Many of them, as is true of many adult organizations with similar aims, have no connections with organized religion, however much impetus their leaders may have received from Christian sources. So long as they remain indifferent to the church, their conscientious application of what are generally recognized as Christian ideals challenges the church's leadership.

The National Student Forum began in 1919 as an association of college liberal clubs. The "Red" hysteria of the post-war era gave it impetus. For a time it flourished, but of late years it has gradually reduced its activities until now its leaders recognize that it is defunct. But it leaves behind it the **New Student**, the only independent, national, student journal, a weekly sheet containing accounts of significant college developments.

The editor of the **New Student** is Douglas Haskell. Like many another student leader, Haskell came out of the West. In 1923 he left Oberlin College, where he had achieved some fame in the local liberal

club and in college journalism, and came to New York to work on the **New Student**. He is beginning his fourth year on the paper, which, under his direction, has given and still gives as accurate a reflection of American college life in all its bewildering variety as can be found anywhere. Incidentally Haskell probably knows more about college diplomacy, college life, college administration, college faculties, and college students than nine out of ten college presidents.

Haskell, as one can readily believe, is a busy man, and when he granted me an hour for an interview I was duly gratified. He came dashing in, five minutes late, a mass of light hair rioting over his head, a hospitable smile lurking under his little mustache. We hastened to a quiet corner, and without preliminaries I opened the ball. "Is there a youth movement in education?" I asked.

Promptly he answered: "No. There is a movement of revolt, but it is small and, what is more, it is decreasing." I showed that I was puzzled, and he explained: "The movement of revolt appears to be increasing because it is reaching more colleges, but as

it spreads broader it flattens out. For an example of what I mean, read the files of the *New Student* in the first year of its existence. You'll find a lot more intensity there. We hoped to effect large changes—in every field of life, especially economics and politics. Now, gradually, the reform program narrows down. While more people are interested in changing the colleges, they are interested in specific changes. Two or three years ago there was a strong interest in Russia. We hoped to get something out of the Russian experiment, and we watched that experiment closely. Now the major interest lies nearer home. The best, the most hopeful, thing in recent years is the Dartmouth report, but that is limited to such things as abolishing the lecture method. Very good, but not what we were working for.

"Correspondingly the movement spreads to wider circles. It is not a few liberal clubs that are agitating for reform, but editors of college papers and even student government officers. A new type is interesting itself in the liberal program, the politically minded type, the bright, ambitious young men. They have taken to demanding changes, and they have adopted the slogans, but I doubt if the movement means much to them."

Haskell was painting a black picture, and I sought for some basis for hope. I asked, "Are there no hopeful movements now?"

He shrugged his shoulders. "Lots of people would say that just what I've been telling you is hopeful. And from some standpoints it is. These reforms can do a lot for the colleges."

"But," I insisted, "these changes are not what you once worked for."

"No, and I still hope for something a little deeper. In a few years something may break. Some of the people who have been talking about colleges may be ready to try doing something. They may try to launch an experiment, something that will correspond to the modern college just about the way the new experimental schools correspond to the standard primary schools. We've found that the obstacles you buck, if you want from education what we want, are almost too powerful. The college simply isn't free. Upton Sinclair didn't tell the half of it. Economic restrictions don't hamper colleges anywhere near as much as the social ambitions of the people who send their children. College is a sociable and not an educational institution. Boys and girls go to college because they want to get into the social rush. That's primary. The desire to learn how to earn money is secondary. The desire to an education, if it exists at all, tags along in tenth or eleventh place."

I must have seemed to be about to protest, for he hastened to argue his point further. "See how much this view explains," he said. "It explains the interest in football, the incredibly expensive proms, the imitation Grecian and Gothic buildings. Social prestige and a good time—that is what the students come for. And

incidentally to have a few courses with the easier and more amusing teachers. Of course students who come to study, who have social rather than sociable purposes, find the facilities there, but it's almost an accident that they do. That is why there is a need for new experiments. Even though the serious students can get what they want in the existing institutions, they would be happier if they were freed from some of the enormous weight of this collegiateness."

"But," I objected, "there are college presidents who know what an education is and who try to provide students with the facilities for acquiring it."

"There are, and I'd hate to see them disappear, but such men, after all, are only cheating the system. They fool the trustees, and the alumni, and the students, and as a result a real education is possible. But they can't keep on indefinitely, and they can't get very far. I feel that it is impossible to do much with the existing institutions."

I was a little staggered at this proposal of the creation of new institutions, and I said so.

"But it won't cost much," he replied. "People are always assuming that you need a big institution. You don't. Parents who want their children to be educated know that all that is necessary is a few men who know and who want to learn. They know that, but somehow they get lured on to the assumption that big buildings, big libraries, big laboratories, are essential. They don't realize that only a fractional part of the existing equipment is really used. And of course new experimental institutions could use the libraries that already exist. Just as Gottlieb, in 'Arrowsmith,' got along with a little glass and a few dishes, so could we."

"But—"

"We can have these experiments, and we must. The existing colleges are caught in the system. Take football. The stadium represents an investment; it has to earn money to retire the bonds; therefore the team has to win; therefore football has to be professionalized in one way or another. You can't expect a college president to run an existing college in any other way."

"Are students asking for the sort of thing you propose?"

"No, not even the intelligent ones. We've been out for three or four years, and we're just feeling it. But there is a lot of rampant dissatisfaction, much of it being expressed in literature, and we can utilize some of that."

"This educational experiment," I said, "is tremendously interesting. It makes me optimistic to realize that the youth leaders of just a few years back are turning to this kind of constructive enterprise." He smiled deprecatingly, and I hurried on: "I know you have a committee to meet, and I have a train to catch, but may I ask two more questions? First, is there much student interest in social problems?"

"Very little that amounts to anything. There is a lot of superficial interest. Many college students

feel it's the thing to have a magnanimous view on world problems. It doesn't go much farther or much deeper than that. One reason is the way economics and politics are taught. They are quite irrelevant to the real problems of society. That is one more argument for our stopping this futile attempt to arouse an intelligent interest under the present system."

"What about religion?"

"I don't know. I do know that most campus re-

ligious organizations have choked off a lot of religious interest by trying to capitalize it and turn it to account. Privately there may be a good deal of interest. There too something startling may emerge. The truth of the matter is that the minds of the great masses of students are utterly unplumbed. Nobody knows, and in this case I won't even venture a prophecy. What I want to do in education is a great plenty for me."

The Ashourah

Howard M. Liechty

The first ten days of the Mohammedan month, Muharram are observed by the Shiah Moslems as a period of mourning in honor of Hussein, the son of Ali, the fourth Caliph. During the reign of Ali the Mohammedans, because of certain disagreements, were divided into two separate sects, the Sunnas and the Sheahs, the latter called Metawalys in the common language.

Hussein and his family were killed by an army of thirty thousand men under the leadership of Shiur, whose advisor was Yazid. Yazid was in fact the instigator of the conspiracy against Hussein, whom he wanted to kill in order that he might have no rivals aspiring to the position of Caliph. Hussein's family and army numbered only seventy-three. Stories are told of Hussein's bravery and of his fidelity to God, choosing to die and thus receive a great reward in heaven rather than to conquer the enemy and gain great glory in the world. The Shias believe that Hussein had direct communication with the angels of heaven, and that he said to them, "Tell God that I shall die and go to Him, and my followers shall sorrow and mourn for me until the last day"—the resurrection; hence this annual mourning. The Shiah believe there is still one prophet alive, whose name is Sahib El Zaman (chief man of the time) and that this living man cannot be seen now, and exists in every human being in the world. An exception to his invisibility was that when Hussein was alive he and his family could see the prophet. By virtue of the intimate friendship between Hussein and the prophet, who will be in charge of the resurrection day, Shiahson that day will be treated with special kindness and partiality

The principal observance of this mourning feast in Syria takes place each year in Nabatiyeh, a town in the Lebanon mountains about twenty miles southeast of Sidon. The first nine days are spent in reading in a mournful tone the history of Hussein and the story of his death. The sheikh goes to the homes to which he is invited and there reads the tragedy to those who have gathered. Some women also make these rounds and read the same story to the women

members of the sect. In the evening a specially appointed sheikh repeats the reading of the same story before all the men of the village in the Husseinieh—a special place of worship dedicated to Hussein. All day long for the first nine days boys of all ages go about the village beating their chests with their hands, or striking their heads with one hand and their chests with the other, chanting mournful dirges and funeral songs extolling Hussein and his family. In the evenings, besides the meeting above mentioned, the boys and men form a procession and march up and down the streets shouting the names of Hussein, Heider, Ali and other members of Hussein's family. One leads in a chant and all the rest repeat his words phrase by phrase, all the while beating their heads and chests. When they near the Husseinieh they strip their bodies down to the waist and then continue to beat their bare bodies, some even using chains. Inside the Husseinieh, when the sheikh mentions anyone of Hussein's enemies during the recitation of the tragedy, all the crowd shouts "Heaps of curses from God be amassed upon his head and cover him completely." At last when the sheikh finishes speaking he quotes the "Fatiha," prays for a few moments, and closes with the words, "We belong to God and to Him we shall return."

It was the writer's privilege to attend and observe the ceremonies of the tenth day of the Ashourah. It is the climax of the celebration and a day of real self torture. All the Shiahs of the nearby villages and many from Damascus, Sidon, and other distant parts came to attend this last meeting which is called the "quitting session." The delegates from each village carried one or two large black banners in the processions of the day. The crowds, numbering several thousand, all assembled on the village threshing floor near the Husseinieh. Over six hundred men and boys had the tops of their heads shaved, and carried swords, daggers, and long knives which they used later in the session for cutting gashes in the tops of their own heads until the blood streamed down their faces and onto the white shrouds which they had draped over their bodies.

The procession paraded on two successive circuits through the town, each starting and ending at the Husseinieh, and consisted, in the order of formation, first of six or eight camels loaded with large boxes filled with children to represent the children of Hussein's family being carried away; another camel which had hung over it a large piece of white felt cloth spotted with blood, with a boy hanging on each corner in the attitude of falling, as if he were being dragged away; then four horses draped in white and spotted with blood, one carrying a boy with hands tied and reading the Koran, another carrying a boy wearing a green turban with a sword stuck through it; then came a cart bearing a man lying in a prostrate position under another blood-stained cloth. The whole crowd of thousands followed about through the town in the first round that the procession made, shouting, wailing, singing dirges, and striking their chests with their hands. Riding about amongst the crowd on a wild steed was a vicious-looking man with a sword in his hand—to represent Hussein's enemy Yazid, mentioned above. The whole was grim, realistic pageantry.

Immediately after the first round of the parade was completed the second began, in the same formation. Inside the Husseinieh a man cut two or three small gashes in the shaved tops of the younger boys' heads with a razor to start the blood flowing. The rest of the six hundred and more men who had knives now struck their own heads with the sharp blades several times. The whole crowd, with blood trickling down from the tops of their heads began jumping up and down shouting "Heider! Heider! Heider!" Then they began moving out of the Husseinieh, and formed the procession following the camels and horses, falling into single line formation, holding their knives in one hand and the arm of the next man with the other. To depict the burning of Hussein's tents three straw-

filled tents were now set on fire by the man on the wild steed as the procession passed, and the scene was made quite dramatic by having several boys fleeing in apparent terror from under the burning tents. All this time the men and boys were cutting their heads and beating their breasts and tramping and shouting in rhythmic beat "Heider! Heider! Heider!" The crowd of thousands of participants and lookers-on was dense and suffocating. The odor of warm blood in the burning hot Syrian sun was repellent. The sight of blood-covered faces and of shrouds dripping with blood was ghastly. This part of the activities continued approximately one hour.

One hundred twenty of the participants fainted from loss of blood, and a few were serious cases. To die from loss of blood in this performance would be an honor, they believe, and would earn a special reward from God, by the intercession for them by Hussein himself, who they believe is with God.

This season of mourning has been observed in Syria in this manner since thirty-five years ago when it was introduced from Persia. That it is being observed in sincerity is evidenced by the faces of all who take an active part in the demonstrations. The reading of the tragedy and the accompanying demonstration of grief is carried on by all classes, the educated and the ignorant alike. There is a distinction, however, in that part of the observance involving physical torture, this being done solely by the ignorant classes. Many of the sheikhs and practically all of the more or less educated young men of the town feel that this torturing of the body is wrong, but they do not have strong enough convictions to object to it. These are a small percentage of the population, and they go around with the crowd, support it by their attitude, but say nothing for or against it for fear of Divine punishment should the practice by any chance, in their minds, be justifiable.

Sidon, Syria.

Faith or Sight

II Cor. 4:16-5:8

Payson Miller

(Payson Miller is a graduate of Goshen College and Hartford Seminary. He was formerly professor of education at Bluffton College but in recent years has served in the ministry. The following sermon was delivered at the First Mennonite Church at Bluffton during Mr. Miller's vacation last summer. Editor.)

In the Bible passage I read a few moments ago, the apostle Paul suggests two possible ways of guiding one's life, namely, by faith and by the things that are seen. He said he himself guided his life by faith. As a corollary to this he speaks of the great confidence with which he continues his life work. I speak of this because confidence and courage are qualities which we both desire for ourselves and admire in others. Perhaps there is an inevitable relationship between faith and courage, and we would not be just to Paul's se-

lection of faith for his guide, if we did not say that he found great confidence therefrom. I would like this morning to discuss this suggestion of Paul's to see if we today will still find faith, rather than the things that are seen, the best guide to our steps. Before we can profitably determine the respective importance of faith and sight we must determine clearly what we mean by each. Let us first take sight.

The things that are in sight, are the things that we are sure of, beyond doubt. Guiding our steps by the things we see, is guiding them by the things we know. In the days of Paul, people did not know much, compared to what we today know. A child in the fifth grade of our common schools probably knows more

about this world than did the apostle Paul in his maturity. This child has probably seen more with his own eyes, and has learned far more through well authenticated reports. We must face these facts because it may be that the world of Paul's day was a world of faith, because there was nothing else to live by. Since the days, a little over three hundred years ago, when Francis Bacon published his *Novum Organum*, there has been a steady increase in emphasis upon trying to find out things, to know this world, as the best way of getting along. In our schools we now say our chief aim is to train pupils to think, the first step in which is to analyze situations and gather facts. In one of our great universities, I was frequently told there is only one requirement for a Master's degree, namely, that you learn how to gather facts, and how to record and interpret these facts, and that you demonstrate by producing a Master's thesis. This is the scientific method of which we hear so much today. We are living in a scientific world we like to believe. A world that knows, and builds on what it knows.

Science is that form of study in which we try to see more and more. We invent instruments to extend our vision into the skies and into the minutest cells. When the eye with the aid of instruments can go no further, there are other instruments and methods of checking whereby we can know beyond our natural vision.

Our emphasis on seeing and knowing has done much for us. We have many conveniences and comforts, which the most devout among us gladly use. We scarcely marvel at anything today. I do not believe it is an exaggeration to say that our grandfathers would have considered the radio and air plane as impossible as we consider a flight to the moon. One must ponder and ponder, to grasp the significance of the changes which have been brought about by our emphasis upon seeing things, seeing how they behave, and then making them behave as we want them to.

The world has gone so far that there are no doubt many today who say, I am of good courage, I am confident, because, I do not bother about faith but I guide my life by what I know; by what I can see. I do not fear lightning because I know how it behaves and thus avoid it. When I am sick, I get a man who **knows** how to care for me. Perhaps we have gone too far in this respect. Let us now see what faith is.

Let me use a simple illustration to point out the meaning of faith. No doubt most of us have had experience, driving automobiles at night. When we meet other machines who do not dim their lights, there is a moment just before we pass them when we can see absolutely nothing ahead. Yet, we keep going. We drive by faith and not by sight. The man of faith is the man who keeps going when he has reasonable grounds for believing that there is something ahead, but for the moment he can see nothing.

The word faith is familiar to all. So familiar

that it has no freshness of meaning to most of us. We hear of faith in a man, faith in a bank, faith in a proposition, faith in God, The Faith, and The Faith of our Fathers. Now what do we mean by the word faith in each case? I believe the common meaning here is what we have good grounds for believing even though conscious that we cannot know. These are the two elements of faith, confident belief, and consciousness of possible error.

Faith in a man implies sufficient confidence in him to back him, even though one knows he may be wrong. Faith in a bank implies sufficient confidence in it to do business there, even though knowing well, that any bank may be closed. Faith in God implies the confidence to stake one's life on His existence, even though one knows this cannot be demonstrated to the satisfaction of everyone.

Let me illustrate these two elements in faith, by referring to that much over-exploited, but highly worthy hero of our day, Charles Lindbergh. We have all heard of his amazing confidence; of his great faith in himself and his plane. This confidence was demonstrated by the actual risk he took. His consciousness of possible failure was demonstrated in the remark, about as follows: "When I step into my plane, it will be like entering a death chamber; when I land in Paris, it will be like getting a pardon from the governor."

There are two great errors with respect to faith, arising out of over-emphasis on one or the other of the two elements just referred to. There are some who say we can't be sure of anything. We cannot be sure, they say, of one thing in this world, let alone the next. There are others who forget the possibility of error, and say that what are merely grounds for belief are actual knowledge. They derive a sort of trumped up courage from an ostrich like refusal to face facts. Many, many who claim to be most faithful, are most faithless. Staking one's life on a proposition for which there are merely grounds for belief, rather than definite knowledge, requires courage, and adventures. It is no task for timid ones. Many avoid the strenuous requirements of faith by burying their heads in the accumulated sands of the ages and refusing to take the risks demanded by the facts of the immediate situation.

One should say most emphatically, that faith is an attitude we assume toward things we do not know with absolute certainty. Faith is not a factor in our attitude toward things we know. Claiming to know what cannot be known, is fanaticism, and not faith.

The extravagances to which fanaticism may lead, is illustrated in an incident which recently occurred in the South. A fanatic in a Louisiana town let a poisonous snake bite him to prove that no harm can come to a child of God. But at last reports his arm was badly swollen and he had lost the use of his hand. The report of this incident was accompanied by the following comment: "When natural law was put into

effect, the Creator doubtless assumed that human beings would be intelligent enough to obey it. The stupid and the fanatical must prove great disappointments to God."

This report names the two classes who commit the errors, to which I have just referred, the stupid and the fanatical. These are very appropriate terms. The man who has no imagination, no inner vision, so to speak, by which he sees more than a material world and its laws of behavior is stupid, whether he be a grimy laborer, or a polished educator. The man who claims too much knowledge through his inner vision, who refuses to recognize the limitations imposed upon him by natural law, is fanatical, whether he be a devout Mohammedan, or a pious Christian. We are living in this kind of a world, and we are subject to its limitations.

While we may not live by the things that are seen, it is decidedly important that we see all we can. This is the business of education, of research, of colleges and universities. Paul did not live by the things that are seen. Nevertheless, I am sure he accommodated himself to the things he saw; that he enhanced his comfort and efficiency as much as possible, through knowledge of his world. I am sure from his writing that when he tried to describe the things that are not seen, he did it in terms of the things that had been seen in his day.

We have five natural avenues for obtaining knowledge of the world about us. These are the five senses which we all know. I believe we may think of a sort of sixth or inner sense, through which we have confidence in things that are not discoverable through any of our natural senses. Perhaps the sort of confidence derived through this inner sense, may be made vivid by a homely illustration. Let us imagine ourselves driving in a perfectly strange region. We come to a fork in the road. We must choose one way or the other. All of us who are not fanatics, will stop and seek carefully for all possible evidence that might help us make a choice. Let us suppose there is no absolutely conclusive evidence, but there are grounds for believing that one rather than the other road should be taken. We then proceed confidently. This confidence, for all practical purposes amounts to knowledge, but it is not knowledge—it is faith. (If in such a case we should wish to guide ourselves only by what is seen, we would remain eternally sitting at the fork. It is when we have confidence in what we cannot see that we make progress, and reach our goal).

Let us now approach the subject from another angle. Everyone of us in coming to church this morning committed an act of faith. We had confidence that the church building would be there, and that other people would be there. When we post a letter we commit an act of faith. We manifest confidence in our mail system. When we leave here we will do so in faith, that our homes are still standing. None of us knows this to be a certainty.

The only thing you are now absolutely certain of is that you are seated in this building, participating in this service. You are not certain you will be able to rise from your seat at the close of the service. A very robust friend of mine told me recently of a strange experience. He was seated on a platform, intending to lead community singing. To his great amazement, he could not move when time came for him to perform. That you may not be unduly touched by this incident let me say that those who knew how, made the necessary adjustments to enable him to walk again.

I am trying to show that we do walk by faith. Everything we do is in reality, an act of faith. It is true enough that some of our acts require little faith. We have come to this church so often we do not think of coming here as an act of faith. But I hope I have made clear that it is.

There are, thus, gradations of faith. Religion is par excellence, the field of faith. The things of religion are the things behind the veil. These are things which can be seen only with the inner vision. Has any seen God, laid hands on Him, or tasted or smelled or heard Him? No. And yet we have confidence in Him. Has any man discovered the secret of the origin of life? We have found no better answer than that given by the Hebrews many years ago, "In the beginning, God created Heaven and earth." As to our destiny, we have discovered no better answer than that given by the Hebrews, "The spirit returns to God who gave it."

Religion grows out of our consciousness that there are three unanswerable questions with which we are faced, namely, the whence, why, and whither of life. We can trace the development of our social institutions, back to the nomads of the desert, as in the O. T., and now even farther back. We can trace the development of our earth and our universe back to certain points, but as to the beginning we must say God did it. We can explain how things happen, but we cannot explain why. We can only say it is the purpose of God. Our answers to these questions are so much matters of faith that the terms religion and faith, are to many people synonymous. However, religion is only a form of faith. It is our faith in God, and in His power, both to create and sustain according to His will.

Let me say again that there are gradations of faith, from the simple faith manifested in our everyday acts, to the great all embracing faith of religion. To mail a letter is a matter of little faith. To live as if one believed it to be the will of God that some day love should reign in the world is a matter of great faith. To deposit money in a bank is a matter of little faith; to live sincerely and courageously from day to day, following with perfect honesty the light within, requires great faith.

How are we to acquire faith? It comes to us naturally. We are born with the tendency to be faith-

ful. It is youth that adventures, that lives by the things that are not seen. The older one becomes, the more he is inclined to live entirely by the things that he claims to know. We have been taught to think, the older one becomes the more inclined he is to be faithful. But what we here call faith, is merely invincible conservatism. The adventure of youth must ripen into faith through the mellowing influences of knowledge; the false knowledge of age must be rekindled into faith through openmindedness to the constant necessity of new adjustments.

Religious institutions are calculated to nurture faith. Too frequently they become educational and propagandist institutions, dedicated to the perpetuation of authoritative doctrines. They call men to look back, to accept ancient expressions of faith, and to experience religion vicariously, rather than endeavor to make them feel the immediate presence of God in their own lives, and to inspire them with faith in their daily tasks, and principal purposes of life.

Such aberrations of Christianity as Christian Science and New Thought, derive their strength from emphasis upon the immediate presence of the Unseen, as a force in the world today. Many get from these heresies the nurture of faith which they need.

Now let us come very pointedly to the heart of the matter. We must live by both, the things that are seen and the things that are not seen by both faith and sight. We must see as far as we can. We must do all in our power to extend our knowledge of this world, and then where knowledge fails, faith must lead. Faith leads to new knowledge, and new knowledge to new faith. These two are mutually dependent and influential.

Let us imagine a man of about 3,000 years ago. As he looks upon his world, as he hears birds sing, sees the laughter of children, feels the emotion of love, and finds coursing through him all of those inexplicable stirrings which always seem to fade into something just beyond our grasp, he becomes convinced of an unseen significance to life. This unseen significance becomes his religious faith. It grew out of what he had seen and experienced. He tries to formulate his faith to make it clear to himself and to teach it to others. He says God made the world. He made it flat. He made a light which goes around the world and lights it. This man rejoices in his faith.

This very joy and confidence leads him to invent instruments by which he discovers his former assumptions of a flat earth to be erroneous. He discovers also that the earth revolves, and that the great light stands still. He still feels the same emotions of awe, as before; the same reverence before his world as before; he still has the same faith as before. He now expresses it in different terms. He speaks of a round earth; of a universe with the sun as its center. But his faith is the same. His faith is new and fresh, but the same as of old.

So it has been and should continue to be. Faith

leads out. It is hope and confidence which leads us to take the next step just beyond the region we now know. It is the substance of things for which we hope—the evidence of things which we do not see. The enlargement of experience and knowledge necessitates new expressions of faith, but faith remains.

Some of the greatest tragedies of history have grown out of the confusion of expressions of faith, with faith itself. Thousands have been slain or tortured, because old descriptions of faith were accepted as The Faith, and those who in the light of new knowledge expressed their faith differently were not to be tolerated.

This same problem is facing us today. There are some faithless persons who want things to remain as they are. They refuse to look at facts. They want to chain others to their faithless attitude. James Russell Lowell, in *The Present Crisis*, uses the pilgrim voyage to America as an illustration of how we should venture through faith into that which immediately faces us.

"... 'Tis as easy to be heroes as to sit as idle slaves,
of the legendary virtue carved upon our father's graves.
... Worshippers of light ancestral, make the present light
a crime:-

Was the Mayflower launched by cowards, steered by
men behind their time?

... They were men of present valor, stalwart old
iconoclasts,

Unconvinced by axe or gibbet that all virtue was the
past.

But we make their truth our falsehood, thinking that
has made us free,

Hoarding it in mouldy parchments, while our tender
spirits flee,

The rude grasp of that great impulse which drove
them across the sea.

... Shall we make their creed our jailer?

... New occasions teach new duties; time makes ancient
good uncouth;

They must upward still and onward, who would keep
abreast of truth.

Lo before us gleam her camp-fires! We ourselves
must pilgrims be,

Launch our Mayflower, and steer boldly through the
desperate winter sea,

Nor attempt the Future's portal, with the Past's
blood-rusted key."

The man of faith is the man who learns all he can from the past and present, but does not stop there. His faith is greater than his own present accomplishments or the attainments of all men. He keeps going confidently, even though the immediate future is impenetrable. By faith, Abraham went out not knowing whither he went. So goes the man of faith today.

By faith ye can remove mountains. Many navigators of Columbus' day might have had the same knowledge and equipment he did. Faith sent him across the ocean. Faith in God, faith in one's self, faith in one's knowledge, is the greatest power that can come into one's life. We do walk by faith. It is the plan of God. Let us to the plan of God add our wills and affections, and we shall be both happy and courageous.

THE SUNDAY SCHOOL LESSONS

By A. S. Rosenberger

HOSEA PREACHES GOD'S LOVE

November 13

Lesson: Hosea 11:1-4, 8-9; 14:4-8.

The great message of Amos to Israel was that of judgement. While his message was absolutely true, yet Hosea expresses a deeper conception of God than Amos did. The truth that Hosea expresses is that this God who will of necessity send judgement upon His people is above all a God of love. It is a matter of deep difference whether such judgement comes from a God of love or one who delights to send judgement. In the latter case the judgement might be the end in view, in the former it can only be a chastening and corrective process.

Hosea's great conception and message was no doubt first brought to his mind through his unfortunate family experiences. Dearly did he love his wife, and yet she proved untrue to him. Throughout all her unfaithful career Hosea continued to love her and yearn for her, and finally he bought her back out of her miserable condition. Then the realization came to him that Jehovah must feel toward Israel just as he felt toward his unfaithful wife, for Israel was just as unfaithful to God as his wife had been to him. Out of his experience he learned some lessons which are the foundation of all his teaching. (1.) Having truly loved his wife, he could not cease to love her, however much she sinned. (2.) The more he loved her, the greater was the pain her sin brought to him. (3.) That in the presence of defiant wrong-doing, discipline is the noblest expression of love, for it alone will develop penitence in the heart of the guilty one. (4.) That forgiveness is impossible without penitence on the part of the sinner. (5.) That he who truly loves is ever eager to forgive the penitent sinner. On the basis of these truths Hosea then preached God to his people.

In the passages selected as the text for this lesson, we have the yearning of God over the sinful people expressed in a wonderful way. Jehovah had been kind and good, ever near as a father to his children, and yet Israel was blind and unappreciative. Judgement, to be sure, had to come, and yet Hosea was sure that this could not be the end, that at last the nation would turn from the evil way and seek Jehovah, and Jehovah's love would find its desired expression in fellowship with his people.

There is a song in common use in the churches today entitled "O Love That Will Not Let Me Go". It was written by a young man who became blind and because of this offered his fiancee her freedom from their engagement. She accepted this offer and left him, but never could he get over his love for her. This led to the writing of the hymn. This thought surely expresses the attitude of God toward all people. Fundamentally He loves, and is love, and His desire is to enter into loving relation with all men.

Yet the love of God is not a hollow sentimental love that condones and overlooks sin and wrong, and says everything is all right. Even a loving God can, and does punish. This not out of anger however, but to chasten and correct. Can God both love and punish? Are the two incompatible.

What other attitude have men thought that the gods took toward them other than love? How do we know that the true God Jehovah really does love? How does the conception of a loving God affect the relations of men to each other? If a loving God would refuse to punish what would be the effect on mankind? In what ways does God express His love today? In what ways does He punish?

May we be true to the love that will not let us go.

MICAH CHAMPIONS THE OPPRESSED

November 20

Micah 2:1-3; 6:1-13.

Micah was another one of those great souls who very clearly perceived that a great calamity was about to come upon Israel. He was a man of the country but his outlook was broad, and when he heard rumors of the approach of the Assyrians he soon perceived what their coming would mean to his own country. As a prophet his task was to find out the cause of the coming calamity and proclaim to the people the message of the sins that were bringing about their destruction. He found these sins in the oppression of the poor and thus Micah very distinctly stands out as the prophet of the poor people. He has not so much to say about sensual excess, idolatry or the rites of religion, but he deals very plainly with the injustice that the leading classes were dealing to the poorer people.

The first lesson passage suggests the spirit of the leaders and rulers of the country. Instead of devising measures for the happiness and welfare of the people, they were continually planning as to how they might rob and cheat them. Poor artificial lighting systems such as they had in those days meant that people retired early, and part of this time was used for meditation as well as for sleep. Rising up, these people put into practice that which they had devised upon their beds and as a result the condition of the poor went from bad to worse. The thing in particular for which these evil men schemed was land. Is the relation of men to land, and desire of men for land, a problem today? To what does the mad scramble for land lead? What is poverty? To what extent does it exist in our country today? Who is responsible for this poverty? What is the duty of the Christian Church, if any, toward poverty?

When we come to the sixth chapter of Micah we have one of the most sublime passages of the Bible, wherein the prophet makes a very distinct contribution to religion in a passage which expresses the prophetic interpretation of religion. Jehovah first pleads his case before the mountains. The people seem to have forgotten their obligation to him and pathetically they ask Jehovah what he desires. Will Jehovah be pleased with large numbers of calves and sheep, or with huge quantities of oil? In other words will a sacrifice make things right with Him? Perhaps it will if that sacrifice is so tremendous as to give a child. But the answer comes that Jehovah's demands are ethical, not ceremonial, and that he desires justice and mercy, not calves and sheep. We must give ourselves, for this there is no substitute. We must maintain right relations with God and our fellow-men, and no amount of anything else can be substituted for this to be pleasing to God. Thus has Micah defined true religion. What other Scripture teaching is there on true religion? Are people still trying to offer God something less than He wants and demands?

According to Micah then, the essence of true religion is to do justly, to love kindness and to walk humbly with God. A statement like this "cuts through all external forms and through all the shows and shams of religion and lays bare its true soul and spirit. And how beautiful and simple it is; how it sweeps away all the metaphysics of doctrine and creed and theology, and gives us the pure life and spirit of worship and religion. It is still true that creed and ritual have their proper place in worship but they are only the means and not the end, the outer form and not the inner spirit". (Snowden).

Do justly, love kindness and walk humbly with thy God.

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

No two persons are exactly alike in thought or action, but when it comes to the fundamental question which centers on Christ, the vision is practically the same because it gravitates only as we abide in Him. It is Man Made doctrine that divides. It is Christ who unites us. He is the central magnetism which holds together.

We must remember that no doctrine, however true, no statement, however correct, no teaching, however pure, can save a man. We are saved by a person and only by one person, our Mediator.

Our life should follow the footsteps of Christ through which the world can recognize the living realities of a risen Savior. According to James 3:17 our Christianity must be broader than our immediate circle for there are others beyond the borders of the harvest field that are watching our lives not to see if we are wearing broad phylacteries and enlarging the borders of our garments.

The ultimate end of this life is death, transfiguring life into a celestial life of a never-ending eternity through Jesus Christ, our redemption. Our life will shine out the personality of the greatest character that has ever been in the world. The time is here to accept the work and only through Christ, a personal Savior, can we do this.

Christianity will not fall to pieces under criticism nor will it fall to science should we get too scientific. Christ does not need our protection. He needs to be presented. He protects Himself. He did not come to bring a religion, but to be a religion. Christ is an ultimate. If our religion is only a ritual, it means death. But if it is a religious life with God, it means a realization in the Kingdom of God, a joyful and grateful cry going out "Christ liveth in me." We are not God's attorneys; we are His witnesses of what Christ has been to our unworthy life.

The plan of salvation will not fail through science. It will not fail through Modernism, because it is greater than Modernism. We must not worry when the storm sweeps down on that little company on the sea of Galilee. While Jesus and His Disciples were crossing in a little boat the wind became so fierce, the Disciples exhausted themselves at the oars and with bailers, but they were not able to cope with the storm in their own strength. When they noticed Jesus relaxing at the stern of the boat possibly not realizing His power for the moment depending on their ability they needed only to call on Him.

To some church leaders, sectarianism is of seemingly more importance than the word. Elijah thought, as many zealous ones have thought, that he was alone, that the whole world was given to evil. That if we fail the divine plan after our death would not have a friend remaining, but Elijah was told that seven thousand in Israel had not bowed unto Baal. But in the darkest ages of history there have always been a sufficient number who have kept the truth and passed it on. They are the salt of the earth. The mantle of Elijah has not fallen only on a select few. Any creed or sect or denomination who thinks they have a first mortgage on the kingdom of God, must become as little children to have a chance of entering in.

"Other Sheep" I have, which are not of this fold. Them also I must bring. The limit of the Kingdom cannot be brought to a certain sect, only. It is too broad. And John answered and said, "Master, we saw one casting out Devils in thy name and we forbade him, because he followed not us. Jesus said unto him, "Forbid him not, for he who is not against us

is for us." The great Galilean is too broad and above the petty ideals of a hobby that must meet the interpretation of a select few.

The resources of a spiritual life will not fail. It is only failure if we depend on our own strength and are out of touch and have not tapped new life for body, mind and spirit, and are not servants for Jesus sake. The message will not have its power if it proclaims any other communication than the Christ. Neither doctrine and controversy, nor conference rules will feed "my lambs." It is the word that is the all sufficient spiritual food without a tinge of the Pharisee ideals.

There is a vast difference between a Christian Mennonite and a Mennonite Christian. We must be sure of a voice and not an echo. There is no higher position in life than to be Christlike. Will the Church be Christlike enough to be the moral and spiritual center of an overflowing Christianity, with her man-made rules not essential to salvation and which you find nowhere in the teaching of the Bible?

The Church of Christ is a complete organization. Authority is not given to any sect of men of ecclesiastical body. The Church is a unit. Religion is not doing but being, and no display of garb contributes to a man's degree of spiritual life.

Orrville, Ohio

A Reader

THE FEW

Edgar A. Guest

The easy roads are crowded
And the level roads are jammed;
The pleasant little rivers
With the drifting folks are crammed.
But off yonder where it's rocky
Where you get a better view,
You will find the ranks are thinning
And the travelers are few.

Where the going's smooth and pleasant
You will always find the throng,
For the many—more's the pity—
Seem to like to drift along.
But the steepes that call for courage,
And the task that's hard to do,
In the end result in glory
For the never-wavering few.

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THE CHRISTIAN EXPONENT CO.

Upland, California

EDITOR'S CHAT

(Continued from Page 338)

for them but which has until now been unproductive. These Indians are all poor and this dam will relieve their economic distress. We were told that the bill providing for the dam is the only bill that ever passed unanimously in the United States Senate, and it did that in spite of the Coolidge economy program and the fact that the bill at first had severe opposition. That the bill passed was due to the unceasing efforts of Rev. Richard Lay, the superintendent of the mission who spent six months in Washington, praying, interviewing senators, and directing a campaign for the spread of literature which brought the needs of his people before the whole country. The Coolidge dam which is expected to be completed by the end of 1928, is regarded as a direct answer to prayer. With prayer was coupled action. This missionary has shown faith and works. He has done more for his people than to pass along pious phrases. And I think that he has won their affections and their gratitude.

At Tempe we also met J. W. Hoover, and Mrs. Hoover. Mr. Hoover was formerly from Lancaster County, Pennsylvania. We learned to know him at Goshen where he spent one year. He is now professor of Geography at the Teachers' College, and I was told that he is putting Geography on the map. He told me something of the wonders of Arizona which can be seen in the northern part of the state but which are not known to the tourist world. The Hoovers, like the Burkhards, are boosters for the southwest, and especially for Arizona. Our visit with them is one of the pleasant memories of our trip.

There are many "first impressions" of Upland about which I would like to write if space permitted. Upon our arrival we were received by Rev. and Mrs. J. C. Mehl who have lived here for twenty-one years. Mr. Mehl was born and raised in Holmes County, Ohio, and we therefore have many things in common. Mrs. Mehl is a Hoosier by birth. Mr. Mehl was a large factor in the organization of the Silver Street church near Goshen, Indiana. We are living in their house at present and feel at home with them. The First Church at Upland has over two hundred resident members, about half of whom live out on ranches. Among the membership are five retired ministers, which will no doubt make the work all the more interesting for me. Many of the members have come here from states farther east, but are apparently here to stay. During the past week we have been exceedingly busy trying to get located and acquainted, taking care of correspondence, and making our way into the activities of the church. We believe that we shall enjoy our stay here.

As for the Exponent, renewals continue to come in, for which we are glad. Let the good work continue. The funds are very much needed. Our printing bills are quite heavy and come due every month. If every body pays us we shall be able to meet them all and continue our work with gladness of heart. During the coming year we expect to have several series of unusually interesting articles which I am sure you will not want to miss. The Exponent is an all Mennonite paper and we are trying to find the best that we can obtain in all the various branches of our church for publication. We will succeed only with the help of your cooperation.

Sincerely yours,

The Editor

MAGAZINES

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The Christian Exponent Co.,

Upland, California.

Notes from Here and There

The Home Mission Board of the General Conference announces that Mr. and Mrs. Wm. Harley King are located at a new mission station among the Indians about five miles east of Flagstaff, Arizona. On Sunday, October 30th, they received "the customary ordination and consecration for the work to which they have been called".

The Grace Mennonite Church, Pandora, Ohio, has organized a junior choir consisting of boys and girls, principally of high school age. They have weekly practices and frequently furnish special music for the church service. This church also has added a number of new books to both its junior and senior libraries. A large number are eagerly reading these new books which are both interesting and informational.

President Mosiman of Bluffton College announced that Professor Elbert Russell, Ph. D., an outstanding leader among the Friends (Quakers), will deliver the annual Bible lectures of Bluffton College, January 21 to February 3, 1928. He will deliver two series of six lectures. In the afternoons he will speak at the college chapel on "Parables of Jesus" and in the evenings he will speak at the First Mennonite Church on the "Ministry of Jesus for Today".

The Mennonite Board of Education (Old Mennonite) has begun the publication of an "Endowment Bulletin". The first issue appeared in October of this year and is to be published monthly thereafter at Scottdale, Pa. The object is to promote a three-year endowment campaign in the interest of the two colleges under the care of the Board. The schools to benefit from this campaign are Goshen College, Goshen, Indiana and Hesston College, Hesston, Kansas. There is a third school among the Old Mennonites, The Eastern Mennonite School, Harrisonburg, Va., that is conducted by one district conference only, The Virginia Mennonite Conference. Since this school is not under the care of the general Board of Education it will not share in the benefits from this enterprise. The ultimate aim is to raise \$500,000 endowment for Goshen College and \$200,000 for Hesston College but the present three-year program calls for only the raising of the modest sum of \$150,000 for Goshen College and \$60,000 for Hesston College.

Rev. Elmer Basinger, formerly of Pandora, Ohio, who has held pastorates at Bluffton, Ohio, Donnellson, Iowa, and Freeman, S. D., has located at Wayland, Iowa as the pastor of the Wayland

Mennonite church. This church formerly had a joint pastor with the Eicher Mennonite church at Noble, Iowa. Rev. Henry Schrag is the pastor of the Eicher church. Both the Wayland and the Noble churches are large and growing. Two pastors will no doubt greatly strengthen the work in this field.

The Mennonite Mission (Dhamtari, India) has a Bible woman ninety years old who is still in active service. Her name is "Jewarbi Ma". She is at her task daily when weather conditions permit, going about from home to home reading and explaining the Bible to women who would not otherwise hear the Gospel.

A very interesting temperance meeting was held (Old Mennonite Mission, Ghatula, near Dhamtari, India) on the evening of the 14th of August. Essays were read and songs sung by the Indians, an address was given on the evil effects of drink, drugs and tobacco, and at the close of the meeting a number testified as to the difference which they have experienced since they stopped using tobacco. Two asked that they might be prayed for in order that they might be freed from the tobacco habit.

The Mennonite Board of Missions and Charities (Old Mennonite) has issued and distributed a twenty-page pamphlet called "Information, Statistics and Suggestions for Missionary Day Program, November 20, 1927". The pamphlet contains a suggestive program and a large amount of fresh and up-to-date information on all the fields, missions, and charity activities under the care of the Board. It is an exceedingly valuable document, designed to keep the supporting churches fully informed about the tasks and needs of the home and foreign work of the Board.

The First Mennonite Church, Philadelphia, is again in the midst of its annual Visitation Evangelistic Campaign. Last year fifty new members were added to the church as a result of the campaign. The present campaign was just half over when we had our last information from there but prospects are good for another large accession to the church. Six teams of two each spend night after night visiting homes in the neighborhood of the church to present the claims of the cause of Christ to men and women. A number of men and women have decided for Christ in these visits and a new earnestness is manifested in all the activities of the church. The benefit of such a campaign to the established membership of the church is quite as marked as it is to the new converts who have found Christ through these visits. Rev. A. J. Neuenschwander is pastor of this church.

Professor A. E. Kreider has recently conducted a ten-day series of evangelistic meetings at the Chapel Mennonite church, Williamstown, Ohio.

A group of twelve Goshen College students visited Bluffton College friends over the week end recently. They made the trip in automobiles.

Professor D. E. Harder, who has previously served on the faculties of Bethel College and Tabor College, is now teaching the Bible and German courses at Freeman College, Freeman, S. D.

Freeman College is having a two-week corn picking vacation during which time most of the students and some of the faculty members are busy helping the farmers harvesting their corn crop.

Rev. and Mrs. J. D. Warkentin and little daughter, of Fortuna, Mo., made a recent trip to Trenton, Ohio, to visit Mrs. Warkentin's parents. On their way home they visited places of interest and friends enroute.

The Mennonite Sanitarium of Bloomington, Illinois, is doing a splendid piece of service as indicated by the following facts: "This month at the hospital has been of unusual interest. The number of new patients entered was sixty-nine, making a total of one hundred and two patients treated during the month. There were sixty-one operations performed, and nine births."

Mr. J. Boyd Cressman, vice-president of The Christian Exponent Co., and a frequent contributor to The Exponent is a teaching fellow in the department of English of the University of Pittsburg. In addition to his teaching duties, he is doing work toward the Ph. D. degree in English. Mr. Cressman's home is at Kitchener, Ontario.

Rev. N. O. Blosser, Williamstown, O., conducted the dedicatory service of the Roaring Springs, Pa., Mennonite church on Sunday, October 16th. The church has undergone extensive repairs and is now more adequately equipped for its work than before. Rev. Jacob Snyder is the pastor of the Roaring Springs church.

On November 4, 5, and 6, 1927, occurred the Seventh Conference of Pacifist Churches at Manchester College, North Manchester, Indiana. These conferences have exerted a wonderful influence upon those who attended and participated in the deliberations. Let those who are doubtful of the benefits of such conferences attend and hear the discourses before coming to a definite decision as to their mission and value.

The CHRISTIAN EXPONENT

Harold S. Bender
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dec. 22

A Bi-weekly Christian Journal

November 22, 1927

EDITORIAL

THE MADNESS OF CHICAGO'S MAYOR

THE BIBLE AS GOOD LITERATURE

Paul E. Whitmer

A LABOR YOUTH MOVEMENT IN THE MAKING

Granville Hicks

A WOMAN'S LIFE IN CHINA

Elizabeth Goertz

THE SUNDAY SCHOOL LESSON

A. S. Rosenberger

\$2.00 a Year

10 Cents a Copy

The Editor's Chat

Dear Readers:

In this issue we begin an article by Elizabeth Goertz on "A Woman's Life in China." Miss Goertz is spending the year at Witmarsum Seminary in further preparation for her work. She writes:

"I was in China from October 1921 to April 1927, being occupied as missionary nurse and evangelistic worker in the field of the General Conference of Mennonites of North America. Our field is situated in the southern part of Chihli province, about 300 miles south of Peking. At the present time of unrest all our missionaries, except one have left the field. The one half of our number, whose furloughs were due this year or next year have come to prepare for further service in the field. The other half is staying on in China in the summer resort, Peitaiho, China, to await the time when the conditions in the interior will have cleared up sufficiently to allow them to return to the field. They are hoping to be able to go back to the field for the opening of the fall-term of work."

This interesting story gathered from actual experience will be read with much interest by our readers. The paper was read by Miss Goertz at the all-Mennonite convention.

The editor would be pleased to receive more missionary articles, especially by those who are or have been on the field. Missionaries, as is well known to all of us, are exceedingly busy people. While on the field they have a multiplicity of tasks to do. Their furloughs are theoretically a time for rest and recuperation. In actual practice the missionaries furlough is frequently made burdensome by the endless demands which are made upon them for addresses, articles, visits, receptions, and sometimes grillings by disgruntled saints who desire reassurance that they (the missionaries) are still faithful. Our foreign mission work has been a blessing not only to the people with whom the missions were established but also to the church. It has been my privilege to know many and to associate intimately with some of our missionaries laboring in the various foreign fields and representing different branches of the church. Their genuine Christian experience, their uprightness of character, their insight and ability, one can say without flattery, is above the average. They have done effective and progressive work in

China, in India, and in South America and Africa, of which the church can well be proud. They are constantly confronted with the problem of winning and training disciples which is the central problem of Christianity. The nature of their work challenges them to clear thinking and to stay continually by the essentials of the gospel. They unite their forces in fighting a common enemy. The difficulty with many of us in the homeland is that we have ceased to fight the devil and have set ourselves to fight one another. The ecclesiastical hair-splitting and most of the theological ding-dong which divides us in this country, has, fortunately, not found a place in the mission field. Where people are perishing rescuers have no time for anything but work.

Glancing through the Saturday issue of the Los Angeles Times I noticed on the church directory page that Chas. F. Aked announced a sermon on the subject, "The God of Voltaire." This I thought to myself is a strange subject for a sermon for Voltaire was a skeptic and he had no God. I then turned to Durant's "Story of Philosophy" and read the chapter on Voltaire. I was surprised to read this paragraph pertaining to the old age and final illness of Voltaire:

He was so ill now that a priest came to shrive him. "From whom do you come, M.I. Abbe?" asked Voltaire. "From God Himself," was the answer. "Well, well, sir," said Voltaire; "your credentials?" The priest went away without his prey. Later Voltaire sent for another abbe, Gautier, to come and hear his confession; Gautier came, but refused Voltaire absolution until he should sign a profession of full faith in Catholic doctrine. Voltaire rebelled; instead he drew up a statement which he gave to his secretary, Wagner: "I die adoring God, loving my friends, not hating my enemies, and detesting superstition. (Signed) Voltaire. February 28, 1778."

If Durant tells the truth then Voltaire has been a much maligned and misunderstood man. It is hard for us ordinary folks to know what actually did happen in history for as Voltaire himself says, "History is after all nothing but a pack of tricks which we play upon the dead" we transform the past to suit our wishes for the future, and in the upshot "history proves that anything can be proved by history." (Let our historians ponder this statement and profit by it!) If

Durant's record is true then Voltaire's stinging scorn and bitter cynicism was heaped, not upon true religion, but upon the superstitions and fake practices of the priesthood. In one of his romances of his characters, recently converted to Christianity by an abbe, has trouble over the confession;

he asks where in the Gospel this is commanded, and is directed to a passage in the Epistle of St. James: "Confess your sins to one another." He confesses; but "when he had done he dragged the abbe from the confessional chair, placed himself in the seat, and bade the abbe confess in turn. "Come, my friend; it is said, 'We must confess our sins to one another'; I have related my sins to you, and you shall not stir till you recount yours."

It is not possible that God used to His glory even a man like Voltaire who "annihilated with laughter" some of the superstitions and meaningless practices of religious people? I still think that Dr. Aked went too far afield for a sermon subject. But I confess to having derived immense pleasure from Durant's chapter on Voltaire which I probably would not have read at this time had it not been for the announcement of this sermon theme.

Now a few words about California. Much of my mail is still addressed to Sugarcreek and forwarded from there. Upland, California, is only five days from Sugarcreek, Ohio, my former address. A letter addressed from the middle states will reach me only a few days later here than it would in Ohio. And the postage is exactly the same. I hope therefore that the readers of the Exponent will continue to write to me, sending articles for publication, criticising what is published, and paying subscriptions. We need all three but the latter is especially urgent.

The weather in California, the flowers and fruit, the people—in fact everything is simply delightful. The big fault with the people is that they all feel a personal responsibility for the weather. They apologize when it rains.

Christmas is just around the corner. Most of you need no suggestions regarding the purchasing of gifts, for we are all getting more suggestions than we can use. I'll just take for granted that you will remember to subscribe for the Christian Exponent for one or more of your

(Continued on page 368)

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EDITORIAL

THE PRESIDENT'S THANKSGIVING DAY PROCLAMATION

"Under the guidance and watchful care of a divine and beneficent Providence this country has been carried safely through another year. Almighty God has continued to bestow upon us the light of His countenance, and we have prospered. Not only have we enjoyed material success, but we have advanced in wisdom and in spiritual understanding. The products of our fields and our factories and of our manifold activities have been maintained on a high level. We have gained in knowledge of the higher values of life. There has been advancement in our physical well-being. We have increased our desire for the things that minister to the mind and to the soul. We have raised the mental and moral standards of life.

"We have had the blessings of peace and of honorable and friendly relations with our sister nations throughout the world. Disasters visiting certain of our states have touched the heart of a sympathetic Nation, which has responded generously out of its abundance. In continuing to remember those in afflic-

tion we should rejoice in our ability to give them relief.

"Now that these twelve months are drawing to a close, it is fitting that, as a Nation, and as individuals, in accordance with time-honored sacred custom, we should consider the manifold blessings granted to us. While in gratitude we rejoice, we should humbly pray that we may be worthy of a continuation of divine favor . . ."

IN EVERYTHING GIVE THANKS

Thanksgiving comes in the fall of the year and the day is usually associated with the thought of prosperity, of blessings, of bountiful harvests, in short with the abundance of things. The bald fact of life is that many human beings, perhaps the majority of them, cannot review the year and feel that it has added anything to their material prosperity. And many who have been so blessed cannot truthfully say that it has come about because of the smile of the Almighty's countenance upon them. The world is full of injustice and the rich are still selling the needy for a pair of shoes.

There are many, many people to whom the year has meant failure in business, the loss of homes through fire or storm or flood, the decline of physical health, the breakup of households, or the loss of loved ones through the grim reaper, Death. There are many, many people to whom the year has meant a complete foiling of the plans which they had for the future, and they are called upon to face life anew.

Is Thanksgiving Day a mockery to those who have suffered? The apostle Paul exhorts us to give thanks in everything. There is an optimism which gives meaning and sweetness to life. It is not the optimism which closes its eyes to the hard and unpleasant facts in life. It rather faces these facts and gives thanks. Sweet are the uses of adversity. Adversities and misfortunes, if accepted as Paul accepted them, mellow the heart, deepen one's insight and widen one's sympathies. On the other hand, abundant harvests and prosperity in business have a tendency to make the heart callous and selfish. The successful man needs to pray for a special measure of divine grace lest he becomes indifferent to the needs of others. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

To have aspired, to have loved, to have suffered nobly, to have been forgiven and to have forgiven—of such experiences is real life made up. If the year 1927 has brought these things into our lives then we ought, indeed, to give thanks.

WILL THE JEWS RETURN TO PALESTINE

The movement known as Zionism which was intended to once more restore Palestine to the Jew, has met many obstacles. During the past year more Jews left the Holy Land than entered it. There are 15,000,000 Jews scattered throughout the world and out of this number only 158,000 are in Palestine. The Arabs in that country number 540,000 and the Christians 75,000. The Jew is therefore outnumbered 4 to 1. Only a handful of Jews, comparatively speaking, have gone to Palestine and the probability is that they never will return in any large numbers.

Economically Palestine is under stress. There are 8,000 workers unemployed. The trade balance for 1926 shows a deficit of over 23 million dollars. Agricultural development and industries are in their infancy and must succeed, if at all, against the competition of world markets.

The difficulty with Zionism seems to be that most of the immigrants, while possessed of an ungiven liberally out of consideration for their more unsuccessful in life. Someone has said that a Zionist is a rich Jew who pays a poor Jew to live in Palestine. The wealthy and cultured Jews have regarded the Zionist movement as a hobby to which they have given liberally out of consideration of their more unfortunate brethren. Whether Palestine with its fine Jewish university at Jerusalem will ever become a Jewish national home is yet to be determined.

THE MADNESS OF CHICAGO'S MAYOR

The mayor of Chicago, one William Hale Thompson, designated by himself as "Big Bill," is engaging himself with a war upon King George of England. He is demonstrating what a "hundred per cent American" can and will do. He accuses the superintendent of schools for being unpatriotic and pro-British and has therefore brought him to trial and according to all reports, he will oust him. In so doing the mayor is fulfilling his pre-election promise to see to it that King George keeps his snout out of Chicago.

HOW THE HERESY WAS FOUND

In order to make his case the mayor appointed one of his henchmen to examine the text books which the superintendent used in the high schools. This critic looked for something unpatriotic and pro-British and lo! he found it. In Muzzey's "American History" the heresy hunter found these foul and treasonable statements:

"The Boston tea party was the last straw."

"The colonies added insult to injury."

"George Washington was a tyrant, dictator, despot, and the stepfather of his country."

These statements are sufficient to arouse the feelings of the masses and to prejudice them against their superintendent of schools. The crowd shouts "crucify him" even though the condemned is an educator of honor and outstanding ability.

This heresy hunter did precisely what many religious heresy hunters have done. He lifted passages from their context. While his quotations were correct, they were designedly incomplete and therefore falsified the author's meanings. What Muzzey wrote in his "American History" is the following:

"In King George's eyes the 'Boston Tea Party' was the last straw; the colonies had added insult to injury."

"The press on both sides became coarse and abusive. Washington was reviled in language fit to characterize a Nero. 'Tyrant', 'dictator', and 'despot' were some of the epithets hurled at him. He was called the 'stepfather of his country.'"

Let us append the moral: he that seeketh heresy will find it.

WORLD'S SUNDAY SCHOOL CONVENTION

The World's Sunday School convention meets every four years. The last meeting was held at Glasgow, Scotland, in 1924. In 1920 it was held at Tokyo, Japan. In 1928 it will be held in Los Angeles, California. The date is July 11 to 18. The last time the convention met in America was 18 years ago when it met in Washington, D. C. It may be twenty years before another will be held here.

THE LULL IN CHINA

The Nationalist movement in China which had won the sympathies of many westerners has apparently made little, if any, progress in recent months. There is still interest in the movement however, and especially in the outcome of the missionary enterprise. The mission work in China represents no small undertaking. Ten thousand individuals from Europe and the Americas were engaged in the work and the property value of hospitals, schools, churches, etc., amounts to something like \$80,000,000. Just precisely what the outcome will be of the work that has already been done, or what the nature of mission work in the future will be, cannot be determined now, but those best informed seem to see brighter things ahead. Here are a few recent utterances:

Dr. Timothy T. Lew, educator and lecturer: "Christianity is going to be the most potent factor in the building of China's new nationhood."

Dr. Harold Balne of Tsianfu University: "The church is winning in China. A purer Christianity will emerge from the militarism on the one hand and the communism on the other."

Dr. Henry Hodgkin, president of the National Christian Council of China: "All talk of the collapse of Christianity in China or of the impossibility of carrying on further missionary labor is utterly baseless. The native Christian Church is facing a delicate state of affairs with noteworthy courage and steadfastness."

ANOTHER NEW HYMNAL

Of the making of books there is no end. But the publication of a good Mennonite Hymnal is an event. We made mention some months ago of the new hymnal published by the Mennonite General Conference known as old Mennonites or American Mennonites. It contains a rich collection of good standard hymns and is an improvement in every way in the music of that branch of the church. And now there is just off

the press another book which has long been awaited, "The Mennonite Hymn Book" published by the General Conference of the Mennonite Church of North America. It contains four hundred choice standard hymns besides a number of chants and responses. A highly commendable feature is a list of 61 scripture selections which are appended at the end of the book, which can be read responsively in public worship. The music and words are printed in large, clear type, the stanzas appearing between the staves and not at the bottom of the page in fine print as many hymnals have it. The choice of the hymns and their arrangement, as well as the careful indexing of the same all give evidence of good taste and painstaking workmanship. It is a hymn book that will meet the needs of any church for many years to come. Those interested should write to the Mennonite Book Concern, Berne, Indiana, for prices and sample copies.

The Bible as Good Literature

Paul E. Whitmer*

By good literature we mean a piece of writing that deals with a worth-while subject in a pleasing and illuminating way. The first requisite then for good literature is a worth-while subject, a subject that is important and has a broad human appeal to a large number of readers. Then in the second place this subject must be dealt with in an understanding and pleasing way so that a large number of normal readers will derive both profit and pleasure in reading it.

In the Bible we have both of these requisites for good literature—the subject surely is important and it is presented to the reader vividly, powerfully, interestingly and pleasingly. How could it be otherwise? For the subject matter of the Bible deals with human destiny. The greatest and most serious subjects pertaining to human life and future weal or woe are everywhere to the fore in the Bible. The meaning of life and death with all that lies between, antecedes and follows is written large everywhere in the Old and New Testament.

In the very opening chapters of Genesis the subjects dealt with are the creation of the world and its relation to the other heavenly bodies, the appearance of plant and animal life on the earth, the creation of man and his tragic sin in the garden of Eden, the expulsion of Adam and Eve from the garden, the early achievements and defeats of man in his attempt to make for himself a home on the earth outside the garden of Eden. Then follows the most wonderful series of stories telling of the successes and failures of the human race in its attempt to replenish and subdue the earth.

As the Bible story proceeds the narrow stream

of human life, first represented by Adam himself, then by Adam and his wife, then by a single family of four, then by a tribe and a group of tribes and finally by nations in conflict with one another, the interest increases and intensifies as the mystery of human life unfolds before the very eyes of the reader. Not only is this a story of unusual human interest with its outstanding men and women like Jacob, Joseph, Rebecca, Esther, Ruth, David, Solomon, Isaiah, Ezra and Nehemiah but at every turn there is a divine presence that guides, directs restrains, inspires, punishes and blesses in His effort to secure a faithful people, a loyal nation. The human mind has never discovered a more dramatic and intensely interesting story than that given in our family Bible.

In fact nearly all the best literature, art and music has its motive in the Bible and its wonderful story. Dante's Divine Comedy, Milton's Paradise Lost and Paradise Regained, Malory's Morte D'Arthur, Tennyson's In Memoriam and Browning's Saul and other poems are Biblical in content and motive. Da Vinci's Last Supper, Raphael's Sistine Madonna, Millet's Angelus and many others of the world's greatest paintings are avowedly religious in subject and spirit. This is also true of many of our greatest and best musical compositions. The religious architecture of the world finds its highest expression in the cathedrals of Europe, whose motive is purely religious and derived from the Bible.

Not only is the subject matter of the Bible good literary material but its form and expression is also of a high order. Where will you find finer narratives than the stories in Genesis, Ruth, Esther, Judges, Kings, Samuel and select portions in the Prophets? The parables of Jesus also take high rank as master-

*Dean, Witmarsum Theological Seminary, Bluffton, Ohio.

pieces of effective and beautiful narratives. Poetry too finds outstanding examples of excellence in the Psalms, Job, Proverbs and selections in the prophets. The New Testament has several beautiful songs, especially in the early chapters of Luke. Oratory has some of its best and most effective examples in Deuteronomy and sections of the prophets as well as the sermons in the New Testament. In vivid picturesqueness too the Bible furnishes some unusual examples. For instance no one can read the Gospel of Mark without becoming greatly impressed with the vividness and picturesqueness of its descriptions. This quality is found in even a higher degree in Revelation. Some of Paul's epistles are good examples of expository argumentation. The Epistle to the Romans and the Epistle to the Galatians are truly masterpieces of expository arguments. No

one can read the Bible with a eye open to its literary beauty without being impressed with its charm and strength.

It may seem almost sacrilegious to speak of the literary merits of the Bible. For the Bible is a great and wonderful book primarily because it bears a great message of salvation and hope. If we however place the emphasis at the right place there can be no harm in recognizing the literary merits of the Bible. The Bible is first and foremost the bearer of an evangel and only in a secondary and purely incidental way also a great literature. If we keep the emphasis right there can be no harm in recognizing the literary merits of the Bible. In fact it even enriches the book to be able to derive incidental pleasure from its literary qualities while we read it chiefly for its evangel.

A Labor Youth Movement in the Making

An Interview with Joshua Lieberman
By Granville Hicks

When I arrived at the headquarters of Pioneer Youth of America and found that Mr. Lieberman wasn't there, I began wandering around the room, examining drawings and specimens of clay modeling. Miss Lindsay, who bade me sit down and hope for the best, happened by and explained that much of the best work was on exhibition elsewhere. We fell to talking about educational methods, and I could not believe that an hour had passed when Lieberman made his appearance.

He was very apologetic for the delay, but I could see that he was also elated. "I was talking," he explained, "with members of a very conservative union who have never been much interested in child education. I think I have won them over. Come into my office, and I'll try to make up for lost time."

Lieberman is a dark, rather distinguished appearing young man, with an expressive face that lights up constantly with enthusiasm for his work. He began, at my request, by telling about his own life. "I have been in the labor movement all my adult life," he said. "I had very little academic education, for when I was eleven I started working in a bakery outside of school hours, and when I was fourteen, I left school altogether. Later I became interested in social problems, and in the 1915 campaign I worked strenuously for woman suffrage. When I was twenty-four I was offered the position of boys' worker in a settlement house. I realized that the settlement, though it did very good work, helped to pauperize the children and take away their self-respect, and I turned to active work in the labor movement. For a time I was a national organizer for the Amalgamated Textile Workers, and later was business agent for a knit-goods workers' local. I felt that there was a funda-

mental need for educational work among trade unionists, only a small part of whom were really interested in their organizations, and I became volunteer recreational director for the United Labor Education Committee, organizing mass education activities such as unemployed workers' concerts, meetings, recreation centers, and hikes and excursions. Then one of the unions in the Amalgamated asked me to become manager. With the aid of mass education activities the membership of the union increased from three hundred to twelve hundred in less than nine months, and the attendance at meetings increased from ten per cent to seventy percent of the membership. Then came a lockout during a period of depression, and the organization was destroyed.

"There followed two years of work as secretary of the New York local of the Socialist Party—heart-breaking work, not because of the difficulties one would normally expect to find, but because of internal dissensions and a lack of understanding on the part of the members. The need for educational work of a fundamental nature was so great that I felt the situation simply couldn't be met by work with adults—at least not by me. It seemed to me that our people had been so warped as children, had been so thoroughly intimidated and forced into conformist molds, that they were poorly equipped to lead the way in social reconstruction. The feeling had been growing in many of us for years that we would have to begin with children if we wished to develop a generation with a capacity for critical and creative thinking—with a self-dependent dynamic spirit and a real sense of social service. Among the people who were interested were James H. Maurer, Norman Thomas, and A. J. Muste. We held a series of conferences on the

subject, enlisting the co-operation of such educators as Harry Overstreet, William Kilpatrick, A. L. Swift, William F. Ogburn, and Harry R. Linville. Many leading representatives of the labor movement were actively concerned, and in May, 1924, Pioneer Youth of America was formed.

"We began with a summer camp, for which we had to borrow money, but the response was surprising, and now we have thirty clubs in New York and Philadelphia and two summer camps. The ages of the children and young people range from nine to eighteen or a little over. Our clubs and camps are conducted in accordance with the newer educational theories. We have no set program, but we attempt to work out with the children a program that will develop their interests and creative capacities and will expand their horizons. The younger children have developed a program that is as varied as the interests of children, and includes athletics, dramatic work, music, handicraft, and nature study. We also encourage trips to industrial centers, exchange visits with children of unfamiliar races, and attempt to bring the children into contact with the finest people and movements that we know of. The older groups have added discussion and study to their program, and we find that they are interested in such problems as militarism, child labor, and bad housing conditions. We don't ever try to force their thinking; we aren't propagandists. We encourage them to think things out from the factual approach.

"Our organization is young, and we lack funds. We have opportunities to reach many, many people, but we have to grow slowly. We don't oppose any other organization. Though we aim at such ideals as peace and social service, our organization is fluid and experimental. We have no rituals, no uniforms, no prizes, and no requirements that make for conformity. Unlike almost all other youth organizations, we have both boys and girls, but the fact that boys and girls participate jointly in camp and club activities has caused no difficulty; on the contrary we find that it leads to a much more normal and wholesome relationship."

Lieberman had spoken almost without pause, thoroughly engrossed in his description of his work. I asked him one or two questions, and then he, in turn, asked me a little more about my interviews. I explained about them, calling attention to the fact that most of the people I had seen were connected with college movements. "What is there in the non-college world," I asked, "that might be considered a youth movement?"

"There really isn't anything," he replied. "There is the Young People's Socialist League, which, while encouraged by adults, is really carried on by young people from sixteen to twenty-five, but it has only a few hundred members scattered through the country. Then there is the Young Workers' League, the communist group, which is used by adults for revolution-

ary purposes, and which hasn't any future. Of course there are various church groups, but they are limited in scope and appeal. I like to think that we're a labor youth movement in the making. We have only four or five hundred members, but we've barely begun, and are concentrating on the development of our methods and technique, and are not encouraging expansion as yet. We have moral support enough to get anywhere, but unfortunately we need something more."

"Could there be some link between Pioneer Youth and the liberal college groups?"

"Just what Norman Thomas says," he answered with enthusiasm. "It is very difficult for college graduates to go into the labor movement, but they can work with subsidiary movements, especially in education. In our movement they are most welcome, for they can contribute much of the leadership that a young people's movement such as ours needs."

"You spoke about anti-militarism. How do the young people in the labor movement feel about the cause of peace?"

"As a rule the young people in the labor movement are just like young people everywhere. We are trying to develop an attitude that will militate against war. We try to build up an appreciation of peace and of the accomplishments of creative workers, scientists, and the like."

"In general what is the attitude of the progressive young people in the labor movement toward religion?"

"There is a tremendous indifference," he answered soberly. "Wherever I've talked, whether to Jews, Catholics, or Protestants, I find this attitude. They look on religion as a form of old-fogyism—something they've dropped. Many of the older and more radical workers are embittered toward the church, but the young people are simply indifferent. I hope that in our work we can develop a real feeling for the ethical concepts of religion. Religion as it is preached to-day just doesn't touch the young people. It's so bound up in rituals and outgrown dogmas that it doesn't even touch them ethically."

He paused to tell me about his own reactions to the ritualism of orthodox Judaism, and then added: "And there is a great deal of useless formalism in some of the organizations for children. I was invited to participate in a tree-planting ceremony conducted by a well-known organization for girls. I thought we were going to plant some trees. But instead gardeners had planted the trees, and each of us walked by and threw a shovelful of dirt into the hole. How much better it would have been if the entire group had been given some trees and some spades and allowed to do the work. We don't want ritual; we want the real thing."

"How do you feel about your organization and the future?"

"Pioneer Youth expects to grow," he answered.

"We hope to reach tens of thousands of young people—I think we will, but I dare say only, 'We hope.' It seems a miracle that we've done as much as we have. We are working to establish in the youth of to-day clear vision, a self-dependent spirit, a critical and scientific attitude toward social facts, and a devotion to social betterment. If we succeed, we can look for a considerable change within the labor movement and through the labor movement in society, for I believe that the labor movement is one of the fundamental factors in society. As I told you, I've been working since I was eleven, and I've had all kinds of jobs and have come into contact with all kinds of

people. I have been appalled to see so much hopelessness, so much apathy, so much cynicism, so much selfishness. And yet I found that, wherever there were young people with an element of idealism, that idealism was infectious. That is why I believe we shall influence more people than we actually reach. Already we are affecting other movements by our educational ideals, and there is a growing tendency to cut out prizes, reduce the amount of ceremony, and avoid regimentation. I think we have started at the right end by beginning with the young. I am sure that we shall grow. And I hope we shall be able to help introduce a new spirit into American life."

A Woman's Life in China

Elizabeth D. Goertz

At such a time as this, when China is awakening and reformation has begun in regard to all phases and conditions of life, we cannot very well treat a subject such as "A Woman's Life in China" in any other way than under the following divisions:

I. Former customs—as pertains to a woman's life, such as status, seclusion, foot-binding, betrothal, marriage, education.

II. Changes—in connection with the breaking down of many of these customs and the results.

III. Future perils and hopes for the Chinese woman.

The Women of China include all classes and conditions: the poor, illiterate women working hard in their homes; the wealthy, illiterate woman spending her time on dress, gambling, smoking, and theatre-going; women who do heavy work in the fields or road-making, or carrying; women at work in the factories of the big cities. We ask, "What is the position of Woman in China?" Some of us think, "she has none." The influence of woman is powerful everywhere and even if she be spoken of disparagingly and apathetically by her Chinese lord and master, yet she makes herself mistress of the situation. Certain it is, that Woman of China, if not as openly influential as in other countries, takes no mean position. It is not polite for the husband to speak or even think of his wife, he calls her "chia li or nei li" which means "the inside of the house." If they have children he can call her "the mother of my son." In theory the woman is inferior to the man and subject to the three "obediences": in childhood to her father

or elder brother, in marriage to her husband, in old age to her son. But in practice, women in China are quite as influential in the home as they are in other lands. A missionary tells the following story: Some years ago in company with a friend, I was traveling in Central China. It was a hot summer's day, and at noon when we reached a village we went into a tea-house to

rest and have luncheon. The villagers, who had never seen Europeans before, came crowding into the tea-house until it was almost impossible to move. They put many questions to us; what were our "honorable names" and our "exalted ages" how many sons had we, and why did my friend wear brass in his teeth. At last one man said: "In your honorable country the woman is the head of the house, is she not?" My friend replied that it depended upon the circumstances, that, if a woman had more sense than the man, she would rule the house. An old man standing near by who was rather deaf leaned over the table with his mouth open listening to the conversation. When he heard this statement he straightened up with a sigh and said: "Well it's just the same in our unworthy country."

The Chinese women, unlike the women of our country, do not rush into print with their feelings and experiences. The women of the poorer classes are seen on the streets. But the better classes are prohibited by public opinion from going abroad to be seen of men. She comes out of the seclusion of her home and court-yard, only on New Year's Day and on her visits to her mother's home. Aside from doing some fancy work and learning some parts of the old classics, the women are occupied with the sewing for the whole family. With their clothing they have not the everchanging fashion to consider. There are no fresh "creations" in headgear. Form and even material are rigidly prescribed by custom of the particular district. The style of the dress varies only in such matters as the breadth of the sleeves and the length of the coats. It is the same everywhere and for all classes, and consists of two essential garments, the trousers and the loose coat or tunic, fastening on the side. The better class women usually wear also a skirt. Because all garments, for the whole family, also shoes, cushions and the quilted coats for the winter, are made by hand, it is an endless task of

needlework for the woman of the family. Children are dressed like miniature grown-ups as soon as their clothes become a matter of importance at all. On New Year's Day the streets are full of these quaint little people, whose gaudy dresses betoken loving care on the part of hundreds of proud mothers. When the weather grows cold, especially in North China where the winters are very severe, it is amusing to see the increase of bulk, caused by putting on one coat over another, till at last the children are like round bundles of clothes and can hardly toddle.

It was a perverted idea of beauty upon which an emperor fell some two thousand years ago, when he desired that the women of the court bind their feet to produce the "Lily feet." This custom has later caused much grief and agony to be borne on the part of young girls. In China the beauties pride themselves on the extreme smallness of the foot, in some instances the feet have been contracted to two and three inches in length. This ordeal is usually commenced at an early age, it varies from two to seven years. The child's feet are soaked for several hours in very hot water, then rubbed with oil and a long bandage several inches wide applied. The only parts of the foot which are allowed to retain their natural proportions, are the toe and the heel. The shoe is affixed to the foot by placing the toe in the same line with the heel while the other four toes are in time compressed and absorbed in a shapeless deformed mass which forms a continuation of the leg, so the whole weight of the body rests on the heel. To achieve this almost unbelievable abnormality is not the work of a day but can only be secured by a long period of systematic, methodical torture. A Chinese proverb says: "For every small foot, there is a jarful of tears." I was asked one time by one of our Chinese workers, "why did you come to China? Was it because you had heard from returned missionaries of the awful things we do, eat people like cannibals and such?" I answered, "No, I never heard any such stories, I had heard that woman and girls bind their feet and that in many places the message of the Gospel has never yet been told. And that is why I wanted to come to China." Lately a missionary was talking to a mother in regard to her seven-year-old daughter, and she expressed regret that she should bind the girl's feet. The mother answered with a sigh: "True, true. But we cannot afford an education for both my son and this girl, and therefore we must bind her feet. If a girl has an education, she may marry a man who is educated according to the new way, or she may even teach school and not marry at all, because she can fill her own rice-bowl. But, if she is not educated, her feet must be bound so that she can marry an old-style man. Else how will she get a husband? Men must have either learning or small feet in a woman. A big-footed woman without a new education would be a useless creature upon the

earth." In other words, if a family can afford education for the girl, her betrothal may nowadays be postponed.

Formerly a girl was betrothed by her parents through a broker, or "go-between", in her early childhood. After this she virtually belongs to her future mother-in-law. The daughter in the home is hardly regarded as a member of the family. Frequently when a man is asked how many children he has he gives the number of sons only and does not mention the daughters. The destroying of girl-babies is not as widely practised as is sometimes believed, only in case of overpopulation, this has sometimes been done.

The pressure of population upon subsistence was so great in some regions, that one more mouth to feed meant suffering for the whole family. The girl is not usually looked upon as an economical asset by the family, but rather as a liability. She is to be married into another family, so that all that is spent for her, is spent for the benefit of that other family. Her bridal equipment, too, is a heavy burden, but this is covered in a large measure by the money payment made by the family of her prospective husband. The custom of interchange of wedding presents varies greatly. A Chinese proverb makes this custom as to dowries fairly plain, when it says: that "the upper classes endow their daughters on marriage, the middle classes simply rear and marry them, while the lower classes make money by marrying them." The parents of the bride furnish the chests, bedding, and other articles of furniture for the new pair. The parents of the groom present the silks and satins for the bride's costume, jewelled hairpins, ear-rings, finger rings and bracelets.

Before the wonder-look of childhood has died out of her eyes, the wedding is arranged and the girl leaves her home to become the bride of the man whom she has never seen. A lucky day is selected by casting horoscopes to ascertain if the heavens are favorable. A month before the wedding some more presents are exchanged and final preparations are made. At last the lucky day and hour arrive. The groom sends a sedan chair covered with red cloth or silk beautifully embroidered. This is carried by four men. She is clothed with red silks and satins with a red veil over her face. She weeps and wails and struggles with those who would tear her from her home but finally she is carried by main force to the chair and locked in it. The curtains are down and no one can see her. Firecrackers are set off in great quantity to scare the evil spirits from out of her path and a band of music begins to play as her escort leads her away. There is a long wedding-procession, but no member of the family attends the wedding, occasionally she takes an old servant with her. On arrival at the groom's home the chair is set down, and the master of ceremonies bids all lookers-on who were not born

under the proper sign to go away lest ill luck happen. An old lady engaged for the occasion comes out to open the chair and leads the bride in. She walks on red carpet and enters the house, where her escort meets her and escorts her to her room. Then they go out into the court under the sky and kowtow to Heaven and Earth, then into the main hall to worship the groom's ancestors. They complete the services by drinking from cups of wine tied together with a red cord. The bride and groom then return to their room to receive their friends. She is severely criticized as to looks, size of her feet, clothing and so forth, but she must show no trace of emotion, neither of pleasure nor anger. The feasting follows, which lasts two days. On the third day she visits her mother and introduces her husband.

The most disagreeable feature of married life for the women, no doubt, is that custom requires the wife to live with her parents-in-law and serve them. It often happens that the life of the young bride is made very unhappy by the ill temper of her husband's parents, the arbitrary demands they make on her, and by the tyranny of the sisters-in-law, with whom she lives in the same court, according to the custom of the Chinese family, where all the sons live with their fathers and grandfathers. We hear occasionally of suicides among young brides and these are more often attributed to the unkindness of the mother-in-law rather than husbands. So often the youngest of the wives in a home of several brothers is forced to do all the heavy work, she is forced to "eat bitterness" as they term it, to such an extent that she has no other way of "paying out" her enemies than by committing suicide on the premises of her own home. She either takes poison, eats the tips of matches, drinks coal oil, strangles herself or jumps into a well. A frequent cause of young wives married unhappiness is undoubtedly the custom of taking secondary wives, because the first wife did not bear a son who is to worship at the ancestral tablets. Marriage is the only honorable career for the Chinese girl, she completely breaks with her family and can worship only at the ancestral shrines of her husband. Legal status leaves much to be desired. No provision is made for the daughter in the division of property, which is an additional reason for the anxiety of parents to get their daughters married early.

The life of a Chinese woman may seem intolerable to her Occidental sister, but it not without its compensation. For one thing, the period of middle life and old age, which is anticipated with dread and staved off as long as possible by women of the West, who regard youth as the best of their possessions, presents fewer disadvantages to the Chinese. Rather she fears the first years of her married life, and the period which must intervene before she gains the dignity and importance of a

mother and later a mother-in-law. By middle age most of her troubles are over and she has not the dread of lonely old age, or the possibility of being supported by strangers, or forced to go into the work-house, so long as her sons can work for her. There are therefore, it must be owned, compensations in her lot for the lack of "good times" in her girlhood which she does not expect nor miss. At the same time, it is undeniable that the traditionally low place occupied by women, their lack of legal protection, and the neglect of their education are blots on Chinese civilization. It will be impossible to effect the social and administrative reforms, on which enlightened Chinese are now bent, without some change for the better in these matters.

The question of education for women in China has met with much opposition and with much doubt as to the possibility. The Chinese great scholar, Confucius, said, and the people have held to it until very recent times: "That women are as different from men as earth is from heaven. Women indeed are human beings, but they are of a lower state than men and can never attain to full equality with men. The aim of female education is perfect submission, not cultivation and development of the mind." When missionaries suggested opening schools for girls, they would receive the answer: "You don't expect a girl to learn to read!" Fifty years ago they reported as follows: "With very rare exceptions, women are never educated. Of heathen women possibly one in two or three thousand can read." One of the missionaries of West China tells of visiting a Chinese family the head of which was a fine old man and a Christian, but who said, when she proposed teaching his granddaughter, "Oh, but the women—they can't learn!" And she added, "He looked so full of pity at my ignorance in thinking that they could." When a Girl's school was opened in Peking there were three small pupils and very tearful pupils at that. When asked the reason for their distress they sobbed, "We are crying because we have a teacher who is so stupid as to think that girls can learn anything out of books." All this was before the year 1842.

(To be concluded in next issue.)

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The Minister and Women

William E. Barton, D. D.

(While especially enjoined upon ministers, the common sense which the writer expresses in this article is so generally applicable to all men, that we give it more space than is usually allotted to one article. It was written twenty years ago and published in pamphlet form by the Lorenz Publishing Company. Editor.)

It grows upon me, as I observe life, that some of the most important kinds of information which each generation might be expected to furnish to its successor are conspicuously neglected, and assumed to be known by intuition or absorbed as occasion requires. We spend much time telling our juniors what they do not care to know, and what we only conjecture and leave them to blunder along as we have done, or maybe worse, for lack of some of our dearly bought wisdom. In every theological course there might be well given a few lectures on "The Things Believed not to be Worth Knowing"; they would probably be the most useful lectures in the course. And then should be added some more on "The Things Which All Men are Assumed to Know"; they would probably impart more information than any of the rest of the course. And in addition to these should be some lectures on "Women." These could not be catalogued under either of the above heads, for women are worth knowing, and no man is safe in assuming that he knows them. I have heard it said that any man could write a romance who knew and understood himself and any one woman; but this would prove a double barrier; for few men understand themselves, and no man understands any woman. There are, as Mrs. Phelps-Ward has written, things which

"No man knoweth, being only man,
Nor any saving she who hath been stone,
And loved her sculptor."

In any church to which a pastor is to minister, the majority of the members will be found to be women. That is not strange, as things go now. The same would be true if he were sent to manage a theater or an art-institute or a series of high-grade concerts. It has been asked, "What need have we for a leisure class when we have a leisure sex?" We have not exactly that, but we have one sex devoted to business and the other to a business of its own. We have, for example, one kind of clubs, wherein are leather chairs and a chance to smoke and get one's heels up on something; and we have another kind of club wherein are prepared, albeit with much anguish of spirit and nervous wear and tear, papers on "Browning," "Ibsen," "The Canals on Mars," "The Categorical Imperative of Kant," "The Influence of Giotto and Cimabue," "Child Study" (with the children at home), "The Newer Psychology," and heaven only knows what else. Strangely, when you

stop to think of it, these leather-chair clubs are men's clubs, and the clubs that explore the universe are women's clubs. I do not wonder why we have so many more women than men in the churches when I consider the other places where the same is true.

Now, with all this known to the whole wide world, and also to the theological seminaries, why would it not be well to introduce a course of required lectures to be delivered by some man who understands the subject (not me, if you please), on the minister's relation to the women who compose so large a part of his parish?

Here, for instance, are some of the facts:

First of all, there are in almost every community some bad women. It is an awful discovery for one to make; it seems a contradiction in terms; but it is true. And these, for the most part, keep as far away from the ministers as they can; but not always. There are some women who are thoroughly bad in sexual relations and who are mercenary beside. And some of these choose the minister for their special prey. They come to him with pathetic stories; they move on his sympathies; they endeavor to have him compromise himself; and at the moment of his first imprudence a camera snaps, or a door opens, and there are witnesses. Nor is it necessary that he should be guilty of an imprudence that is born of unholy impulse. He may preserve throughout a demeanor above reproach, yet a situation may be created that will surely work his undoing.

I am satisfied that some good men have gone under a cloud whose lives and purposes were absolutely pure, but who became the victims of designing women. Most of their friends still believed in them, but what of that? Their usefulness was gone.

I knew of a man who made several pastoral calls by invitation, and without the slightest suspicion that the woman upon whom he called was not a Christian and a lady. Then one day he called and found himself confronted by a situation which I will not describe. He did not hesitate an instant, but shouted, "You wicked, wicked woman!" and ran away with all his might. And he had need to run. He escaped just in time. It would have been well if he had suspected a little sooner that things were not quite right, and that his sympathies and affections were being played upon.

I must not write as if the minister were always the entirely innocent victim in such matters. Some men have a prurient streak in them; they have no very bad intent, but they rather love the penumbra of evil; they go where they would just a little rather not be seen, and are busy in their own minds framing excuses to make if the matter should be mentioned.

They undergo a mental process which is not to be commended; standing ever at the bar of their own conscience, and trying to make a light gray appear white, they become mentally disingenuous and self-deceived. It is an unhealthy condition of mind; it leads to cowardice and duplicity, and makes way for utter havoc of the moral sense.

Then there are ministers who are fools. They mean well enough, but they are fools.

"A fool there was, and he made his prayer
To a rag and a bone and a hank of hair."

There is a line in the middle between these two which I do not like. I am merely saying that there are fools. And I have known folly that passes all understanding, and that not with bad intent.

There was once a minister, not so very young, who came to a new place and there was in his church a woman whose province it was to make fools of ministers, or to cause them to display the folly which already they possessed. She had been in the other church, but had left it because the minister did not pay as much attention to her as she desired. The minister of the other church was a young man, and he had a wife who said to him, "I rather wish you wouldn't call on Mrs. Blank except when I go." The young minister did not know why, or what she meant—men do not—but he trusted the intuition of his wife, which is a safe thing for a young minister to do. And so it came to pass that the woman whom we shall call Mrs. Blank had gone to the other church, to which came the pastor whom we shall call the fool. Now the fool and the young minister liked each other, and the young minister wanted to say a word to the fool, just putting him a little on his guard; but once or twice he approached the subject, and the fool gave him the impression that he desired no advice, and the young man desisted. Then the fool went to work and got himself into a scandal up to his very neck.

The fool came over to the study of his younger brother, haggard and pale and afraid and almost penitent. I can give you his exact words: "If ever a man needed the help of a brother minister, I need it now."

Then he told the whole story—almost the whole story. The details which he did not tell were not criminal, but the fact that he did not relate them (and the younger minister knew them) showed that he had some conscience in the matter. But he did not lie; what he told was the truth, and it was a tale of folly, but not of crime.

The younger minister said, "I will not say I believe you innocent, for I will not imply thereby the possibility of believing you guilty. I trust you, my brother; I believe in you. Anything that one man can do for another, I will do for you."

Then the fool asked a hard thing, and the young man did it. He met the accusers. He explained matters, and pleaded, and did his very best. He almost compromised his own good name for the other's sake.

And he succeeded in reversing the judgment of those who were in the place of power.

The fool expressed his gratitude with tears. And he said; "Now advise me. I see plainly that you could have saved me from this. I know now what you wanted to say to me; I almost knew then; but I was self-reliant and obstinate. Tell me now what to do, and I will do it."

Then the young man told him what to do. And the fool answered: "I do not think well of your advice. Why should I keep away from her? That would look like confession that something had been amiss. Let them watch; they will see nothing. It is my plan to go right on, and show that my conscience is clear, and that there is nothing to be concealed."

And the young man pleaded in vain.

I do not know finally how much there was of it nor how far it went, how, being constantly together and thinking of the things of which they were accused, and talking of them more or less, and defying public opinion—I do not know whether at last they really did—but no, I will not think it of them; I will still believe they were just fools, plain fools. But alas, for a wrecked church, and a wrecked home, and a fool set adrift in the world! The young man saw him as he left town. There were few at the train to see him off; and as he turned to go inside the car he was reaching for his handkerchief to wipe bitter tears. The details would fill a book, and every page and chapter would be the story of a fool.

And then, it must not be forgotten that some men are more than fools. I was about to say worse than fools, but I am disposed to think that all in all the fool is worse than the knave. You can put a knave in jail. You can excommunicate him, and deliver him over to Satan, and let another take his bishopric; but a fool you must keep and coddle and pity and love and all that; and he is not worth it. All in all, I have more respect for the knave than the fool. And the knave exists.

Oh, my brethren in the ministry, do you not hang your heads sometimes when you read the daily papers and see the sins attributed to ministers? I once saw a book called "Crimes of Preachers." It was owned by an infidel who delighted to own it. I looked it through. It gave names and dates, and was based on newspaper clippings, bad enough in themselves and still worse distorted in the editing. I knew some of the cases personally, and I knew that they were misrepresented, and that Ananias could hardly have written a more untruthful book. Nevertheless, when all deductions had been made, there was a substratum of truth. And I have had knowledge of cases where the truth was past dispute.

It is not so strange, after all.

First, let us remember that no other profession has its short-comings tabulated as the ministry. No one ever thought of making a book about the crimes of electricians or editors or chemists.

Then, let us remember that some things are counted crimes in a minister which in other men are mere indiscretions.

And then let us remember that the newspapers are always glad to get what they call a "good story" about a minister.

But there is truth enough in the charges against ministers so that he that thinketh he standeth should take heed lest he fall.

Religion is a matter of feelings; and the feelings lie more or less scattered about in one box. You cannot always pull out one feeling without disturbing another. And in the game of jack-straws, sympathy, pity, affection, and unholy desire have been known to come tumbling in a bunch when the intent was to disturb only a single straw, and that a very proper one.

A minister is trusted as no other man. He has the entre of homes where other men do not call, and at times when other men do not call. Two-thirds or more of the calls of the average minister are made in homes when men of the family are away; and the minister comes and goes, and is trusted. Let him thank God for that trust, and be careful how he uses it!

In general it is a good plan for a minister to sit near the window with the shade up. The more he lives in the light, the better. The less he gets into corners, the more he sits and stands and walks in the open the better.

A minister should be very careful under what conditions he pays money to a woman he does not know. It is a good plan for him to have a bank account, and pay all his bills with checks, and to enter on the stub of the check exactly what the money is for. At the first suggestion that he should pay money to conceal anything, good or bad, let him do anything but pay it. Better call the police, or commit assault and battery and tell the whole story in court, better drag the accuser to the door and forcibly eject, than to start in the way of blackmail. Do not argue, do not delay, do not pay. Guilty or innocent, never pay hush-money. Confess your fault if you have been at fault; suffer disgrace if you deserve disgrace; acknowledge your folly if you have been a fool; face and throttle the conspiracy if you are innocent; tell the truth and stick to it if you have nothing to be ashamed of, but pay hush-money, never! Pay the first dollar and you are a slave forever. The fact that you have paid increases every time the presumption of your guilt. Have it out, and all out, but never pay blackmail.

There are few men in the ministry who are deliberate and wicked seducers. There is no place in hell quite bad enough for them. When discovered, they ought to be deposed and given the full limit of the law. Nor should any heed whatever be given to their hypocritical plea for forgiveness so long as it is joined to the condition that they continue in the

ministry. A man may be forgiven and kept in the church as a layman and helped after his usefulness in the ministry is passed. But I have known men who have done a great evil, have denied it in the most solemn manner, have admitted their guilt only when forced to do so, and then have demanded—yes, demanded—that because they had now confessed, they should be forgiven and permitted to go on preaching. Such a man is not to be deemed penitent till he is willing to break stones on the highway, or dig ditches for sewers. Forgiveness he may ask, humbly and without demand; but retention in office is another matter, and one which those responsible for the purity of the church and the honor of the ministry must sometimes sternly refuse, even while they pity and forgive.

For we must forgive when there is real evidence of penitence. But there are some men so animal in their fiber, or so flabby in their moral spine, or so thoroughly bad that a hundred years of penitence, real and well certified, would not suffice to restore them to the high place from which they have fallen. A place is theirs in the kingdom and in the church, but it should be a place of quiet, in which they should aspire to be inconspicuous. There is real confusion on this point. It is necessary for ministers sometimes to be sternly righteous rather than sentimentally sympathetic. And they must not be swayed from the thing that the honor of the church requires by a demand, made by the alleged penitent, that he shall be forgiven and restored on the mere ground of his declaration that he is sorry.

Something ought to be said about a minister's letters to women. He has to write many of them. First of all, he should see that the full name of the woman appears somewhere on the letter and that his own name is signed in full. Then he should never, never, never say, "Burn this letter." That direction is enough to insure its preservation till the paper rots. All pet names, all endearing terms, should be self-explanatory, or, better, eliminated. A minister should never write a letter to anyone which he would be ashamed to own if it were posted on the front of his pulpit next day.

I can understand how an impulsive man can talk like a fool and act like a fool or worse; but I never yet have explained to myself the inordinate folly of the man who, having so much at stake as the minister, could sit down with his pen in hand, and write what any one of forty different kinds of accidents might give to the world, and ruin his reputation irretrievably.

It is not safe to say anything you are not willing the world should know, or to do anything which you want concealed. Webster said, "The universe is made to inform on the man who does an evil deed." But of all acts of folly that of the sentimental letter is the most inexcusable.

(To be continued.)

THE SUNDAY SCHOOL LESSONS

By A. S. Rosenberger

November 27

ISAIAH TEACHES TRUE WORSHIP

Isaiah 1:10-20

In the year 722 B. C. the nation of Israel was taken into captivity. In 586 B. C. Judah fell and her people went into exile. When we seek for the answer as to why Judah lasted for over a hundred and fifty years longer than Israel did, a partial explanation at least is that the longer life of the southern nation is directly due to the work and influence of Isaiah. Isaiah has been called the King of prophets which term is due not only to the fact that he had royal blood and was related to kings, but for his majestic and kingly work as a prophet of God.

The setting of the first chapter of Isaiah pictures a nation desolate because of the attacks of her enemies. The charges of Jehovah which have led to this are ingratitude and thoughtlessness, and formalism in religion, in view of which Isaiah pleads with his people to seek pardon and redemption. In this declining time of the national life of Judah we thus again meet with this charge of a formal and ceremonial religion. When we consider how each one of the prophets turned to this as one of the chief sins of Israel's degenerate life, we cannot help but see how important the type of one's religion is in relation to life.

The fact of the matter is that these people were trying to make their religion a substitute for life instead of life itself. They relied upon their formal religious ceremonies to keep up their standing with God and keep His favor but they made no effort to carry out the will of God into the activities of life. It was not that God did not want their worship. Truly He did, but the only worship that is true worship, the only worship that pleases God, is when such worship comes from, and results in a life that is pure and noble, with clean hands and a pure heart. God can see through all the hollow pretenses of man, and how foolish men are to try to fool Him through their worship, or in any other way. One who lives sincerely will worship reverently. One who worships reverently will live sincerely. What is the best evidence that one is religious? Express in present day language some of the things to which God might object, as suggested in verses eleven to fourteen.

We usually think of God as being a patient God, and that He is, infinitely so. Yet here it is stated that this hollow worship wearies Him. Thus it seems that even the patience of God has a limit and we get a clue as to how loathsome this type of insincere worship is in His sight. When we think of the inconsistencies of life, of the difference between the profession and action of many, of the contrasts between creeds and life on the part of men, is it any wonder if God would become weary today? His cause is harmed far less by such who actively oppose His Kingdom as by those who profess to be His children and yet serve their own interests. It might be a real personal thought for each one to consider, as to whether we are worrying God because of inconsistencies in our lives.

What Jehovah wants is to reason together with His people. His demands upon men are not one bit unreasonable. He is sure that if He can get men to reason they will see the justice of His demands. There is nothing in religion that contradicts our reason. There are things, though, which our reason cannot comprehend. Let us not forget this. Or should we rather put away our reason entirely in religious matters? The result of right reasoning and a right attitude toward God is inner cleansing as the preliminary to a righteous, noble life.

Help us to worship, Our Father, with clean hands and a pure heart.

December 4

ISAIAH TEACHES RIGHT LIVING

Isaiah 5:1-12

Although Isaiah was a city man, he presents one of his burning messages in terms of rural life, in the song of the vineyard. We can perhaps picture the situation. The occasion was probably one of the festivals when the people were all assembled at Jerusalem, ready and eager to listen to the stories of the professional story-tellers and the songs of their poets. To the audience made up for the most part of those who were either vinedressers or owners of vineyards no theme could have been of more interest than the one of which Isaiah sang. The meter of this song was the dramatic five beat measure, which was employed either to express deep sorrow or supreme joy. In these words Isaiah pictures in detail the steps taken by an unknown friend to develop a vineyard. He then turns to his hearers and demands that they decide what should be done with a vineyard, thus carefully nurtured, which bore only sour, useless grapes. While they are nodding their approval of the justice of the decision to tear it down and make it a waste, the prophet interprets his parable: Jehovah is the friend, Judah is the carefully nurtured vineyard which bore only wild grapes. His hearers stood condemned by the very principles which they had approved only a moment before.

There are two outstanding evils which are mentioned in connection with this lesson. These are the evils of land-grabbing and of drunkenness. One class of men are seeking great estates and in their greed after land have no regard for the rights and welfare of the poor. The other class devote their life to the gratification of their appetites and a whole day long do nothing but follow strong drink. What narrow selfish lives are pictured here. Was this kind of life any fruitful return to Jehovah for his investment in the vineyard of Judah? To what extent are these questions and liquor troublesome ones today?

America is in many ways in a fortunate position today. Her natural isolation means her protection, she has boundless resources of all kinds and a very great deal of natural wealth. Does not Jehovah expect a return from her too as from a fruitful vineyard? Would we be wrong in saying that God expects from America today what He expected from Judah centuries ago? The question then is, will America disappoint Him as Judah did? There are some tendencies in the life of America today which if they are allowed to develop will send America on the same path that Judah went. To point out such things is not unpatriotic, rather constructive criticism is the highest type of patriotism.

Some of these tendencies which we can observe are self-satisfaction, extreme luxury, moral laxitude, disregard for law, and the lack of idealism. There is, or should be, enough leaven in the Christian churches of the land to combat these things. The way that America goes is largely dependent upon the Christian nucleus of the country. Not that the churches should enter politics or anything like that. But rather that the will of God be ever held before our country, and God's people be the leaders in exemplifying that will in human conduct and activities.

The golden text suggests very definitely two things that are pleasing to God. First, to live in right relationship with Him and second, to live in right and helpful relations with others.

May we in America seek to live up to thy standards and ideals, O God.

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

The editor with apologies will take up this space which is especially intended for our readers, "for the full and free discussion of religious questions." It happens that no reader had any discussion ready for publication in this issue.

In the course of nearly two years as editor of the Exponent I have heard many remarks regarding the paper, favorable and otherwise. It may surprise some readers to know that the Open Forum has been singled out for favorable criticism, as often and perhaps oftener, than any other feature of the paper. "We enjoy reading the Open Forum" is a remark that has frequently come to us.

Many readers like to read Open Forum articles—many more than like to write them. It is quite certain that the articles which you read in the Exponent call forth some kind of reaction on your part. They please you, they displease you, they annoy you or they help you. Articles are written with the intention of being helpful. If the writer has succeeded it is in order that you express your appreciation. A few sentences of appreciation for publication in the Open Forum will encourage further efforts.

And again there are some articles which you feel are not quite satisfactory. There are some truths which you feel should have been emphasized more, others less. A sympathetic criticism of any article will be of help to all and in the majority of cases the writer of the article criticised will appreciate it most.

The best Forum articles naturally will grow out of discussions which have already appeared. But discussions of new subjects may also be admitted.

It should not be necessary to repeat what has often been said before in the columns of the Exponent, that the purpose of an Open Forum is not to start any wrangling or argumentation. An argument for the sake of an argument is worth very little but if it is presented for the truth's sake then it is worth much in every way.

The Open Forum is yours. It is the one page for which the editor feels no responsibility. When it is omitted it is always regarded as a serious omission by us but the blame must for the most part rest with the readers.

Awaiting your forum articles, I remain,

Sincerely yours,

The Editor.

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Upland, California.

Notes from Here and There

Professor A. E. Kreider preached at the Sunday morning service at the St. John's Mennonite Church, Pandora, Ohio on November 20.

The Central Conference of Mennonites has appointed a committee to work out a new Sunday School standard for the schools in its churches. There is great interest in effective Sunday School work in this conference.

The Sugar Creek Mennonite Church of which Rev. Lester Hostetler was pastor celebrated its fall communion services on Sunday morning, November 20. Rev. Paul E. Whitmer of Bluffton, Ohio, had charge of the services.

The Tiskilwa Illinois Mennonite Church was assisted in its Rally Day program by the Rev. A. M. Eash of the Twenty-Sixth Street Mennonite Church, Chicago, Illinois. At the evening service he gave a very much appreciated illustrated lecture on Palestine.

The Sunday School of the Sugarcreek, Ohio Mennonite Church is increasing in its attendance since the infantile paralysis epidemic has passed. The recently completed new class rooms are greatly appreciated and are adding to the effectiveness of the work of the Sunday school.

The Krimmer Mennonite Brethren Church held its General Conference October 30 to November 2, at Gnadenau Mennonite Church near Hillsboro, Kansas. Reports were made of the various activities of the church such as home and foreign missions, church schools, church publications and the religious life of the churches under the conference.

As a result of the recent Evangelistic Visitation Campaign conducted by the First Mennonite Church, Philadelphia, twenty-one new members were received into the church at its Sunday morning service on November 13. The workers of the First Mennonite Church were instrumental in leading twelve additional persons to Christ who became members of other churches in the city.

The Pennsylvania State Sunday School Association honored Mr. Charles Moyer of the First Mennonite Church, Philadelphia, by presenting to him a gold medal upon completing fifty years of active Sunday School work. A similar recognition had been tendered him by the First Mennonite Church, Philadelphia, four years ago for he has completed fifty-four years of Sunday School activity. He is still a loyal and active Sunday School teacher.

Rev. P. E. Franz of the Hebron Mennonite Church, Buhler, Kan., gave a report of the recent session of the Western District Conference to his church on Sunday evening, October 23rd. The report was interesting and appreciated.

The Garden Township Mennonite Church, Moundridge, Kansas, gave a Christian Endeavor program at the Hoffnugsau Mennonite Church at Inman, Kansas, on the evening of October 23rd. Such exchanges of work and workers is very much worth while.

Rev. P. R. Schroeder, pastor of the Mennonite Church, Berne, Indiana, held a series of evangelistic meetings at Mechanics Grove, Pa., November 1-13. This church is under the care of the Home Mission Board of the General Conference and is in the pastoral charge of Rev. D. J. Unruh.

The Zion Mennonite Church, Souder-ton, Pa., is building an addition to its church to house a new pipe organ that will be installed soon. Rev. G. T. Soldner is the pastor of this church. This is the fourth pipe organ to be installed in the Mennonite churches of the Eastern District Conference.

Miss Mary J. Regier, Dean of Women of Tabor College, attended a college deans' conference at Washburn College, Topeka, Kansas, October 21 and 22. With twenty-four other college deans she was a dinner guest of the well known Charles M. Sheldon. Upon her return from this conference she proposed a student government plan which may be adopted by Tabor at the beginning of the second term's work this year.

The report of the Secretary of the Central Conference of Mennonites shows a total membership of 3250, an average attendance at Sunday school for the past year, 2209 and contributions for church expenses, missions and general purposes, (exclusive of the Sunday school, Christian Endeavor and Ladies' Missionary Society contributions) of \$58,908.66. The Maple Grove Mennonite church at Topeka Indiana, was received into the Central Conference at its last session.

The enrollment in the Middle and High School (Old Mennonite Mission, Dharmtari, India) at the beginning of the new term this fall was as follows: Christian boys, 79; Hindu boys, 113; Mohammedan boys, 15, making a total of 207. The teaching staff consists of seven Christians, six Hindus and one Mohammedan. Six of the teachers are A. B. graduates and all have had some college or normal training. The Government gives a monthly grant for the maintenance of this school of \$175.00.

Rev. A. S. Shelly, pastor of the Germantown, Pa., Mennonite Church, preached at the First Mennonite Church, Philadelphia, on the evening of November 6.

The recently organized Mennonite Church at Springs, Pa., is contemplating the erection of a church building at Springs in the near future. Subscriptions for the proposed building are being received.

The Schwenksville, Pa., Mennonite Church is erecting an attractive electric sign at the highway to show visitors the way to the church. Since the church is located some distance from the highway the sign serves a real purpose.

Rev. N. B. Grubb, Pastor Emeritus of the First Mennonite Church, Philadelphia, preached at the Sunday morning service November 6th while the pastor, Rev. A. J. Neuenschwander, was absent attending the Peace Conference at Manchester College, North Manchester, Indiana.

The Wadsworth Mennonite Church, Wadsworth, Ohio, was organized in 1852 by Rev. Ephraim Hunsberger and for many years its pastor. This makes this historic church seventy-five years old. Rev. Wilmer S. Shelly was recently installed as its pastor.

The Maple Grove Mennonite Church, Topeka, Indiana, held its fall communion service on October 23rd. Rev. Allen Yoder of the Silver Street Mennonite Church, Goshen, Indiana, was present and assisted in the services. Three new members were added to the church at the same service.

Miss Elizabeth Goertz, a missionary on furlough from China and at present a student at Witmarsum Theological Seminary, attended a student volunteer conference at Wooster College, Wooster, Ohio. She also made a visit to the Salem Mennonite Church, Dalton, Ohio, and gave an interesting mission talk.

THE EDITOR'S CHAT

(Continued from page 354)

friends. I would be especially pleased to have the names of teachers, Sunday School workers, active young people on our list of subscribers. The Exponent is not a competitor with the official church papers. But many people have found it a helpful companion. The price for new subscriptions is one dollar for one year. For renewals it is three dollars for two years, two dollars for one year. Let me hear from you.

Sincerely yours,
The Editor.

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

December 6, 1927

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The Editor's Chat

Dear Readers:

The last issue of the Christian Exponent has not reached California at this writing, and since I can find no copy of my last "chat" I may possibly chat about the same thing again. It probably won't make any difference. Most readers of this page (if, alas, there chance to be any) will have forgotten what I wrote two weeks ago.

A chat from California is never complete without some mention of the weather. So let us have that out of the way. It is perfect and has been so for some time. The weather in this state is either "perfect" or "unusual." There is no weather in California aside from these two kinds.

The nights are quite cool and most people make use of their gas stoves in the evening and in the morning. But during the daytime it is quite warm. Some of the children are seen barefooted on the streets. A few days ago I planted my winter garden. It was the first time that I ever planted cabbage, lettuce, spinach, radish and beet seed in November. I expect to plant potatoes shortly after the holidays unless my blood thins and my ambition wanes by that time.

Frosts in California are rather rare but they do a lot of damage in this section when they do come. The fruit growers are beginning to get their smudge pots in shape and their thermometers so that they can light up as soon as the mercury begins to play around 28 degrees. Lemons especially are susceptible to damage by frost. A smudge pot holding about four gallons of oil is placed under each tree, all in readiness to be lit up on short notice. A pot holds 40c worth of oil and there are about 100 trees to the acre. If my computations are correct, it is therefore necessary for a rancher operating a ten acre grove to spend \$400 to appease the wrath of Jack Frost in a single night. Fortunately there are only a few nights in the year when frosts occur and now and then a year passes without any frosts.

The main crop of oranges are the navels. They ripen in January and February. I have been told that in former years the navels were put on the market here in December but a recent law requires growers to leave them on the tree until they reach a later stage of maturity and a higher sugar content. The pros-

pects for the next crop are considered quite good.

I have been in Upland now for nearly a month and I might say a few things about the group of Mennonites at this place. They have come from many different states, Ohio, Pennsylvania, Indiana, Illinois, Iowa, Kansas, Oklahoma, South Dakota, Washington and others. They also represent different branches of Mennonites. "Father" Eash, as he is called here, spent many years of his life as a minister in the Central Illinois Conference and was located near Danvers, Illinois, before coming to this state. One of the most active families formerly came from Kansas, where the father of the family was a member of the Holdeman people, The Church of God in Christ (Mennonite) as their official name now goes. There are others who formerly belonged to the Old Mennonites. The church

NOTICE

The office of the Christian Exponent has been temporarily moved from Sugarcreek, Ohio, to Upland, California. All remittances and articles for publication, as well as correspondence pertaining to subscriptions, changes of address, orders for books and magazines, etc., should be addressed to

The Christian Exponent,
Upland, California.

now is a member of the General Conference of Mennonites. Under the leadership of Rev. M. M. Horsch, who was the pastor here for over twenty years, these different groups have been cemented together into one body. How well this union has been effected is revealed by the statement which I have heard several times, "This church has never had a church quarrel." There is an active membership now of about 225. Two years ago they completed a fine modern church building at a cost of \$40,000. Among young and old there is a spirit of fellowship and an active interest in the work of the church which is inspiring. What a pity it would have been if each group of Mennonites who came here would have insisted upon their own importance and proceeded to erect churches to perpetuate their own peculiarities! That this was not done must be credited, I think, to the broadmindedness and or-

ganizing genius of the former pastor, Mr. Horsch.

Since moving the office of the Christian Exponent our receipts have fallen down to some extent. Many of the remittances which have come in were addressed to Sugarcreek, Ohio. I hope that the notice in the center of this page will set you all straight and that knowing now of a certainty where to send the money, you will immediately proceed to send it. If you have not renewed your subscription, kindly do so at once, for we need the money.

A letter came to me a few days ago which read as follows:

"The Christian Exponent Co.—

Evidently someone has subscribed for the Christian Exponent for me until May, 1927. And you have been sending it ever since (but at your own risk).

I don't want the paper, and ask that you quit sending it. And if you want any money for what you have been sending it, you will have to go to the person that subscribed for it, and not me. Yours Truly" (Signed)

The next mail brought us this letter:
"The Christian Exponent Co.
Upland, Calif.

Dear sirs: Several times my attention has been called to The Christian Exponent. At present I have the November 8th issue before me and it made a hit—a home run!

Please send the Exponent as per your Christmas gift offer to the following:

Also enter my name as a new subscriber. Please find check of \$5.00 to cover amount.

With best wishes for your success,
I am, Sincerely yours,
(Signed)

This letter was much appreciated. We hope to have many more like it between now and Christmas.

The brother who wrote the first letter was evidently not pleased with the paper. He indicates no disposition to pay for it and I do not feel like asking "the person that subscribed for it" to bestow any further gifts. We regret if this account will have to close with red ink.

People differ in their tastes, temperament, traditions, and in their outlook upon life. Readers and "prospective readers" of an all-Mennonite journal will not allow an editor to forget this fact.

Sincerely yours,
The Editor

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The Christian Exponent is an unofficial journal seeking to promulgate the principles of Jesus, and to contribute something towards a united Mennonite Church. It is open to the free expression of responsible writers representing various points of view, each writer being responsible only for his own contribution.

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EDITORIAL

REPORT OF THE ALL-MENNONITE CONVENTION

A booklet of 126 pages containing the program of the sixth all-Mennonite convention which was held at Hillsboro, Kansas, August 28-30, 1927, the resolutions which were passed at the convention, and the addresses that were delivered, is just off the press. It may be had for the small sum of 25c by sending to the secretary of the convention, Rev. C. E. Krehbiel, Newton, Kansas. Of special interest are the addresses given by members of various bodies of Mennonites and dealing with the history, principle tenets of faith, and church policy of the several branches of the church represented.

BOLSHEVISM'S TENTH ANNIVERSARY

Russia recently celebrated the tenth anniversary of the founding of the Bolshevik regime. Opinion regarding the success of Bolshevism is divided, probably more so than it had been. Some of our maga-

zines have a good deal of praise for the new government of Russia. The Nation, for instance, says this: "No government in history has set out so deliberately and so successfully, to annihilate illiteracy, to build up mass health, to set its people economically free." There are others who believe that the Bolshevik regime has been wholly unsuccessful and that there is no hope for Russia under their rule. Propaganda has obscured the real facts regarding Russia. A few matters however seem undisputed, among which might be mentioned here: that the population of the Soviet union is over 146 million; that the government is in the hands of the workers, only workers and peasants over the age of 18 being allowed to vote; that the industrial output has increased four-fold in the last five years; that no man is permitted to earn more than \$115 per month, most people earning much less; that in case of divorce a man is required to pay 30% of his income as alimony to his wife in case there are children or if she is unable to support herself; that religion is officially discouraged by the government.

Religion is regarded as the opiate of the people. It may be that the kind of religion that Russia had answered that description all too well. Jesus came to bring abundance of life. If the church in Russia concerned itself with dead forms, and if it deadened people's aspirations for freedom and self-respect it was in reality not Christian but even so it may have been better than no religion. The eyes of the world are upon Russia. What will be the outcome of this great experiment of a government by the working class and how long can the native instinct to worship God and to build churches, that is to institutionalize religion, be suppressed?

THE LAND OF LUXURY AND WASTE

America offers more opportunities for the poor man than any country in the world. But it must not be forgotten that there are terrible inequalities in the distribution of wealth. There are approximately 11,000 millionaires in this country. In 1927 there were 207 multi-millionaires with a declared income of over a million dollars a year. On the other hand 82 per cent of the wage earners do not make enough to pay any income tax and it is said that 57 per cent of the people become dependent, before their death, upon others, either their friends or upon the public.

When only a small per cent of the people make the profits it is not an indication of a healthy prosperity for the nation.

Side by side with enormous wealth and bitter want there is the amazing phenomena of waste in our country. Sherwood Eddy in his recent book on Religion and Social Justice quotes the following figures regarding American expenditures for luxuries:

Tobacco	\$1,847,000,000
Theaters, movies, etc.....	934,000,000
Soft drinks and ice cream.....	820,000,000
Candy	689,000,000
Jewelry	453,000,000
Sporting goods, toys, etc.....	431,000,000
Perfumes and cosmetics.....	261,000,000
Chewing gum	87,000,000
	<hr/>
	\$5,522,000,000

DIVORCES IN AMERICA

"Already the number of divorces granted annually in the United States exceeds 175,000, a number in excess of any other modern nation, not excepting Japan and Russia. Our divorce rate is nearly twice as high as it was twenty years ago and more than four times as high as it was sixty years ago. Of every sixty-nine marriages in the United States ten now end in the divorce court, others in separation and a larger number in strained relations or unhappiness. The state of Nevada and several of our cities now record some ten divorces for every ten new marriages."

This paragraph taken from "The World Tomorrow," June, 1927, summarizes a great social evil in our midst.

OUR PAUPERS AND DEFECTIVES

Sherwood Eddy, in the book already mentioned, has this to say regarding our paupers and defectives:

"We have at present in the United States between a million and a half and two million defectives. There are between five and six million who cannot properly be committed to institutions yet who have not the intelligence to complete the primary grades in our public schools. The feeble minded number from 300,000 to 500,000, some 80 per cent due to heredity. Of our draft recruits examined in the last war, 25.3 per cent were unable 'to read and understand newspapers and write letters home.' We have thirty times the proportion of the illiteracy of Germany or the Scandinavian countries. To these we must add from the record of our census the defectives needing institutional care in the United States as follows:

84,198 paupers in almshouses.
136,472 prisoners and juvenile delinquents.
493,934 further commitments during one year.

44,708 deaf and dumb, largely hereditary.
57,272 blind in asylums.
248,560 in insane asylums.
20,731 in feeble-minded institutions.

OUR COUNTRY AND PEACE

From 1789 to 1920, the United States Government, out of a total of \$66,000,000,000 spent \$53,000,000,000, or 78 per cent, for wars and military establishment. Our secretary of the treasury, Mr. Mellon, estimates that we are now spending over 80 per cent of our national budget for wars, past or future, including interest on war debts, pensions, etc. . . . In 83 of our leading colleges and universities military training for the students is compulsory. And over 7,000 boys in high schools are compelled to take military training. All this, in spite of the fact that we are surrounded by the two great oceans of the world, and that we have no strong unfriendly neighbors upon our borders. Are we committed to the principles of the Prince of Peace?

WHAT THEN SHALL WE SAY?

The conclusion is that while America is a prosperous nation compared with other nations, it is far from being a perfect nation. Our social fabric has never been completely permeated by the principles of Jesus. The motive force in industry has been profits instead of service; our national expenditures show a great deal of selfishness and very little of the sense of stewardship; our relations with other nations have too frequently been characterized by domination and imperialism rather than by the spirit of brotherhood and of justice. The modern passion for freedom and the desire to be unshackled by old customs and institutions is threatening the home, and the sanctity of marriage is increasingly regarded as a superstition of by-gone days. These are great social evils, every one of them, that call for courageous leadership in applying the principles of Jesus. While these evils continue to multiply it is also true that Christian consciences are increasingly being enlightened and awakened. Christianity has something to say regarding every evil that dwells in our midst and there may be a far-off day when the world will listen to that message.

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Member of General Conference Peace Committee

What proved perhaps the largest conference, of all the seven held thus far by the three churches, that hold conscientious objections to participation in war, and are opposed to all war; was held in Manchester College, North Manchester, Indiana, November 4, 5, 6. The Brethren College proved worthy host to all the friends and delegates.

Peace advocates vary a great deal in the attitude they take toward the problem of war. Some advocate one specific measure at the expense of all the other things that might be done. Others champion another issue to the exclusion of everything else. At this conference we were glad to see both consideration and appreciation of what others were doing to prevent war, while the note that ultimately war must be outlawed was voiced with deep conviction. All the work that was suggested was securely built on Jesus' teaching in opposition to war. While the humanitarian appeals were made for opposing war, the plea was made that we go deeper and make it a definite religious principle. Reference was made that in the first Peace Conference held in Bluffton College, 1922, the emphasis was made that, to live the Jesus way would avoid war and occasions for war. We still hold to this principle, and it was urged frequently, but we were also encouraged to use other means to make known and felt our deep conviction, that arms and guns should be relegated and more peaceful means be employed to adjust differences of opinions between nations. Oliver Dryer, Secretary of the International Fellowship of Reconciliation, showed the conference that the methods of love and Christ-likeness was still possible today, even in the so-called danger zones of Europe. He appealed to all Christians to return to the early church attitude, toward war as something that was absolutely contrary

to the spirit and teaching of Christ. The organization he represented, had made definite and worth while contributions, in various European countries toward friendly relationships. He expressed it as his conviction that, if presented properly, the peace principles will receive increasing attention.

Two sessions of the conference were devoted to a survey of what has been done and of what we ought to do in the future. Each of the denominations represented admitted that they need more indoctrinating themselves, as well as more outward expression on this important matter. More attention and effort is to be made to enlist our Youth into action in spreading the peace principles. Adults were urged to take time and write or telegraph to our United States Senators and Representatives as well as the President, voicing our individual opposition to the "big navy and army" proposals, also advocating in this way, the ratification of the Briand proposal for outlawing war between our country and France, and on other similar matters to make their position known. The peace committee of the Friends trained and sent out this past summer a number of Peace Caravans. These young peace workers did accomplish a great deal in spreading peace sentiment and it was decided to continue this type of work with greater support. A suggestion was made that each conference secure Peace Literature and make an organized distribution at county fairs. We Mennonites, being mostly a rural people, ought to be ready to help in spreading our principles far and wide in this manner.

The resolutions, which require individual action in the coming winter when Congress is in session, are hereby submitted, and we ask a sympathetic reading and response thereto.

THE FINDINGS OF THE CONFERENCE

As members and representatives of the churches having an historic testimony against war and all it involves, we reaffirm our devotion to the non-resistance taught by Jesus and our reliance upon the efficacy of the spiritual forces of love and goodwill to overcome all evil.

We endorse and accept the findings of the Carlock Conference as amended in this meeting.

EDUCATIONAL PROGRAM

Firmly believing in the necessity of education for peace, we urge upon our churches a program which will include all ages

1. For the Children

We urge all parents and teachers that the stories, toys, games and songs which mold the lives of our little children be always those that cultivate knowledge of and goodwill for the children of all lands, instead of the deceptive glamor of war.

11. For the Youth

Confident that our youth will gladly share in any peace endeavor within their grasp, we recommend an extended use of:—

- (1) declamation, essay and oratorical contests on peace issues;
- (2) peace studies and discussions in young people's summer conferences and retreats;
- (3) college courses in international relations and the causes and cure of war;
- (4) peace caravans, peace teams, and other peace work by college students;
- (5) interchange of letters with young people of other countries.

111. For Adults

We recommend:

- (1) that our membership be alert to present the peace message upon every occasion;

- (2) that we secure the co-operation of the preachers, teachers, editors, librarians, and members of civic organizations in our respective communities wherever possible;
- (3) that the distribution of literature be continued, especially through booths at county fairs.

DEVELOPING LEADERSHIP

Recognizing the strategic importance of developing leadership, we suggest:—

- (1) that our members search out potential leaders, perhaps as early as high school age, and urge these young people to prepare themselves for definite service in the peace movement according to their own aptitudes;
- (2) that our members make possible the further training of these young people through attendance at important peace conferences, and through special study;
- (3) that qualified graduate students be urged to select problems for research which will further the cause of peace.

ACTION ON PRESENT PEACE ISSUES

Since our government acts on important issues in response to expressed public opinion, we recommend that all voting citizens be ready to inform their elected officials in Washington of their convictions on all questions affecting war and peace. Specifically we call the attention of our members to the importance of the following matters which will come before Congress this winter:

- (1) all-inclusive arbitration treaties, such as the Briand proposal;

- (2) the big navy program;

- (3) Latin-American relations, especially the Nicaragua affair.

STATEMENT OF OUR POSITION

We feel that a statement by each of our groups concerning their religious convictions on peace and their relation to the government in the event of war, would be valuable in educating our own members and in interpreting our position to other people. Such statements might well include the idea that the truest patriotism must involve the highest type of service to our country. We can conceive no greater service than to create those attitudes which make war impossible. To us, allegiance to the flag means allegiance to this higher type of service.

THE PEACE PRINCIPLES IN EVERYDAY LIFE

We urge our members to consider carefully the sources of their incomes and the nature of their investments, to discover whether these in any way give rise to injustices and the causes of war.

Since, after all, our Christian principles of love and goodwill will be best interpreted by the way we live, we urge our members constantly to live out these principles in their homes, their businesses, and in all their relations with their fellowmen.

And finally, in gratitude to our Maker, we re-dedicate ourselves to the whole cause of the Prince of Peace, that we may share in making real His way of life to all men.

God the Creator

L. J. Horsch

(This is an address delivered before the Christian Endeavor Society of the Upland Mennonite Church. Mr. Horsch is a graduate of Bethel College and Pomona College, having received his Master's degree in the latter institution. He is at present teaching German and American History in Chaffey High School and Junior College, an institution serving a district 17 miles long and 10 miles wide, containing, in addition to several villages, the cities of Upland, and Ontario, California.—Editor.)

The Bible reveals God as the Creator of everything in existence, both living and material. Since I am addressing an audience of Christians it is not necessary to convince you of the existence of God. There are those, however, who affect to maintain that there is no God and offer only material evidence for the origin of the universe and its contents. For a Christian such a view is untenable.

The Bible reveals God as the Creator in that it traces the origin of everything to Him. "In the beginning God." It is no mere chance that the first verse of the Bible should be thus worded. It is no simple coincidence that the Bible tells us, "In the beginning God." As we view the world and all that it contains, mountains and hills, rivers and valleys, trees and animals, seasons and climate, things physical and material, and last of all man, the question naturally arises, "How and when did it all begin?" There can be but one answer and that is, "In the beginning God."

There is no other origin. The complete answer to the questions, when and how, cannot perhaps and need not be solved. It is impossible for the human mind to penetrate the veil of eternity, much less the mind of God where alone are the answers to these questions. Sufficient for us the words of Scripture, "For my thots are not your thots, neither are your ways my ways saith the Lord. For as the heavens are higher than the earth so are my ways higher than your ways and my thots higher than your thots."

Not only does the Bible reveal God as the origin of all but it also presents Him as the Creator of all that is in existence. "In the beginning God created the heaven and the earth." Everything that we see round about us on the earth, above the earth, in the earth and the waters of the sea was not only made, or fashioned, but created by God. Men sometimes speak of themselves as having "created" something, but in the final analysis man can only change the form, or move from place to place, the matter created by God. There is but one Creator and that is God. I am not one of those who hold that by laborious descent, or ascent, man has evolved from some cruder form of life to his present state of "perfection." Sufficiently for me the text of the Bible, "So God created man in His own image, in the image of God created he him,

male and female created he them."

Elsewhere in the Bible appear these words, "The Heavens declare the glory of God and the firmament showeth His handiwork." Ever since his creation man has been searching the unfathomable heavens trying to penetrate the truths of God revealed there. As telescopes increase in efficiency and range the boundaries of the universe, and even of universes, are constantly being rolled back.

The earth is a member of the solar system consisting of the sun and his subsidiary planets. The solar system itself is vast in extent, but compared with the immensely vaster universe its size shrinks into the commonplace. The eminent astronomer, Sir John Herschel, has given this illustration. Select a level field and place on this field a globe two feet in diameter, this globe representing the sun. At a distance of 430 feet from this globe place a small pea to represent the earth. At a distance of one quarter of a mile a moderate sized orange will represent the planet Jupiter and a plum at a distance of two and one half miles will be Neptune the most distant of the sun's family, located on the outermost boundary of the solar system.

Within the solar system astronomers use as the unit of measurement of distances the space between the earth and the sun or, in round numbers, 93,000,000 miles. But to measure the stupendous spaces existent within the universe, and beyond, this unit is entirely too insignificant. To measure inter-stellar distances astronomers use what is known as the light year. This is the distance that light, which travels at the rate of 186,000 miles a second, traverses in one year. At this enormous speed light consumes eight minutes in coming to the earth from the sun. Were the sun to be wiped out now, we would be unaware of it for eight minutes. The sun's nearest neighbor is a double star, Alpha Centauri. It takes a pulse of light four years to reach us from that star. Were an express train to leave the earth this evening, traveling at a constant speed of fifty miles an hour, it would take that train 55,000,000 years to reach this the nearest of the stars. And this is only a beginning. Great as are the distances in our solar system they are as a mere drop in the ocean compared with the vastness of the universe of stars.

One of the brightest of the star clusters is named Orion. It is about one thousand light years distant. When astronomers view it tonight they see Orion not as it is now, but as it was a thousand years ago when Henry the Fowler, the founder of the German monarchy, was ruling that empire. If the light of Orion were suddenly to be snuffed out today astronomers now living would never become aware of it. That fact would not be registered on earth until 2927. The size of the universe simply staggers the mind of man in fact it is said that it is impossible for the human mind to conceive its immensity. Someone has said that asking a man to state the shape and size of the

universe is like asking an intelligent insect living on a single leaf in the midst of an enormous Brazilian forest to say what is the shape and size of the forest.

Dr. Larkin of the Department of Astronomy, University of California, said recently, in addressing the student body of Chaffey Junior College: "There is something wrong with the human heart that is not filled with awe and reverence at the display of Omnipotence revealed in the starry heavens. As the telescope reveals the amazing and stupendous sweep and expanse of the universe, as it brings to view the possible existence of other vast universes outside of and beyond our own, the human mind reels in attempting to conceive of what Omnipotence can accomplish when exercising to the full of its creative powers. None other than God could have created it all." "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of Him? and the son of man that thou visitest him?"

Finally the Bible reveals God as still continuing His creative work, as still working. God has not maintained Himself in idleness since the completion of the creation mentioned in Genesis. Far from it. Jesus said of God, "My Father worketh hitherto." In the year 1894 astronomers suddenly saw a new star blaze forth in the sky. Since then other and similar phenomena have been observed with increasing frequency, it seems. The entire universe is operating upon laws which God has set in motion and He is constantly about exercising His omniscient and omnipresent control. Dr. Larkin, above referred to, stated that the Creative Power is everywhere in evidence still continuing the work of creation.

The Bible, therefore, reveals God as the Creator in that represents Him, first, as the origin of all; second as the Creator of everything and third, as still continuing His work. All the secrets of the existence and continuance of the universe are contained in that ten word sentence: "In the beginning God created the heaven and the earth."

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The Minister and Women

Part II.

William E. Barton, D. D.

A young minister some time ago formed a friendship for a woman who is said to have compromised several men. He trusted her, believed her to have a great career, and advised her to write a book. She gave him the plot which involved a young minister; and she asked him to write some letters which she might incorporate in the book. And he wrote the love-letters. I do not care to comment on it. He might better have cut off his right hand.

You never can explain away a letter. Every line of it stands out in its worst possible meaning, the worst meaning a shrewd lawyer can read into it. It stands apart from its background, a thing to be distorted, and to condemn. "The letter killeth."

It may be supposed that the remedy for all this is that a minister should be a recluse. I think not. Let him live the open, free life among men and women, a life that has nothing to conceal. Let him speak unguardedly, out of a pure heart, not mincing his words as though he feared to be misunderstood. Let him not be a prude, for prudery is akin to prurency, and always to be pulling away from evil is sometimes the preparation for a run and a jump. Let him live the clean life, being a man of clean lips and clean thoughts.

It has sometimes come to me with a feeling of heart-sinking that any bad woman in all the world could cast a stain on the name of any good man. Even if he had never seen her to know her, she could study his habits, lay her plot, and tell her story in a way that the newspapers would print and some people would believe. What is a minister's recourse? What is his protection? He cannot imprison himself in his study, nor save himself from the possibility of scandal. What shall he do? Let him do this: Live the open life that has nothing to conceal. Let him go where he has business and keep from where he has no business. Let his speech be so clean, his life so honest, his manhood so robust and genuine that scandal shall perish in his wholesome presence. Let him say, "I will do a man's work in the world and live so uprightly that my life, known and read of fall men, shall testify to my rectitude against all the pimps and harlots this side of Tophet?" This is his salvation. He cannot prove a universal alibi. He cannot clear himself from suspicion if he has acted suspiciously.

I once knew a case in which a minister was accused of such things as a minister ought not to have done; and the evidence against him was not light. But men looked back over his life, and it was clean and true; and they looked over the lives of those who accused him, and they were out of the pit, and hardly out at that. After the season of perplexity men ral-

lied to him, and said, "We will believe him for his life's sake." And he lived other years of honor and usefulness while one by one those who accused him went to their own place in shame and dishonor.

I once knew another case, and if I could tell it all it would be a tragedy indeed. I will not say the man had been bad, but he had skirted the edge more than once. He called me to his study, and his family assembled, and he showed me what was said about him. I turned and looked at his youngest daughter, and asked her, "In the place from which you came were there any rumors like this?" She tried to meet my look, and her eyes fell, and she did not answer. Then I turned to her father and said, "Write your resignation." He wrote it that hour, and I with another minister saw him through a trying situation; and then I parted with him on the dock as he sailed away to a foreign land, heart-broken, humbled, and barely saved from open shame.

The first question they ask in a police court is, "Have you ever been here before?"

A man who is indiscreet once may have a future, but if he goes and does it again, there is more hope for a fool than for him.

Then it ought to be remembered that as some ministers are good but unwise, so are some women good but indiscreet. Their perfect trust in a minister, their love for the church, their unguarded devotion to that for which the minister stands, may lead them to say and do things with the best of intention which open a gate-way for evil.

Now, there is where a minister needs prudence for two, and that without censure or distrust. Evil be to him who evil thinks. He would be a bad man who should impute wrong intent to such a woman. Nevertheless, he could make it appear wrong, and perhaps make it wrong. Some of these warm-hearted, generous, impulsive women, who do imprudent things that shock the prudes, are as pure gold as the minister has in the church, and among his most useful helpers. They are the peonies in his flower-garden, just as beautiful, yes, and as pure as the lilies. It is for him to guard the good name of such women, and by a measured cordiality to help and be helped by them without undue familiarity.

And yet it is not that woman who is most to be feared. The schemer, the gossip, the jealous woman, though cold as an iceberg, is more to be dreaded than the warm-blooded woman whose words are free, whose conduct is impulsive, but whose mind is above all thought of evil. Let the minister be careful how he acts toward the impulsive woman, but have a

greater care what she says to the jealous woman or the gossip.

And I do not think that minister is safest who is anaemic and effeminate. The minister who is so frail, so delicate, so almost womanly, so "spiritual" as to invite coddling is in more peril than the erect, manly, red-blooded minister. And the big, generous, and even passionate man is to be trusted in some situations where the little, effeminate man with the weak will breaks down his pale-pink resolution. There are some situations in life so exasperating that a phlegmatic man cannot be trusted in them; it is safe only to trust a quick-tempered man, who knows he has a temper, and who has learned to control it. So there are temptations, especially where the guarding of a woman's honor is concerned, where the man who can be trusted farthest is not the pale little minister, but the big, warm, generous man. Of the ministers whom I have known to go to the bad, a good, fair proportion have been those of whom women said, "Oh, don't you think he is so spiritual!" And of this I have in mind more than one rather startling illustration.

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." This was the prayer of our Savior. It is the prayer for us to pray.

And, after all, how many men live clean lives! How few ministers betray their sacred trust! How many men live in the lime-light year after year, and lay down their work unspotted by the world! The more I know ministers, the more I honor the ministry. I must not seem to speak as if the dreadful things were common; but the exceptional fall of a good man, and the occasional career of a thoroughly bad man make it worth while that we should remember such things as these, and learn the lessons in time.

There are times when a minister has need to visit places of ill repute. He should do so fearlessly when he has a duty, but not alone if it can be avoided. If he is seeking a lost girl, he may follow her to the pit's mouth; but it is well that even so there should be a witness with him. A policeman can usually be obtained for any legitimate search. Mere curiosity is not sufficient reason for even a minister to visit disreputable places. He has no right to hang vile pictures on the walls of his soul.

When Gipse Smith was in Chicago, he told of Charles Berry, and how he went with a poor girl at midnight to see a dying woman in an undesirable place. A man asked him whether he thought that a prudent thing to do, and the Gipse answered that he left his reputation where he left his sins—with his Lord. In case of such an emergency a minister may go anywhere, and with any kind of escort, and go fearlessly. A man is safe where his duty is; but I do not think much of slumming, or of coasting about the tenderloin districts for sociological material. Un-

less a minister has a duty in such a place, he has a distinct duty somewhere else.

And while we are speaking about the places where a minister may go and the sights he may see, let us not forget the words he is to speak. Ministers are reputed good story-tellers. Once in a long time there is a minister whose stories verge a little too near the vulgar. I have received several letters suggesting that some ministers do not cull their anecdotes with sufficient care. Brethren, be careful of your stories! You cannot afford to tell any story that even suggests a vulgar allusion. No matter how funny the story itself may be, or how remote the vulgar allusion, the lewd story leaves the trail of the serpent in the mind from which it goes to the mind which it enters. No story can be told by a pure-minded minister whose point turns on the sacred mystery of sex. There in the holy of holies of human life, where life itself begins, no poison must enter the soul through the lips of the man of God.

A little while ago I received this letter:

"For eleven years I have been the wife of a home missionary pastor. In that time the life of our home has been enriched by the occasional visits of missionaries, evangelists, officers, and ministers. We welcome them all, and I am glad to say we are usually stronger and better because of their stay. We have never yet been disappointed in one of them, and have only happy memories of them all in most respects. The little flaw in my experience has been the habit which some clever and really consecrated clergymen have of yielding to the temptation to tell sacrilegious and irreverent stories merely because they are pointed and funny. I well remember an evening when three ministers besides my husband and 'our son Timothy,' looking toward Christian work, sat at my table. Two of my guests were inveterate story-tellers, and, as usual, one led the other on until we were all in a gale of merriment. And then, as often happens, that inappropriate, almost profane, but irresistibly comical story was produced. We laughed nervously but unwillingly, and I was gratified to see our third guest, one whose life is an inspiration and whose hearty laugh is a most infectious sound, look gravely at our young friend and check the laughter but just begun. As for son Timothy, his look of amazement should have been reproof enough, but my jolly guests were absorbed in their own enjoyment, and another story as bad as the last was forced upon us.

"This has happened more than once in my house, and elsewhere under my observation, even in groups of missionary heroes whose very names are an incentive to the sacrificial life.

"It must be that this matter has never received their sober attention, or that they do not realize how far they go.

"May it not be said that it is possible to tell a good story to the glory of God?"

To be able to tell a good story is a perilous gift.

Abraham Lincoln did many good things, but he set a fashion in the way of story-telling that has not wholly been a blessing. "That reminds me of a little story" is an ominous thing to hear; for few are the men who know any good stories, and few of the good stories are new ones, and few men know how to tell them.

I am happy to say that I have hardly ever heard a really bad story from a minister. But I have certainly heard some not in good taste. There are certain classes of jokes that on general principles ought to be eliminated from a minister's collection.

First, I would instance the joke about the little child's misunderstanding of sacred things. It was innocent enough when the little one first said it, catching at the sound of unfamiliar words and repeating something that meant a thing very different; but to tell it is sacrilegious. It stamps an irreverent interpretation upon some holy thing. The better the story the more impossible to forget the grotesque association.

Next is the story that introduces profanity. It is a safe rule either to cut out the swear words or cut out the story.

Then the story that turns on sex relations is one that will always bear omission. I am not supposing for a moment that a minister would tell a really vile story; but there are stories not vile but suggestive. It is safe to omit them. We may smile at the follies that are supposed to be distinctly feminine, and our wives are quite as well at liberty, and have as frequent occasion to notice those foibles which appear in their husbands; it is not of these I write, but of those that assume other than ideal between men and women, those that brush the bloom from modesty and by inference suggest possible evil. They may not be bad, and may sound funny, but they leave a bad impression.

Then I think a minister ought never to tell a story whose point turns on a physical affliction. It was always painful to me to see Robert Burdette adjust his arm to illustrate the gestures of the boy with the artificial arm. Stories of stutterers are not often happy, though a stutterer who takes the situation as merrily as Travers did may provoke a little mirth. It is a terrible thing to go through life with any physical disability. To tell a story whose point lies in something of this character is to run grave risk of hurting the feelings of some friend of an unfortunate, and it blunts the keen edge of sympathy of him who tells it.

I think stories that imitate drunkenness ought to be omitted from a minister's repertoire. A drunken man may do and say ludicrous things, but the fact, the awful fact of a human being made voluntarily insane by drink, destroys all possible humor in the situation.

It seems to me a good rule never to provoke a laugh at weakness, misfortune, or distress, or on the

wrong side of any moral question. A man is known by what he laughs at.

In order that a minister may have clean lips and a clean life, he must have a clean heart. It is the pure in heart who see God. Vile imaginings are the dry rot of the soul. A wicked day-dream will eat like a cancer into the very heart of a minister. In some respects the impure act is less demoralizing than the cherished spiritual imagination of impurity. There is a certain spiritual masturbation more fraught with peril to all virile Christianity than an overt act of sin. I have known men utterly unmanned by it whose outer lives were not immoral. As a man thinketh in his heart so is he.

The things that are pure and true and honest and lovely and of good report are the things to think about.

When we were children, we used to ask, "What do you think when you think nothing?" If we could get an answer to that question, we should know men. When the springs are removed from the mind, then it slips back, relieved from pressure or tension, to what themes does it revert? Does it rise to high subjects, contemplating things great and beautiful and lofty, or does it grovel in slime?

Whatever the minds of other men may cherish or contain, the minister cannot afford to have other than a clean mind. There are things he must not see, and thoughts he must not think. There is no greater mistake than the assumption that a man is the weak and helpless victim of his own imagination. He can control his thoughts. It takes will power; it takes discipline; but it can be done.

Now let us turn from this phase of the subject. We have been considering women as a peril to the minister. Let us remember, and gratefully, how largely the other thing is true. They are his loyal friends and faithful co-workers. They make up the greater number of his Sunday-school teachers. They constitute more than half his church singers. They comprise more than seven-eighths of his missionary workers and those on whom he can depend for the things to be done that cannot be done by men of affairs.

(To be concluded in next issue.)

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A Woman's Life in China

Part II.

Elizabeth D. Goertz

(Miss Goertz served as a missionary in China from October, 1921, to April, 1927, being occupied as missionary nurse and evangelistic worker in the field of the General Conference of Mennonites, in the southern part of the Chihli province. She is spending her furlough in study at Witmarsum Seminary. —Editor.)

Since 1842 the status of woman in China has greatly changed. The missionary enterprise has probed deeply into the old customs, in many instances the results have been the literal fulfillment of the words of our Great Commissioner and Master, who said:

"Think not that I came to send peace on earth: I came not to send peace, but the sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foes shall they be of his own household. He that loveth father or mother more than me is not worthy of me and he that loveth son or daughter more than me is not worthy of me."

Matt. 10:34-37.

There were many difficulties connected with the work with women and girls. They feared the foreigner, and even now whenever we come into villages where they have never seen the missionary, the man from an "outside country" the children scramble back into their courtyards, when they see us coming. They scare the children into obedience by telling them if they do not mind, the foreigner will come and take them into a far country! It is also said that their prejudice comes from the belief that the foreigners will gouge out the eyes of the children to make medicine out of them. No wonder then, that in order to get the girls to come to school this prejudice had to be overcome. Ignorance and poverty were other barriers and in order to succeed in getting any pupils at all to come to school, they were provided with food, clothing, instructions, homes—all free. Girls of beggar-women and very poor families were the pioneer pupils of China; the children of the poorest of the poor, who had to be bribed to send them by promise of food and clothing; the homeless foundlings whom no one but the missionaries with which the believers in Chinese womanhood must prove to custombound, conservative China that her daughters were as capable and worthy of education as were her sons.

Gradually and then with amazing increase of popularity the schools grew and now all over China we do not find only the Mission schools for girls, but countless government schools and also two accredited colleges, one in Peking and one in Nanking. In 1923 there were twenty-six medical schools where

there are some two thousand students of whom one hundred-thirty are Chinese women. This is one of the most encouraging features of the medical work in China and there is a consensus of opinion among all those who have had the training of these women, that they have remarkable power of organization, wonderful endurance, quickness of perception, an unexcelled deftness of touch and are able to perform the most difficult operations successfully. Chinese medicine, though accomplishing surprising cures, is ridden with superstition and scientific practices and the foreign trained doctor has had a hard road to travel while establishing her practice.

Increase in popularity of Missionary and Western Training

She rarely is called in until the patient is hopelessly ill and if she fails, the "foreign devil's" medicine is blamed.

There are some wonderful women in this noble profession. We have all heard of the beloved Dr. Mary Stone of Shanghai. She was a pioneer thirty years ago. A few details of the life story of Dr. Stone must serve as a suggestion for the type of woman doctor who has been much influenced by the missionary and Western training. She was born at Kiu Chiang, 400 miles up the Yangtze river. When she was denied entrance into the United States on account of nationality, Mr. Theodore Roosevelt telegraphed: "Admit her, personal friend, etc." She returned to Kiu Chiang with supplies and equipment for a women's hospital, which she proceeded to establish. But when all was ready the missionary group said she could not be at the head of it as she was Chinese! They took all of her equipment and wanted her to take a subordinate place. Their attitude was understandable, as no Chinese woman had at that time demonstrated her ability as a surgeon. Dr. Stone left without taking even a bed with her and went to Shanghai. In a few years she established a hospital. The women believed in her, and travelled by a sampan and cart and on foot to get to her and be helped. Then she went back to America and got more equipment. In St. Louis she ordered the surgical instrument and apparatus necessary for the modern hospital. She had not a cent to pay for them. "The money will come," said Dr. Stone, "the Lord will provide." Then she went home and prayed, for she is a deeply religious woman, a convert to Christianity. The next day a check arrived from a sympathizer, which enabled her to pay her bill and order another supply. A modern school for training Chinese girls in Western medicine has been added to the picturesque group of buildings. She also runs a women's clinic and dispensary in the center of the city. Dr. Stone has since then given up

her work to her students and is doing evangelistic work among the women.

One needs only to listen to the stories that even the women of the common classes have to tell to be impressed by the change that has come over them. One day I asked one of our Bible women to tell me how she first began to come out on the streets and she said: When my husband had been a Christian for several years, I too, wanted to become one. I saw his life so changed and soon he began to teach me from his Bible." And even though she was past forty when she began, she can now read her Testament and is a wonderful preacher, goes on long trips into the villages and is a very active worker among the women. It is remarkable what the Chinese woman can accomplish in spite of her neglect in the past. China is in a state of revolution—economically, industrially, politically, socially, educationally and also of common classes religiously. China is waking up and with this

Place and status elevated cially, educationally and also of common classes religiously. China is waking up and with this awakening also the place and status of her women is changed. The Christian missionary teaches the responsibility of the individual as compared with the family unit. This means, that if a girl of a family does not wish to follow the age-long custom of marrying a man whom she has never seen and does not know, she may turn against the wishes of her parents and marry the man whom she has come to love. Christianity teaches the exalted position of womanhood, insists on breaking with the awful custom of foot-binding, takes the girl out of her home to educate her in school, expects the women of China to come out of their seclusion to attend meetings in churches and halls. Each time we see a new face in our meetings we know that one more individual has dared to break with an old custom and we wonder what her new liberty is costing her.

The Chinese women of the past, hampered by crippling foot-bandages and the even more rigid bonds of the old social customs and superstitions, have known no other horizon beyond the four walls of their homes. Last fall I went from Kai Chow to Tamingfu

a distance of 45 miles. I had

A new era in with me a lady of 65 years who history of was traveling this distance for China's womanhood the first time. She said now it dawned upon her what an un-

dertaking it is for us missionaries to have come from America to China! That they in spite of these limitations, have exercised such undeniable influence, is significant of the power which will be exercised by the Chinese woman of the future, who with unbound feet and minds, are today facing a new and dazzling era in the history of Chinese womanhood. The shackles of the old social customs are breaking rapidly, and they are entering into a broader life than their grandmothers and even their mothers ever dreamed of.

Having proved that she is capable the men of

China are also convinced that more opportunity should be given her. Says one of her educators, who published a "Girl's Reader" a few years ago, "we should all realize that the education of the women is more important than the education of the men, for as has been said by one of our sages—a good girl makes a good wife; a good wife makes a good mother; a good mother makes a good son. If the mothers have not been trained from childhood where are we to have the strong men for our nation?" The young

men of China are strengthening the cause of education for women by their demand for educated wives. They have

awakened to hitherto unrealized possibilities of mutual helpfulness and enjoyment in married life and are seeking wives whose education and training will make them congenial companions. One often hears them say: "I wish that my wife would have a chance to go to a Mission school." One young man was betrothed without his knowledge by a member of his family to an uneducated girl. A betrothal in China is very nearly as binding as marriage, but this young man declared: "The girl must go to school or I will not marry her," and it was not until he had succeeded in obtaining entrance for her into a girls' school in the city that he would promise to carry out his side of the agreement.

And herein lies the hope of the future for the women of China. With the unbinding of their feet comes the unbinding of their minds. They are entering into every field of profession, secular and religious. And they, being of their own country with an understanding of the conditions and especially with the ability to speak the language of their own people, are bound to become very effective in their services. Women who were formerly carefully shut up in their homes are now seen in public as never before. They are being called not only to their proper place in social life but also to leadership in public and professional activities. Dr. Mary Stone has been mentioned as a woman possessed with great ability of leadership.

While this is to be welcomed we rejoice over the cultivation of China's undeveloped resources, her womanhood—yet we must not be blinded to the perils which confront the "new woman." In olden days men and women were kept apart, they had hardly any dealings one with another. All

Perils of rapid this is rapidly changing, and change of customs nowadays one hears with alarm of the brazen-faced, boisterous

behaviour of the "liberty-loving" women! Unaccustomed to the free intermingling of the sexes, there is the gravest danger of their overstepping the bounds of propriety. It is to be hoped, that, while the Chinese ideal of woman's mission and place in society will be widened and elevated, it will not lose its conception of

the home as the best sphere and the care of the family as the greatest work for women. Just here is where our responsibility lies. This is why we feel that our work, though interrupted for the present, is not finished.

Our aim is to work so effectively that if, for example, we have sixty girls in our school, that shall mean for the future—sixty Christian lighthouses, the starting of sixty Christian homes, or sixty centers from which radiate the light and life as found in the Gospel. We cannot touch the millions, but we can influence those about us and they will radiate out and reach those whom we could never reach. In this time of crisis and upheaval the women of China need true friends to whom they can come with their questions. Especially is this true as regards their spiritual needs. Socially, industrially and materially they have other sources to which they may turn. But we need women in China who are ready to answer the call of liberated womanhood and who are willing to go into the schools, into the cities and into the villages with the message of true liberty and salvation and present to them the new life in Christ Jesus with its new ideals, its new visions and spheres of life and with the power to live this life. We believe that our Lord and Master also meant to include the women of China, when He said: "I am come that they might have life; and that they might have it more abundantly!"

BOOK REVIEW

(This review was written by a member of the Information Service staff who bears responsibility for any opinions expressed.—Editor.)

THE OUTLAWRY OF WAR. By Charles Clayton Morrison. Chicago, Willett, Clark & Colby, 1927. \$3.00.

Dr. Morrison has rendered a service by stating and interpreting the philosophy of the "outlawry" movement. The introduction by Professor Dewey and the commendatory letter by Senator Borah make the book, in effect, the chief source for an authentic setting forth of what "outlawry of war" means and of what "outlawrists," as such, believe. Moreover, the book is thoroughly readable and has literary merit.

Dr. Morrison recognizes that peace requires an extensive structure, both legal and judicial—that no mere fiat will suffice. Furthermore, the thesis of the book is quite independent of the question whether or not and under what circumstances a Christian may fight. But from the point of view of what Dr. Morrison calls "orthodox peace thinking" the plan outlined in such circumstantial detail is open to fundamental objections.

In the first place the proposal involves the assumption that America and other great nations would

be hospitable to this great venture of faith and goodwill: "To think that they would reject such a yes or no proposal is, it seems to me, to betray an ignoble conception of mankind." Dr. Morrison believes that America is at heart idealistic. America "fought to help Europe extricate herself from the clutch of war." The evidence of this is not quite so conclusive as one might wish. Senator Borah, himself, said in 1917: "We are still continually and persistently and exclusively discussing and writing about the war as if it were a European war . . . and as if we had entered it to perform a service to mankind, a kind of modern crusade. We entered it, I assume, at least that is my understanding, to protect our own rights, to defend and make secure the lives of our own people, and to maintain our own dignity and honor and prestige among the nations of the earth." Dr. Morrison says: "America has always hated war as an evil that should be abolished." Yet the realist remembers the Mexican and Spanish-American wars.

Secondly, there is the assumption that war would end when it had been solemnly outlawed. The author leans heavily upon the history of dueling and slavery: "The outlawry of the institution of war will have precisely the same effect in international relations as the outlawry of the duel had in individual relations." Again, referring to the abolition of slavery: "A few words written into the constitutional law of the land, expressive of the profound public determination to have done with the institution forever, were the medium of its utter destruction." Yet the facts appear to be quite otherwise. Outlawing dueling by no means ended it; it continued long afterward, until its fundamental cause—a childish notion of personal honor—had been removed. And slavery was ended by war, as a war measure, as Dr. Morrison himself afterward relates, and the solemn outlawry of it came after every slave had been freed.

Thirdly, there is the confusion arising over the concept of "aggressive war." Dr. Morrison has done a service in showing that nothing final is accomplished by denouncing aggressive war, since the aggressor always masquerades as the violated one. But the critics of the outlawry proposal see a fatal defect here. For it expressly stated in the outlawry resolution of Senator Borah that the proposal "would not involve or affect the right of self-defense against invasion or attack, such right being inherent and ineradicable." In other words, it is, after all, only aggressive war that is, in fact, outlawed, and since Dr. Morrison is sure the aggressor can never be isolated by juridical process, one act of aggression is as likely as before to produce a world catastrophe.

Fourthly, the will to war by no means rests merely on the fact that it is (as Dr. Morrison very truly points out) a deeply entrenched institution. There is a deep-seated reason why war continues, quite apart

(Continued on Page 383)

THE SUNDAY SCHOOL LESSONS

By A. S. Rosenberger

December 11

ISAIAH COUNSELS RULERS Isaiah 37:5-11, 14-20

There were four great crises in Hebrew history during the period of the active ministry of Isaiah. Three of these very directly effected Judah, and in all of these crises the great prophet was the outstanding advisor and counsellor. Isaiah was truly a counsellor of rulers and the counsel that he gave was ever to the end of faith in Jehovah. If ye shall not believe, surely ye shall not be established (Isaiah 7:9). This was truly characteristic of his advice. "If Judah does not hold fast (to his God), he will lose his fast hold (of country)" (Robinson.)

The first crises that came in the ministry of the prophet was when Syria and Israel wished to force Judah to unite with them against Assyria in the year 735 B. C. Ahaz the King wished to appeal to Assyria for protection in spite of the advice of Isaiah to avoid all alliances and trust in God. The King carried out his policy in spite of the advice of the prophet and the result was that Judah suffered many years at the hands of Assyria. The second crisis was the downfall of Samaria in 722, which made a profound impression on Judah. The third great crisis was the siege of Ashdod in 711. At this time Judah under Hezekiah was tempted to also attempt to throw off the Assyrian yoke and rely on Egypt for protection. Here Isaiah counseled against this policy, and remaining subject to Assyria, emphasizing by preaching three years in a captive's garb the greater suffering that would come through a break with the powerful Assyria. This time his advice was heeded.

The fourth crisis was the great crisis of 701. Sennacherib moved upon the eastern states with the purpose of quelling revolts there and Judah came in the path of his march. The country was overrun and Hezekiah shut up in Jerusalem. In this emergency he looked to Isaiah who again counseled him to put his trust solely in Almighty God. A plague spread among the besieging Assyrians in a night and Jerusalem was saved.

We thus see that the continual advice of Isaiah to Judah was to have faith in God. Many of the leaders of the nation felt that it was folly to trust in such an intangible thing. They thought it was far better to trust in something more tangible as Assyria or Egypt. What did Isaiah mean by trusting in God in these emergencies? Did he mean thus the nation would avoid all trouble and always be delivered? Is a nation that trusts in God to be spared from affliction any more than an individual? Might it not have been that the nation had to lose her life (as a nation) to save her soul (as God's people)?

One of the lessons of the great world war should have been the folly of the nations putting their trust in force. Yet we are informed that today the nations are again getting ready to pit their resources against each other. What would Isaiah have to say about the temper of the nations of today? Is our own country putting its trust in God, or in military preparations? Do we need several battleships each year, and the raising of a large force of fighting men as some advocate? Would it be safe to take the advice of peace-lovers and put less attention on military force and more on good-will? Would it be safe or foolish to depend on the moral and spiritual forces of the country for her salvation?

Isaiah's teaching is after all, and above all, a beautiful lesson on faith for individual or nation. The sense of peace comes not through trust in external forces which may fail, but upon God, who cannot fail. Those who have the greatest faith have the greatest steadying force in life. Isaiah had this, and he sought to impart it to his nation and his people.

Though all else fails, thou, Jehovah, canst deliver.

December 18

REVIEW: EARLY PROPHETS OF ISRAEL

The period of history during which we meet with the early prophets of Israel is one of great religious significance. Nationally it was a period of decline, but religiously through the prophets it was a time when Israel made a great contribution and functioned very definitely in her God-given task as the bearers of God's revelation to the world.

It was only for a little time that the Kingdom of Israel was at the height of its political power. Soon came the division and following that the decline. Finally came the Assyrian menace and in 722 B. C. the northern Kingdom came to its end and from that time on Hebrew history continued through the southern or Judean Kingdom.

In the ordinary thinking of that day the decline of these Hebrew Kingdoms would be attributed either to the weakness of Jehovah in not being able to deliver His people, or else to the fact that He did not care to do so. Thus in the case of either of these alternatives the tendency would be to apostasize by accepting the gods of the conquering nations. It is truly remarkable that in the midst of this situation God raised up these great prophets who had the far higher viewpoint that Jehovah was the god of all nations and was using the nation of Assyria to punish Israel for her deep seated guilt. They saw beyond the period of Israel's punishment and discipline a more noble destiny still to be fulfilled. In meeting this situation the prophets expressed truths concerning God and man that are universal and eternal in their nature.

The prophets proclaimed the righteousness and justice of Jehovah as one of His essential qualities. Being himself this type of a god, He demanded these same qualities in His worshippers. Thus all the religious formalism and hollow insincerity of worship of the day as well as the unjust and greedy lives of these people was entirely unacceptable to Him. Yet He was a god of love and the punishment that came upon Israel was intended to be a discipline to prepare His people for a better destiny and service. How eternal and universal are these same principles. With what warning and what much needed emphasis these very principles should come home to us today.

While the forms of injustice and manifestations of selfishness may change, the fact and principle of these things are still the same. In our imperfect world order would not the prophets still find these same things to denounce? In many ways the problem of then is the problem of today. God makes the same demands upon His people that He first made through these prophets of old. Modern prophets can only reiterate and re-emphasize and apply to conditions of today the same principles that were applied then. Does the coming of Christ into the world affect in any way the teachings of the prophets? Where would one look for present day prophets and how would they compare with the prophets of old?

However beyond all the darkness of the present the prophets ever looked forward to the brighter future. They all seem to have had very definitely the conviction that there was a better time coming. Have we advanced any today toward that better time? Has the coming of Christ brought that better day? We too look forward to the fullness of Christ's coming and the ushering in of the Kingdom of God that shall mark the era of peace and good-will. Shall we not with these great men of old ever point forward toward, and work for the coming of that great day?

We thank thee O God, that Thou didst speak of old time unto the fathers in the prophets.

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

The Christian Exponent,
Sugar Creek, Ohio.

Dear Editor:

In the Exponent of September 13 and also 27, an editorial mentions a paper prepared by Jesse L. Brenneman for the All-Mennonite Conference in Hillsboro. The paper was prepared by my father, Timothy H. Brenneman, of Goshen, Indiana, and mailed to myself while at Des Moines, Iowa with the intention that I would be present at the convention to read it. When it was seen that I could not be present, the paper was forwarded to the convention.

Yours truly,

Manhattan, Kansas.

Jesse L. Brenneman

BOOK REVIEW

(Continued from Page 381)

from militarism, national "honor," the habit of fighting, etc. It is this, that in our highly competitive economic international organization war offers a means (for the winner) of getting what can be secured in no other way. Judicial process cannot be expected to displace war until the nations renounce ambitions and greeds that have no warrant in law or in right. And precisely because outlawry disregards, expressly, these causes of war and the long process of socialization and economic reconstruction necessary to remove them, the practical peace advocate finds it wanting.

Finally, legal minds are almost sure to find the outlawrist's argument faulty on the ground that it disregards everything that is known of the development of legal processes. Public law, the law of nations and the newly developing code of "industrial law" have developed case by case, through a process of discovering equities and evolving instruments of social control. The typical outlawrist view seems to be both historically and psychologically an inversion of what happens in life. A reader of Professor Dewey can hardly escape the impression that the whole of his instrumentalist philosophy runs counter to what he has written on the outlawry of war.

The author's characterization of the League will be regarded by the overwhelming majority of those who have first-hand contact with it as a misappraisal. It springs chiefly from the fact that the various activities which Dr. Morrison commends but regards as incidental are, from the practical, evolutionary point of view, the very stuff that an enduring peace is made of.

None of these widely voiced criticisms, however, detracts from the real value of "outlawry" as an ideal or even as a slogan, so long as it is not substituted for the progressive discovery of instruments of justice and peace among the nations.

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NOTICE

These prices will practically all be advanced after December 31.

Notes from Here and There

Miss Elizabeth Goertz, a missionary to China at home on furlough, spoke at the special service on Thanksgiving morning at the Grace Church, Pandora, Ohio.

Rev. Gabrael Brunk of Elida, Ohio, was a visitor at the Chapel Mennonite Church on a recent Sunday morning and favored the congregation with an earnest gospel sermon.

Rev. A. H. Leaman of the Moody Bible Institute, Chicago, Illinois, conducted a series of evangelistic meetings at the Midway Mennonite Church, Columbiana, Ohio, from November 6th to 13th.

Dr. J. E. Hartzler delivered a series of Bible Lectures at the Park Presbyterian Church, Massillon, Ohio, November 20 to 27 inclusive. The following week he delivered a similar series at the East White Oak Mennonite Church, near Carlock, Illinois.

The Bethany Mennonite Church, Freeman, S. D., is in search of a pastor to fill the vacancy caused by the resignation of Rev. Elmer Basinger, who is now located at Wayland, Iowa as pastor of the Wayland Mennonite Church. Prof. D. E. Harder is supplying the Bethany pulpit in the interim.

Rev. N. O. Blosser, pastor of the Chapel Mennonite Church, Williamstown, Ohio, was ordained an elder at the Sunday morning service November 13th by Rev. S. M. Musselman, pastor of the First Mennonite Church, Bluffton, Ohio. Rev. J. E. Hartzler, co-pastor of the Chapel Church, was also present and assisted in the service.

Rev. Wilmer S. Shelly, who assumed the pastorate of the Wadsworth, Ohio Mennonite Church in June, has a catechetical class of twenty-one at this time. There were no special meetings. This class is the result of personal work conducted largely by the pastor. This ingathering is a great encouragement to the work in this congregation.

The Westminster Choir made its second appearance at Bluffton College on the evening of November 22nd. These visits by the choir to Bluffton are due to the fact that a number of Bluffton graduates and former students as well as the former Dean of the School of Music of Bluffton College, Professor G. A. Lehman, are influential members of the choir. Prof. Lehman is at present the assistant director of the choir. More than a thousand people filled the college gymnasium to hear the choir.

Mrs. Clara Steiner of Columbus Grove, Ohio, has gone to Upland, Calif., to spend the winter with her daughter, Mrs. Lester Hostetler.

Rev. L. L. Miller, who is well known to many Exponent readers, has recently accepted a call to the pastorate of the Congregational Church at Brewster, Me. Brewster is a suburb of Bangor, Me.

The Men's Choir of the Ebenezer Church, near Bluffton, Ohio, rendered a sacred concert at the Chapel Mennonite Church on a recent Sunday evening. The concert was very much appreciated by the audience.

Dr. Harry F. Weber, who is well known among the recent students of both Goshen College and Witmarsum Theological Seminary, from which schools he is a graduate, is professor of Social Science at Albright College, Myerstown, Pa.

The report of the Sixth All-Mennonite Convention, held at Hillsboro, Kansas, August 28-30, 1927, is off the press and ready for distribution. The report contains a complete record of all the proceedings and the addresses delivered at the convention. Any one interested in the Mennonite church and its activities can not afford to be without a copy of this report. Copies can be secured from the secretary, Rev. C. E. Krehbiel, Newton, Kansas, for the nominal sum of twenty-five cents. Only a limited edition was printed. Any one desiring a copy will do well to order it at once.

The Tenth Quadrennial Student Volunteer Convention will be held at Detroit, Michigan, December 28 to January 1. This convention will be made up of students from the colleges and universities of the United States and Canada. At the last convention at Indianapolis, 841 schools were represented by about 6,500 delegates. In addition to the student delegates, all missionaries at home on furloughs and representatives of mission boards and other similar organizations are eligible to admission. This movement, first launched at Cleveland, Ohio, in 1891, and holding a great convention every four years, has been largely instrumental in furnishing the nearly 20,000 American missionaries in the foreign mission fields of the world. Two-thirds of the missionaries and eight-ninths of the money contributed annually to missions comes from the United States. From this alone it is evident that the future of foreign missions is largely the task of American Christianity and the Student Volunteer Movement does more than any other agency in inspiring college students to become missionaries.

Mr. W. Wilbur Miller is holding a good position in one of the Columbus, Ohio high schools.

Miss Ann Suderman addressed the Bethel College Faculty Women's Club on October 18, giving an interesting report of her travels in Europe during the past summer.

Bethel College has the happy custom of celebrating Founders' Day annually. This year October 15 was set aside for this special purpose. Historical and biographical addresses were delivered by men who were well acquainted with the founders of the college. Such an occasion is invaluable in passing the ideals and substantial worth of these pioneers on to the younger generations.

Rev. A. M. Eash of the Twenty-Sixth Street Mennonite Church, Chicago, Illinois, will conduct a series of evangelistic meeting at the Maple Grove Mennonite Church, Topeka, Indiana, December 1-10.

Mr. O. B. Gerig, who is working with the Friends Peace Organization, with offices in Boston, Mass., expects to spend one year in Europe studying the peace problem at first hand. He will take up his residence in Europe next summer. Mrs. Gerig and daughter will accompany him.

The Board of Home and Foreign Missions of the Central Conference of Mennonites has published its seventeenth annual report. It is a comprehensive report of all the activities of this board, both home and foreign. Rev. I. R. Detweiler is the Secretary and Treasurer of this board.

The Mennonite Book Concern, Berne, Indiana, announces that the new Mennonite Hymn Book is off the press and ready for distribution. It contains 392 pages and 412 well selected hymns. The book also includes a number of choice responsive readings.

At a recent session of the General Conference of the Mennonite Brethren Church held at Henderson, Nebraska the conference pledges itself to raise \$25,000 annually for the support of Tabor College at Hillsboro, Kansas. This amount will be raised by exacting an annual levy of \$3.15 from every member of the church. At the next session of the General Conference it is proposed to turn over Tabor College to the conference as conference property. In addition to this, this conference carries on a vigorous missionary program, calling for the annual expenditure of at least several times as much as it proposes to give to its educational work.

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

December 20, 1927

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Herbert Groh

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The Editor's Chat

Dear Readers:

A merry Christmas and a happy New Year to you all!

An article from Dr. Pierre Kennel, our correspondent from Switzerland, reached me only a few days ago. The article is written in French and I sent it on immediately to the translator. It will likely appear in the next issue. I feel sure that you will all look forward to it with much interest. We are glad to begin a new volume of the Christian Exponent with a contribution from his pen. Dr. Kennel is one of the outstanding Mennonites of Europe. His interpretation of any subject upon which he writes will be greatly worth while.

The outstanding event of the past week was of course the appearance of the new Ford. Thousands of people saw the real car and many more thousands looked at pictures of it. I too hied to the Ford garage, in company with all my fellow townsmen, to see what it was all about. We looked at the moving pictures and saw how the pieces were put together. We sat with mouths open while the salesman explained how everything worked, how it looked, and how it could run. We were convinced that here was not a Ford but an automobile—beauty, speed, quietness, comfort. All could be had for an insignificant down sum and small monthly payments which a man could surely meet even though he hadn't much income. We all stood in line to sign a contract for a new car, cars to be delivered absolutely in the order in which orders were received. In the process of waiting we came to ourselves. We remembered that we already had an automobile and that payments were still due on it. And as to the points of the new Ford—speed, comfort, quietness, and a different radiator it occurred to us that all the other automobiles have had these for years, which fact made them different from Fords. We stepped out of line, all but seventy-five people. These signed contracts on Ford day—December second—for a real automobile. Those of us who didn't buy are convinced nevertheless that the new Ford is a good car and that it is cheap, and that Henry Ford is a great man. He may not know history but he knows automobiles, and he knows people. He un-

derstands the working of the mind and he knows how to deal with it. He may never have read a single book on psychology and it is doubtful if he could utter a single scientific statement on such subjects as the emotions, or the instincts, or the original nature of man. But he knows how to advertise. He knows how to utilize curiosity, how to hold attention, how to secure decision. Henry Ford is a phenomenon in American life. He anticipates people's demands. His field is the world. Every religious worker can afford to study the lesson of his life. It seems to me to be this: **THIS ONE THING I DO.** He is certainly a rebuke to many of us preachers who scatter our energies over many things and do none of them exceptionally well.

NOTICE

We have made arrangements with our publishers at Berne, Indiana, to have the subscription list of the Christian Exponent taken care of at their office, as well as orders for books and magazines. This will insure prompt service and we believe it will meet the hearty approval of all our subscribers. Kindly, therefore, address all renewals, or new subscription, requests for sample copies, or change of address, orders for books and magazines, etc., to—

The Christian Exponent
Berne, Indiana

Many of our readers will remember Rev. H. L. Stump, who died in this state ten or twelve years ago. He was a Hoosier by birth, a member of the first graduating class at Goshen College, an able student and a preacher of unusual promise. By the cruel irony of fate he contracted tuberculosis, after which he moved with his wife and two children to this section where he finally died. I had the pleasure a few weeks ago of visiting in the home of Mrs. Stump and the two children, a boy and girl both in high school. They have a comfortable home in the north end of Upland, near the mountains, with orange and lemon trees

on their property. Nearby is a community church which has an active Sunday School and preaching services every Sunday afternoon. It is the only church in that district and is doing a useful piece of work. It is furthermore a monument to the faith and religious interest of Rev. Stump for he was the moving spirit and organizer of the church. His family are active workers in the Sunday School.

While visiting in the home of Alfred Wiebe, formerly a mission worker among the Cheyenne Indians of Montana, but now a member of the church here, I was introduced to that monumental work by missionary Petter, an English dictionary of the Cheyenne language. Missionary Petter was the first student of the Indian language (that is, of the Cheyenne's) to reduce the language to writing. He is therefore a pioneer worker. The dictionary is very extensive and must have required infinite patience and pains-taking labor to finish. That one of our own number should accomplish the task is a credit to the whole church. The story of his work should be known among Mennonites everywhere. Only one hundred copies of the dictionary were printed, it being of use only to students of the language. The Cheyennes are a small tribe, numbering less than two thousand, if I am not mistaken. Several hundred of these have been converted to Christ and have become members of the Mennonite church.

Christmas is nearly here. I hope that Christmas carols will find a place in every home. Among the most beautiful is the poem by Phillips Brooks. The author is known as a preacher but he will probably be remembered longer by "O little town of Bethlehem" than by any of his eloquent sermons:

O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight.

Let us make the day one of real blessing by meditation upon the events of the first Christmas seeking to understand more fully the meaning of Christ's program of peace and good will.

Sincerely yours,

The Editor.

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EDITORIAL

"The common problem, yours, mine, every one's,
Is—not to fancy what were fair in life
Provided it could be,—but, finding first
What may be, then find how to make it fair
Up to our means: a very different thing!
No abstract intellectual plan of life
Quite irrespective of life's plainest laws,
But one, a man who is man and nothing more,
May lead within a world which (by your leave)
Is Rome or London, not Fool's Paradise."

A HUNDRED THOUSAND DOLLAR SERMON

Some eight years ago the Reverend Alfred Grant Walton of the Congregational church in Stamford, Connecticut, preached a sermon that appealed to at least one member of his congregation. That member happened to be one who thought the work of ministers of the Gospel is not appreciated. When he died last May he left over one hundred thousand dollars for the preacher. Not every church member could

give such a large amount to the minister, but the gift might call attention to the fact that many people do not do what they can to relieve the minister and his family of their burdens. Some people do not get much out of their church membership. One wonders, considering the amount they really put into it, whether any of their other investments pay smaller dividends.

"NEITHER SHALL THEY LEARN WAR ANY MORE"

When the prophet wrote, "Nation shall not lift up sword against nation, neither shall they learn war any more; they shall beat their swords into plowshares and their spears into pruning hooks," he had a vision of a time more peaceful than the time in which he lived. When citizens of Plainfield, New Jersey, adopted this passage for the inscription to be carved on their war memorial they too probably had visions of peace. But lo! when the time came to dedicate the monument there was controversy. On Memorial day the veterans refused to march in sight of the inscription. When the dedication finally took place on Armistice day, the veterans of the World war were made conspicuous by their absence. Six aged members of the Grand Army of the Republic were the only representatives of the military caste.

From this one would judge that the war to end all war failed so far as Plainfield is concerned. But one is also made to wonder what would have happened if the citizens of Plainfield had adopted the "love your enemies" of the New Testament. When people once get so they can tolerate the vision of Isaiah, it will probably take only a few thousand years till they get the significance of Christ's message.

DIVINE HEALING AND THE LAW

The Reverend John Roach Straton, well known fundamentalist preacher of the Calvary Baptist church in New York City has been conducting prayer healing services. He says he wants to preach and practice the "full word of God." He thinks the Bible promise that the disciples could cure through the laying on of hands applies to the Christian church of the present time. Christians have long been divided on the subject of divine healing, and Straton's attitude would no doubt be challenged by some devout Christians. But his first opponents are of another type.

The Association for the Advancement of Atheism demands his arrest for practicing medicine without a license, which is illegal in the state.

This makes a nice problem for the district attorney and the health commissioner. If Straton is permitted to practice divine healing would that open the healing profession to any Christian Scientist? In the state of Ohio the constitutional amendment to give chiropractors more rights was voted down. The health commissioner has stated that he would prosecute any one who should undertake to treat communicable diseases without a license.

A DISCORDANT NOTE

The stinging rebuke administered by the president of the United States to the national chamber of commerce on the day after Thanksgiving is a discordant note in more ways than one. The Thanksgiving season is not the most fitting time for a scramble for tax reduction. But the more important phase of the rebuke is the fact that the president and the chamber of commerce are at odds. Thus far the Coolidge-Mellon financial program has generally been considered little less than divinely inspired by business interests. Any person who undertook to criticize even a minor phase of a Mellon plan was branded as 'pink' or 'red.' Now the chamber of commerce and the administration are at odds. Can Coolidge be renominated without the chamber's consent? Or is this the final announcement that he does not 'choose' to serve the chamber any longer?

The president no doubt knew what he was talking about when he intimated that the chamber of commerce has been asking for more and more service from the government and at the same time has been demanding less and less taxes. The strange thing about it all is that so many other folks saw this for months and even years before the president took the Thanksgiving season occasion to announce it. Readers of the Exponent no doubt found themselves prepared for the president's announcement.

The administration wants to reduce taxes to the extent of \$225,000,000, but the chamber of commerce thinks that is only about half as much as the finances of the country could stand. They want all that the country can stand at this time. The president thinks some of the surplus should be used to pay on the national debt, which is still around eighteen billion dollars. With an election approaching, most Congressmen are anxious to reduce taxes as much as possible in order to give them an issue on which to be re-elected.

Probably the most unethical part of the tax reduction program, and one for which the chamber of commerce was probably not responsible (for there are other interests in the country that want tax reduction), was the demand to remove the national estate tax. The plan of the proponents of this measure was

to have the states lay and collect the estate tax and have the national tax abolished. The result would have been that some states (like Florida, the millionaire's paradise) would not have provided for such a tax. This would have given the millionaire an opportunity to take advantage of the Florida climate and Florida tax-dodging at the same time. In other words the poor could have paid the millionaire's taxes. One congressman writes to me that "The effort to cut off the estate tax is the very last charge of 'the tax dodgers brigade'." Since he is on the House committee which is responsible for the tax program he probably knows what he is writing about. He also states the fight against the estate tax brought the most expensive lobby which he has ever seen to the national capital. And he has been in congress over ten years.

J. C. M.

UNIVERSITY EXCLUDES KIRBY PAGE

The University of West Virginia recently refused to allow Kirby Page, editor of the *World Tomorrow*, to speak in the university buildings because the Military Department of the University, the American Legion and the D. A. R. opposed it. The Religious Work Council of the university, composed of the student pastors and representatives of the student Y. M. C. A. and Y. W. C. A., considered the question of inviting Mr. Page to deliver a series of addresses. This plan was given up because the Military Department was known to be hostile to pacifist speakers. But the student Y. W. C. A. did invite Mr. Page to speak under its auspices. He was then scheduled to deliver two addresses on November 9. When his coming was announced the Military Department of the university began to organize opposition. A committee of prominent citizens representing the local branches of the American Legion, the D. A. R. and the Ku Klux Klan protested to President Trotter of the university, who announced that the meetings could not be held and requested the Y. W. C. A. to cancel the engagements. Some of the faculty and members of the student body protested vigorously.

The *New Dominion*, a local paper, wrote several editorials demanding free speech on the campus. On November 9 it referred to President Trotter's action as a "blundering and provincial mistake" and added: "The *New Dominion* is frank to say that it has no sympathy with many of Kirby Page's viewpoints. But less than two weeks ago, a distinguished admiral of the United States Navy presented the cause of preparedness from the convocation platform. That the same opportunity should be refused one who believes in pacifism and the outlawing of war would be farcical if it were not tragic." The university paper also demanded free speech.

Soon after the meetings were cancelled two students arranged an independent student meeting off the campus, at which Mr. Page agreed to speak. An

unsuccessful effort was made to prevent this meeting also. On November 10, Mr. Page met with the faculty forum and spoke at the independent meeting in the evening. The meeting was well attended.

President Trotter told Mr. Page in a friendly conversation that he would not be allowed to speak on the campus because he was opposed by the Military Department, the American Legion and the Daughters of the American Revolution. President Trotter explained that there had been no opposition to Admiral Rodger's speech on preparedness a few weeks before.

Information Service.

SHERWOOD EDDY ON WAR

It takes a lot of courage and humility as well to admit that one was wrong and to face about and travel in the opposite direction on any great issue. Sherwood Eddy has done this on the war question and in so doing he has set a noble Christian example to ministers everywhere. The following paragraph is taken from his latest book, "Religion and Social Justice."

"As the author of 'The Right to Fight' and a strong anti-pacifist it took the writer ten long years following 1914 to reach his present position. Speaking for myself, I have come slowly and unwillingly to the conclusion that modern war is wrong. I believe it is wrong in its METHODS, as giving free rein to an irresponsible national sovereignty under a military necessity that knows no law, where might makes right and the moral law is abrogated; in employing untruth and deceptive half-truth as the essential methods of a distorted propaganda; and in the creation of hatred, leading inevitably to retaliation, reprisals and atrocities. I believe it is wrong in its RESULTS as intrinsically and inevitably destructive—of material wealth, of human life, and of moral standards. It seems to be futile and suicidal. Therefore war would seem to me to be unchristian and morally wrong as the utter negation of Jesus' way of life and of the ultimate nature of God Himself, as love. I will strive with all men of goodwill for the removal of the causes of war, the creation of an international mind, a growing sense of world brotherhood, and the active support of all agencies that make for peace."

Meditation on Christmas

It is a marvelous thing that all the world writes "1927." The Hebrews used to reckon the years from what they supposed was the date of the creation. The Roman calendar dated from the founding of the eternal city on the seven hills. The Greeks reckoned time from the date of the first Olympic games. But today if you ask a Jew, or an Italian, or a Greek in any part of the world what year it is he unhesitatingly replies, "Nineteen hundred and twenty-seven." It is that many years since Jesus was born in Bethlehem of Judea. Jesus has not changed everybody's heart, but He has changed everybody's calendar. He was born in an obscure country and amid the humblest surroundings but His birth was nevertheless an event of the first importance.

The influence of Jesus, too, is a marvelous thing. Ending His life between two criminals amid the jeers of the multitude He today has millions of followers in all lands. They acknowledge Him as King of Kings and Lord of Lords. In Him they see God. To them He stands unique among men. He towers above all those who have from time to time been acclaimed great. In Him was God. God became flesh and dwelt among men. The best literature, the best music, the best architecture and scripture have found their inspiration in Christ. He has changed the course of human history; He has determined the destinies of nations; He has woven Himself into human life, into the highest thinking and into the best deeds of which men have been capable. He is stirring the consciences of men continually, urging them to forsake sin and to follow after righteousness. He in-

spires men to build a new world wherein dwelleth righteousness. Millions have accepted His philosophy of life and found in it that inward peace which this world cannot give. His power is great and His influence among men is increasing. Some day He will be acclaimed the King of the whole world; every knee will bow and every tongue will confess that He is Lord.

In view of the uniqueness of His personality and of His power, one wonders why His disciples spend so much time in affirming or denying the manner of His birth. There are many honest, sincere Christians who find difficulty in believing the virgin birth. But they cannot prove that such a thing is impossible, and they cannot satisfactorily account for the records in Matthew and Luke. There are multitudes of Christians to whom a supernatural birth presents no intellectual difficulty. They believe it, some passively, others insistently. But the best and only argument they have is that the records in Matthew and Luke say so. This one thing is certain: that men did not come to believe Jesus as divine because of the story of His birth. They heard His words and saw His deeds and experienced His power in their own lives. Then they were convinced that He was indeed what He claimed to be, the Son of God. This other thing is certain: that intellectual assent to the doctrine of the virgin birth in itself makes no man better or worse. That alone does not indicate an experience of a new life with God. Let a man give His life over to Jesus, accept Him as the Master of his life, seek to live in daily companionship with Him, and will to do

His will. After experiencing thus the miracle of His power, he may also believe in the miracle of His birth.

The glory of Jesus borrowed nothing from its surroundings. He made His impress by what was in Him and not by what was around Him. There was nothing impressive around Him. His parents were poor. His birthplace was a manger. His bringing up was in Nazareth, an insignificant, dull country town from which nothing good was expected. He had to work with His hands. His household enjoyed no social distinctions. His race and nation were despised.

There are many people whose names and pictures appear in the newspapers because of the externals of life—the length of their bank account, the “royalty” of their blood, the popularity of their family circle. If the externals were removed there would be very little left to commend them. Jesus showed true greatness. In the realm where He is King externals do not count. He lived above His surroundings. He showed that life's highest satisfactions are not dependent upon riches, or fine houses, or comforts and conveniences. He is therefore a rebuke to much of our modern life. The things for which most people fuss and fret away their lives were considered

of only secondary importance by the Master of Life. Life consists not in the abundance of things. Real life consists in a knowledge of God. Jesus has given a new meaning and a new motive to life. To understand Him is not the work of a day or a year but of a lifetime.

Jesus came into the world as a child. He thereby dignified childhood. What would Christmas be without children? It should be a day of gladness for everybody, but especially so for the children.

Like many other good things, Christmas day has been commercialized. As a result multitudes of people find anything but joy in this season of the year. Clerks in stores and post offices, especially, become the victims of a commercialized holy day. To them the birthday of Christ means long hours and overwork. We have societies organized to reform everything else, why not a society to Christianize the day of Jesus birth? Overeating and the giving of presents to keep up appearances are among the pagan elements in much modern celebration of the day. A Christian Christmas is a day of gladness, of singing, of fellowship and worship, and of the doing of long neglected deeds of kindness to others.

L. H.

The Christian and World Peace

H. J. Krehbiel

Pastor, First Mennonite Church, Reedley, Calif.

We are nearing Christmas time when we with almost the whole world rejoice at the coming of the Christ and there is repeated in seven hundred different languages the angelic message, “Glory to God in the highest, peace on earth and good will toward men.” It is perfectly right that we should glory in the coming of the Prince of Peace and His message of good will among men. But when we look into the pages of history that have been written since His coming, we see them nearly all stained with the blood of war, and comparatively little accomplished by His followers for the realization of the Kingdom of Peace which He came to establish.

The early Christians understood Christ's message in regard to vengeance and using force to obtain one's purpose, and His blessing upon the peacemakers, and for several hundred years the Christians did not participate in wars and when a soldier became a Christian he immediately resigned from the army. But when Constantine made Christianity the State Religion, the Christians were persuaded that it was acceptable to Christ to fight and kill for the establishing of His Kingdom. Like the Mohammedans they believed that he who died on the battlefield fighting to extend his kingdom would have the richest reward in heaven. This opinion continues with some Christians even to the present time as witnessed by the fact

that during the late war some ministers preached trench salvation. The attitude taken by the great majority of Christians was, that it was wrong to lie or steal or commit murder, but when your country is engaged in war it is not only right but it is your duty to do these things. You no longer have any personal responsibility to God for your deeds, the government assumes that responsibility, and if the government tells you to lie and to steal from the enemy, or if possible to kill him, it is your duty to obey and do these things. Since the close of the World War nine years ago, a great change in regard to this matter is coming over the Christians of all nations. Gradually but surely the conviction is growing in the minds and hearts of Christians everywhere, that if it is not right for them to lie, to steal, and to kill in time of peace it cannot be right to do so in time of war, and the fact that my government tells me to do it does not make it right. Christians are coming to realize that they are the guardians of their own consciences and can delegate this guardianship to no one else, that they themselves are responsible to God for their deeds, and not the officer who commands them or the government which drafts them to commit murder and become cannon fodder.

When Christians universally have this conviction, we can hope for the dawn of a better day. If

the Christians of the so called Christian nations had held this conviction in 1914, the World War could not have taken place.

There are many reasons why war should be abandoned as a means of settling international difficulties, such as the following: It is too costly, it is too inefficient, it is too destructive of property, of human happiness, and of human life. But there is only one power that is strong enough to overcome the demon of war and free humanity from this curse, and that is the conviction in the hearts of the Christians that war is a crime and a sin, and that the principle of forbearance, love and goodwill proclaimed by Jesus are better and stronger and more efficient than force.

I attended the Study Conference held in Washington, D. C. in December of 1925. There were representatives from more than 30 denominations, and they showed no hesitancy in denouncing war as a sin and a wrong, but I was oppressed by the thought that some of these leaders might change their attitude as soon as our country were involved in a war. I have sometimes wondered why the Mennonite denomination has continued in the world for four hundred years in spite of persecution by both Protestants and Catholics, and I have come to the conclusion that it was to preserve to the world the principle of non-resistance as taught by Christ. Christians can prevent war. When Chile and Argentina were about to go to war the Christian people of both countries made protest. The matter was peaceably settled, and the statue of Christ was erected on the boundary line in the high Andes with the following inscription, "These mountains shall crumble to dust before the people of Chile and Argentine will break the peace which they

concluded at the feet of the Saviour." Some time ago our country was headed straight for war with Mexico on account of a law passed in that country last year to enforce the constitution of 1917 in reference to mineral deposits and oils, but the Christian people lead by the Quakers and functioning through "The National Council for Prevention of War," in Washington, D. C. made themselves felt and heard in opposition to the course which Mr. Kellogg, the Secretary of State, was pursuing, and showed by the testimony of 104 authorities on international law that the controversy between the United States and Mexico was justiceable, and it raised such a storm of protest that our government changed its course and war was averted.

On the 6th day of April this year, M. Briand, minister of foreign affairs in France, made a proposition to the people of the United States to renounce and abolish war between these two nations. My guess is that the standpatters in the Senate will prevent all favorable action on the proposal unless the Christian citizens of this nation compel them to make a favorable reply. It was a splendid Christian act which Bishop Wm. McDowell did when he presented to the President of the United States on November 4th a memorial signed by 700 prominent churchmen of this country urging him to use his influence for the consummation of a treaty with France to outlaw war and to propose similar treaties to other nations.

We can have international peace as soon as all Christians come to the conviction that war is a crime, and declare that their government must find peaceable methods of settling their difficulties, because they refuse to become murderers or cannonfodder at the behest of their government.

Christmas Time in Bethlehem

A. M. Esch

(Rev. A. M. Esch is superintendent of the Twenty-second Street Mennonite Mission, Chicago. After the war he spent several years in relief work in Syria. He therefore describes Bethlehem from first-hand knowledge.—Editor.)

I am asking you today to accompany me to Bethlehem and the Shepherd's Field. This is the season of the year when in every land to which the story of Jesus has gone, the account of the angels, the shepherds, the manger in the inn and the child Jesus will be retold. How fitting it will be for us to walk out to the Shepherd Field and there reread the Luke account of the shepherds and the angels; then, with the simple shepherds, make the anxious and expectant trip "up to Bethlehem" and "see this thing which is come to pass." If there is one place in all of the Holy Land to which I would rather guide you than to any of the many other sacred places, it is to the Shepherd field on Christmas eve.

Before I tell you of the Christmas eve experience, however, I want to recount a few interesting historical facts about the places.

Bethlehem today is a city of about ten thousand inhabitants. It is located about six miles south of Jerusalem on practically the same site as the Bethlehem of Boaz and Ruth, of David and of the days of Jesus. It is just east of the road from Jerusalem up to Hebron and on top of a prominent hill commanding a view of the country for miles in every direction. In several respects modern Bethlehem is different from the surrounding villages and towns. The inhabitants are believed to be descendants of the crusaders and are much more interesting and progressing than their more pure blooded Arab neighbors. Their homes are better kept, their fields and vineyards more industriously and carefully tilled and even their persons are kept more cleanly and at-

tractive. With the exception of about 300 Mohammedans they are all Christians, either Greek Orthodox, Roman Catholic or Protestant. Jews do not find it an attractive home even though it was the home of their father, David, and their grandmother, Ruth.

The center of interest, naturally, is the Church of the Nativity on the traditional site of the inn in which Jesus was born. The present church building is very old. Although no one is able to tell just when it was first erected, there are a number of reasons for believing that it has been standing there since earlier than 1000 A. D. It is also known that Constantine erected a church on the site as early as 324 A. D. and tradition says a still earlier church was erected as early as the second century. There is a fairly large cave under the center of the church which is the traditional inn. We may readily believe this tradition to be dependable and the location to be authentic. If it was the inn site of Bethlehem in the second—or even the fourth—century, it is reasonable to believe that it also was several hundred years previous. Changes are seldom made in the East and there would need to be an exceptional reason for changing the inn location. Then also, Palestinian villages and towns have only one central place of entertainment. Very little entertaining is done in private homes. The central guesthouse or Khan provides the place of entertainment. Joseph and Mary naturally went to this khan for accommodations on their arrival in the town and when they found the part of the establishment reserved for guests filled, were satisfied to occupy quarters in the less comfortable part occupied by the animals. When later on the shepherds sought the new born babe they went directly to the Bethlehem inn, the logical place to which to go to find out about such an unusual occurrence or else to find the unusual child which, reasonably, they would not expect from a Bethlehem family. This traditional site is generally accepted as the actual location of the inn in which Jesus was born and when later I tell you of the midnight service in the cave I believe I am telling you of a really sacred place—if any location in Palestine can justly be called "sacred."

To the East of Bethlehem lies a large circular valley surrounded by rough Judean hills. In this valley is located the field of Boaz in which Ruth gleaned. On the surrounding hillsides the shepherds still watch their flocks, leading them forth in the early morning in search of pasture and carefully watching them in the sheepfold during the night. The tradition is that in those early days the fold in which the shepherds of Beit Sahour, a village on the south edge of this valley, kept their flocks was located on a slight elevation in the center of this valley. Since as early as the second century this mound has been marked in some manner or other as the site of the sheep-fold. Here again tradition has con-

siderable support of students, and can reasonably be believed to be the site of the angel appearance. The present Shepherd Field comprises about six acres. It is planted in olive trees and is enclosed by a stone wall. It is possibly a little more than a mile distant from the Church of the Nativity in Bethlehem.

It is Christmas eve and nearing midnight. The air is crisp and cool, there is not a cloud in the sky and the full moon and myriads of bright stars are flooding the Field with a bright light. Grotesque shadows from the gnarled old olive trees play havoc with your fancy. There is stillness everywhere except as it is broken by the occasional bark of watchdogs in the nearby village. It was on such a Christmas eve in December, 1919, that I had my first and most vivid experience in the Shepherd Field. How well I remember sitting on that low stone wall and with the light of a pocket flashlight reading the shepherd story. The night was holy. The place was holy. The entire experience was a holy one and as I sat pondering upon that wonderful experience of the simple shepherds I wondered if perhaps there were not a host of angels about us on that very night with another message of love and good cheer. And even as I sat thinking, someone said, "Let us go even unto Bethlehem and see this thing which is come to pass."

Very slowly and thoughtfully our party took up that midnight procession. I lingered behind. How pleasant it would have been to erect a little tabernacle on that sacred spot and always abide there! Reason, however, said it would not be the part of wisdom for any stranger to remain there alone, because of both man and wild animals—and I followed after.

The path to Bethlehem is a very stony one and the individual going that way by night must watch his steps carefully. But I was following in the steps of the shepherds, going up to see the child that was born and could not help but wonder what their emotions must have been. To me the story of Jesus in Bethlehem was not a new one. They were the first ones to seek after Him. As I went a strange emotion impelled me onward. When I would linger behind the rest my feet rebelled and I discovered myself with quickening heartbeat and increasing speed hurrying up the hillside. There was a rather steep climb of several hundred feet and we were at the entrance of the church.

Now the service on this particular evening was conducted by the Greek Orthodox Church. Fortunately for the several Christian functions in Bethlehem, their Christmas days fall on different dates thus lessening the possibility of religious factional quarrels and fights. The main part of the Church is in the hands of the Greek Orthodox and the larger part of their Christmas service is held in the chapel immediately above the cave. There was a large crowd in attendance and all the available standing

room was occupied. (Greek Orthodox churches do not provide seats for the attendants in their regular services).

There was chanting. There was reading. There were prayers. There was incense. There was burning of candles. There was formality. There was commotion and crowding. Americans, Englishmen, French, Italians, Greeks, and Arabs—were crowded together. No class distinction was known except in the case of a very few. The hours passed slowly. Twelve o'clock came, then one and then two, but the service continued. Finally the Greek Orthodox Patriarch because of his extreme age gave indications of becoming physically exhausted and the program was slightly shortened. Candles were passed through the crowd,—large ones to the priests and visitors and small ones to the native laity. Slowly a procession was formed out of the crowding, jostling crowd and started down into the cavern below. I do not know how many people crowded into that little cave—possibly 20 by 30 feet in dimension—but I do know that the combined effect of the crowding in the unventilated space and the incessant burning of incense was almost more than I could endure. The first stop was made at the spot marked as the place of birth. After short readings and prayers they moved on to the manger and there closed the service.

To be frank, there was nothing about the disorderly service that made a very spiritual impression though again we were on ground that had been sanctified by the presence of Jesus.

The celebration at Bethlehem usually begins on the afternoon preceding Christmas Day, with the arrival of the Greek Patriarch from Jerusalem. There is a large motley crowd gathered in the court in front of the church to see His Beatitude (the title of the Patriarch) arrive, and to watch the slow moving procession enter the church. Christmas Day is a day of feasting and joy-making.

As I sit at my desk today, nearly three years after that Christmas experience in the Shepherd Field and Bethlehem, and reflect upon the deep emotions that moved my soul that day and then recall the listless and irreligious manner in which the native church proceeded in its services, I am reminded how readily familiarity with a place or an experience leads to carelessness, thoughtlessness, and even contempt. There are many places associated with our own experiences or service that are holy—made sacred by the presence of Jesus Christ—yet how indifferently we treat them! Oh, that we might always live and work with the consciousness of His abiding presence!

The Minister and Women

Part III.

William E. Barton, D. D.

The apostle Paul has been abused as an old fogey on the woman question; but in my judgment Paul's ideas were exactly right for his age, and were based on principles which, properly applied, are right for all ages. Think of the women he commended, such as Eunice and Lois, the mother and grandmother of Timothy! Think of his appreciation of the hospitality of Lydia. Paul had seen a vision, a man of Macedonia, saying, "Come over and help us." Paul crossed over, looking for the man. The man was not waiting on the dock. The men of Macedonia did not know or care whether Paul came or went. The first man Paul found who would listen to him was in jail, and it took an earthquake to secure his attention. But already Paul had found a women's prayer-meeting by the river-side, and had preached there. And those women did two things characteristic of good women; they heard the word gladly, and they inquired where Paul was boarding, and invited him to come where he could get better care. Thank God for Lydia! Her hospitality opened her door and the door of Europe to the gospel.

Then there was Damaris at Athens. We do not know much about her, but she was a notable woman,

noted enough to be named with Dionysius the Areopagate as one of the founders of the church that in time made the Parthenon over into a Christian temple.

Then think of Phoebe. She was going to Rome on some business and asked Paul for a letter of introduction, and suggested that as people there would be asking her many questions about the theology of Paul, he should add a little theology to the letter. That is how we got the Epistle to the Romans. Paul wrote it, but Phoebe guarded it through a long and dangerous voyage, and we are indebted to her for it.

Then think of Priscilla. She is always mentioned first, even before her noble husband Aquila. They took good care of Paul. They taught Apollos. They went to Rome and had a church in their house.

There is not time to go through the list. Just think of the number of great women with whom Paul was associated in the work of the church. No man of his generation was so broadminded as to woman's sphere. Paul had no trouble with women. He got along with them better than they did with each other, sometimes. Back at Philippi, where his work began in Europe, Euodias and Syntyche had a

difference of opinion. Paul took no sides. They were both laborers with him in the gospel. He sent a message to them. He knew that he could make up the quarrel. Indeed, Paul understood women much better than is supposed, and got on with them very well, and did very much to elevate them. But in that country where public speech was not counted modest, he advised women be silent in churches, which was a good rule for that day as it would be poor now.

The Lord Jesus had a group of women friends who followed him and ministered to him of their substance. Each had her own reason for gratitude. There was Mary of Magdala, whose nervous breakdown has been counted to her for moral ruin; there was his own mother Mary, and there was the mother of James and John, and there were others. And then would come Mary and Martha of Bethany, in whose home he was always welcome, one of whom tired herself out cooking for him, and the other of whom neglected the work to listen to him; for good women sinned a little in both those ways then as they do now. But they were all noble women, and our Lord enlarged the sphere of women's work for God. The gospel has made a large place for women, and it is not surprising that in the church are so many loyal and devoted women followers of the Master. They are the minister's friends, and he may well rejoice in their friendship and service.

There is another woman of whom a word ought to be said, and that is the minister's wife.

There is a page in the book of the recording angel, gold bordered, and illumined by Fra Angelico, and the other talented and beautiful artist spirits now in heaven; and on that page, in letters that shine afar, are inscribed the names of minister's wives. When the names are read of those who have come up through hard trials and great tribulations, these will come near the head of the list. Who is it, while the minister preaches, who sits in the audience, praying for his every word, fearful lest this plain utterance may offend, anxious lest this sentence be not understood, hopeful that the message will reach the hearts of those to whom it is addressed? Who is it goes to bed on Sunday night more weary than her husband, because she has borne equally all the day the strain of his work, and that without the afflatus of his public duties? Who else in all the parish knows how the preparation of that sermon has been interrupted, how many unavoidable duties broke in upon the time set apart for its preparation? Who else notices with the same sympathy the involved sentence that has lost its nominative case in dependent clauses, and splits an infinitive in its desperate run for the home base? Who else notices with the same keen sympathy, what is ludicrously apparent to the whole congregation, that the minister's necktie has broken from its moorings? And did she not hear at the close of the service, and feel it as if the fault had been her

own, that such a family, which came for three Sundays, has decided to attend the other church, thinking this church cold and inhospitable? And that Mrs. Somebody feels hurt because the minister has not called on them since they moved? And that Mr. Somebody is going to give up his Sunday-school class if the boys do not behave better, and every one knows that the boys will not so behave?

All these? Yes, and a thousand more burdens she bears, wearing the while a sweet smile and her last season's bonnet, that rests above her dear face like a halo. No criticism aimed at the minister but reaches her heart with keener thrust than his. No sorrow in the parish but the burden of it falls on her love and sympathy. No knowledge of estrangement between neighbors in the church but she thinks about it as the friend of both; no grief but it burdens her prayers. And no one ever knew it, but like the sweet woman of old, she keeps all these things, and ponders them in her heart.

An artist recently gave to the world the composite classic paintings as the typical Madonna. I could have told where to find a gentler, stronger, sweeter face in the composite resultant of two hundred and seventy-one minister's wives. And I know of some individuals here and there among them who might sit singly for the portrait, and not lower the type.

There is no truer word in the Bible than that a minister ought to be the husband of one wife; and with that wife he should live on terms of such perfect sympathy that slander shall die in the presence of their perfect and reciprocal affection. My wife has liberty to open all my mail, but is strictly enjoined to open all that is marked "Private." Alas, for the minister with a shallow, silly, gossipy, jealous, dictatorial, or worldly wife! But he who is married to a good wife and confides in her can face almost any situation where women are concerned without danger or fear.

Women know some things which men merely guess at, and then guess wrong. There are matters in which a woman's intuition is safer than man's reason. "That's a good letter, my dear, but I wouldn't send it," says the minister's wife. You can advance argument which she cannot answer, but she feels that she is right. Into the stove goes the letter, if you are a wise man. And when a good wife gives her husband a gentle hint about any matter relating to other women, he is safe in heeding it. He cannot afford to ignore it.

I am not of those who expect that the millennium will come as soon as women vote. Sex implies a division of labor, and voting appears to me to fall in the other division than that which must bear its own burdens and those of the next generation as well. The way to save the country, as it seems to me, is not by shifting another man's burdens onto the shoulders of

women, but in rousing the manhood of the country to its duty. The women of the nation will either exalt or degrade it, and in this land they exalt it; for whatever may have been said in the earlier part of this

article that reflects upon some women, the hope of the future is in the womanhood of our churches as well as in regenerate manhood.

(The End)

Letter to a Doubter of the Old Old Story

Herbert Groh*

Dear C.———:

I don't consider that I gave an adequate answer to your question as to what I thought of the little book on Plant Evolution; when I returned it to you. An adequate answer, I am afraid, is not to be expected, but I have wanted very much to say enough to help you a little better to classify me.

As a mere layman, or really a stranger, in the field of Paleo-botany, I cannot presume to pass judgment on the facts presented. The author being evidently perfectly at home in that field, must be trusted to weigh wisely and impartially the evidence available; and I have no particular reason to doubt his good faith. My impression is that he has duly acknowledged difficulties as they confronted him, and has made out a good case apparently for such positions as he has taken. It would appear therefore, that such and such a group of plants, now extant, is morphologically more closely allied with this extinct group than with that; that this and that extinct group have more in common than this and the other, etc., etc. So much he is able to show, and with perseverance he may yet be able to array the whole assemblage, extinct and extant, in orderly positions relative to one another, and then—?

When every missing link is in its place, from Amoeba to man, we will know much better than we do now, where relationships be;—which groups are in ascending series, and which in descending, and all the rest of it. But even knowing all that, what will we know of the actual machinery of evolution? Darwin's theory of natural selection by the survival of the fittest, which process our author assumes to have been, and to be, in operation, offers a good working explanation perhaps, of how forms, once they are in existence, have been able to hold their own against other forms and thus by their success add some infinitesimal impetus to some trend in evolution which, by endless repetition finally gets somewhere. But how, I wonder, did those forms get into existence? It has not been proved, so far as I know, that acquired characters are inherited. Selection, natural or artificial, may pile up variation after variation in some particular direction, until the acquired character has every appearance of specific distinctness, and yet on the removal of the causes inducing the change, the supposed species rapidly returns to its original status, as

instanced in the classical example of pigeon races returning in nature to the one wild blue form. If it is true that such variations are of no value in evolution, from what other source are the new forms to come, which are to survive or to go under in the struggle for existence?

Being at this moment many miles from my books, and some years away from anything like serious study of the problems raised by evolutionary philosophy, and being moreover, too little familiar with the recent trends of the discussion, I may be missing some essential point; but I believe that a good deal of respect is still entertained for DeVries' mutation theory, which specifies another kind of variation, scarcely more than just recognized by Darwin,—a discontinuous or sudden variation by which the new character is brought into being fixed and heritable. It may be an insignificant variation (or a quite conspicuous sport), but being constant, it is really by that much to profit by an environment which may be favorable to its deviation from the normal of the race. If it does survive in competition with the normal offspring of its parents, this may constitute a first step; and a like sport among its offspring in the same favorable direction may carry forward the tendency. The other, or fluctuating type of variation, favored by this environment, may come in and conceivably carry forward the tendency still farther, but remove the conditions again and presently this is lost, while the mutation persists. If these mutations are really all that they appear, it would seem to follow that they are the real links in the chain of evolution, and natural selection merely an agency determining which shall go in and which shall be discarded.

Since the coming of this conception, and the re-discovery of Mendel's law, hundreds of the most technically trained men in the scientific world have been working intently on the problems of heredity, variation and breeding thus opened up; and an immense literature of the subject has already sprung up. Marvelously exact and intricate laws have come to light, and still the search goes on with no sign of any ultimate goal. Each new advance of knowledge simply reveals the next step to be taken, and the deep mystery of life remains inscrutable as ever. The quest seems, like Emerson's circles, always with room for another and larger one outside the last, but no finality. Wonderful, proud achievements fall

*Dominion Botanist, Central Experiment Farm, Ottawa, Canada.

to the man of science; but with it all I feel that the reverent humility portrayed by Whittier in his "Prayer of Agassiz," is the true and natural attitude of the great scientist,—or of any deep thinker for that matter.

The point which I feel to be essential in all this is that after all our research and some fairly wild speculation, we have not got so very far from the "old, old story" which puts "in the beginning" the "heaven and the earth;" at the end, man; and at each stage between a "mutation," if you please,—a new "unit character" or "combination of characters," or what not. For note carefully, whatever theologians may have said, revelation does not say that each creature was a **separate** creation. The "heaven and the earth" was created; living things appeared as a result of another creative act; and man, insofar I suppose as he is more than animal, is another and third creation. Whether a coincidence, or more than a coincidence, these three origins of Genesis constitute exactly the great speculative storm centers of science, where until something better is offered us, the old-fashioned terminology will probably mean as much to most of us as any other. The old Book

may not be padded out with science as H. G. Wells would have it, but at any rate it does not make any very bad breaks when it does incidentally get upon scientific ground. And in its own particular sphere it has undeniably had a most remarkable run, and still remains the fountain head of inspiration for the greater part of the work of human uplift and reclamation that still goes on. It has been sadly misunderstood and misinterpreted often times, by friend and foe alike, but I can't help being impressed by the fact that the less fantastic the interpretation, the more gripping is the appeal to men. I do believe that when we get back, through accumulated errors, it may be, to the source of the great generally accepted doctrines of the Christian church, and see what is the kernel of truth originally intended to be conveyed, we will find that it is related to some fundamental need of the human heart. I can't understand the persistence of these things through all these years except on the ground that there is something true and vital embodied in them. Men's instincts or intuitions though grievously befuddled, do discriminate and sieze on what is their own, even in defiance often, of what appears to be reason.

BOOK REVIEW

DOLLARS AND WORLD PEACE. By Kirby Page. New York, George H. Doran Company, 1927. \$1.50, cloth; paper, 15 cents.

This is one of the most informing of the several books on international, industrial and economic questions written by the editor of *The World Tomorrow*. The author discusses the prevalence of nationalism as a cause of war, the dogma of national sovereignty and the concept of national honor, which in its extreme form he compares to the notion of personal honor which justified dueling. He draws a striking parallel between the dueling code and the efforts to make war respectable. He points out that dueling disappeared when the concept of honor changed and draws the obvious inference with reference to war.

The book contains valuable information concerning foreign trade and investments and the economic interdependence of nations.

The author presents an extensive review of American foreign policy to show the extent to which it has been aggressively imperialistic. He summarizes his conclusions in a quotation from Horace C. Knowles, former American Minister to Nicaragua, the Dominican Republic and Bolivia, "We have been guilty of violating the sovereign rights of neighbors and proceeding contrary to the universally recognized principles of international law. We have imposed our force upon weak, helpless and defenseless countries, and slaughtered thousands of their citizens. We have attacked them when they expected we would defend them. We have used the Monroe Doctrine to pre-

vent sympathetic European nations going to their rescue when we abused them."

Then follows an outline of foreign policy for the United States which includes the strengthening of international agencies of peace, the outlawry of war (under which a lengthy critique is presented of the outlawry program as set forth in Dr. Clayton Morrison's new book, "The Outlawry of War"), the abandonment of the policy of armed intervention which has been rationalized by an appeal to the Monroe Doctrine, the granting of independence to the Filipinos, and the removal of trade barriers between nations.

The last section of the book consists of a carefully prepared treatise on the war debts in which the author agrees with the proposal previously made that the President of the United States should call a conference of the interested nations for a reconsideration of this entire question.

The author points up his argument throughout by citing "Chapter and Verse" and furnishes much challenging illustrative material. A bibliography is appended.

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By A. S. Rosenberger

CHRISTMAS LESSON

December 25

Luke 2: 8-20

Every returning Christmas season brings to us its thrill. Christmas never becomes old but each year brings with it some spirit of happiness and joy that is contagious and universal. Each re-reading of the splendid account of Luke of the birth of our Saviour strangely warms our souls, and to read and study this passage in connection with the prevailing spirit fills it with a peculiar charm and fascination.

There has been distinct emphasis on a certain sentiment this year, which is to keep Christ in Christmas. There is always danger that the real spirit of Christmas will be lost in the commercialism of the day and season. This spirit has been symbolized by the use of the X for Christ in the word Christmas. After all we cannot help but believe that all of the real peace and good-will and spirit of service and sacrifice that marks the Christmas season is due to Him of whose birth the angels sang. Let us keep Christ in Christmas.

The message of the angels was distinctively a message of good news. It was news that was to destroy all fears and instead to lead to great joy. We ought to realize that this account of Luke, brings to the world good news the like of which has never been approached. This is a day when people desire the latest news and get it very quickly and we know in a short time what has happened in any part of the world. But no newspaper will ever carry a feature story or headline as important as that which the angels sang. What makes the angels' message so outstandingly important and distinctively in the class of real good news?

This news was that of the birth of a Saviour. "Thou shalt call His name JESUS; for it is He that shall save His people from their sins." What the world needed then, and needs today is a Saviour. There have been many great men in the world, great leaders, great prophets and others who have exerted much influence for the good. But none has been able to do what Jesus has done as the Saviour of men. He has overcome and delivered from sin as could only be done by One in whom God so wonderfully came to earth. Jesus is Saviour because He does save men from sinful to righteous lives. What fruits have Jesus' work as Saviour had in the life of the world since the time of His birth? Has this event of the coming of Christ had the effect that it should have had and realized all the hopes that were associated with His coming? If not, why has this not been the case?

The Shepherds after the glorious heavenly vision went to Bethlehem. Since then many others have gone to Bethlehem. Many have gone physically and many in spirit. But what the world needs today among other things is to continue this pilgrimage to Bethlehem and learn of the spirit of Him whose earthly life began there. The spirit of Christ which would be the Christmas spirit spread throughout the year would make Christmas more than a day of song and sentiment, it would make it the birthday of a better day and better time. How can the spirit of Christmas best be continued throughout the year?

Today there is a longing for peace and good-will as never before. Men long for the realization of the angels' song. Each year renews the hope that this reign of peace is nearing. Surely in Christ this hope is not in vain.

Glory to God in the highest, and on earth peace among men in whom He is well pleased.

By Wilmer S. Shelly

JOHN THE BAPTIST AND JESUS

January 1

Mark 1:1-11.

We now come to the great transition from law to grace. John the Baptist was the middleman who partly belonged to the old order and partly to the new. He was first of all a prophet and in that respect belonged to the old order. He resembled them in many ways. His manner of life was quite similar to that of Elijah. The description of his rugged life lived close to nature (Matt. 3:4) also reminds us of Amos. His message was a request that people should repent, that they should forsake their evil ways. He repeated and re-emphasized the prophecy of Isaiah. In these respects he belonged to the Old Testament law and order of things.

However, the part he played in the new order interests us in this lesson. In fact, he introduced it. As such he is known as the "forerunner" of Jesus. He prepared the way for the One who was to be the new order Himself.

Before the baptism of Jesus we notice the beginning of John's work. Many (Matt. 3:5) who had heard of his ministry, no doubt believing that he might be the Messiah for whom they were looking, came to be baptized and repent for their sins. While baptism had been practiced before as a formal act of cleansing (Leviticus 15) with the Baptist it had a deeper meaning. Baptism meant a change of heart, a spiritual cleansing instead of a bodily cleansing. John the Baptist gave definite instructions to those whom he baptized. The Pharisees, Sadducees, publicans, soldiers were given their respective admonitions.

To the inquiry whether he was the Christ, John gave assurance he was not, but gave slight information of the One who would be. He described Him, first, as mightier than he, second, he was not worthy even to unloose His sandals, and third, while he baptized with water Jesus was to baptize with the Holy Spirit and with fire. John is a good example of one who does his part well no matter how secondary that part may be. Many would have been willing to proclaim him the Messiah. He could have received a large personal following. Many men in our day who are in a position to secure a following, (this is true especially in religious and political circles) are quite anxious to seize the opportunity and lend it encouragement, thus undermining the main movement or cause. This has happened too often in our own Mennonite church. Men are too anxious for personal honors. John refused this honor and referred them to another. John was willing to be simply the announcer as is necessary in any great cause. The Reformation, freedom of slavery, prohibition had their announcers or forerunners. John was willing to decrease while Christ should increase.

Thus while John the Baptist was continuing his work of baptism, among others, Jesus appeared to be baptized. Here we have a scene worthy of our attention. Although related we have no indication that the two had met before. In John 1:31,33 we are informed that John the Baptist did not know Jesus personally. However he knew that one was to come to be baptized, who would be the Messiah. He knew that the One who now presented himself was the Lamb of God. John the Baptist baptized many before but when Jesus came he halted. It might seem strange that being the forerunner, the one who was to introduce the Christ, still when He came he felt his insufficiency. This is quite natural

John the Baptist did not refuse to baptize Jesus, but he felt that he himself should be the one to be baptized by Jesus rather than the reverse. This is simply another illustration of the Baptist's humility. The baptism completed, we have the great annunciation or introduction to the world as Jesus, the Christ. This must have been quite a scene for the Baptist and all present. The heavens were opened, the Spirit of God descended like a dove and came upon Him. A voice came from heaven saying, "This is my beloved Son in whom I am well pleased."

John had finished his work. Only imprisonment and death awaited him. Jesus begins a new epoch of His life—the real epoch of His life. Previous to the baptism he was known and considered as a Jewish carpenter—a very human member of the Jewish race, although as one who spoke with authority. Now His ministry began. Jesus had been announced as the Son of the Living God. John had fulfilled his mission. It was the parting of the ways for the two. John the Baptist decreased, Jesus increased.

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America's Disarmament Proposal, March 11.
Be Sure Your Sin Will Find You Out, March 25.
Keep Your Eyes on Mexico, April 8.
Love, the Supreme Motive, April 8.
Is Non-Resistance Practical, April 22.
Ten Years After the War, May 6.
Government by the Majority, May 20.
Christianity in Interchurch Relations, May 20.
Non-Resistance Protected by Armed Force, May 20.
Missionary Furlough Club Addresses Kellogg, June 3.
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The Albanian Trouble, June 3.
Russia and World Affairs, June 17.
Lindbergh's "Bolshevik" Father, June 17.
Moody Institute Continues "Sound" and Militaristic, July 1.
Religious Leadership and Moral Courage, July 1.
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Should the Christian Church Sanction War, July 15.
Other People's Superstitions, Aug. 2.
Henry Ford's Apology to the Jews, August 2.

Divine Right and "Constituted Authority," August 16.
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Stand Still! Go Forward, Sept. 13.
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The Big Fight, Oct. 11.
Abiding in Christ, Oct. 25.
The Seventh Conference of Pacifist Churches, Nov. 8.
In Everything Give Thanks, Nov. 22.
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Another New Hymnal, Nov. 22.
The Land of Luxury and Waste, Dec. 6.
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Jesus Way of Life:
His Life of Devotion, March 11.
The Value of the Human Soul, March 25.
Love, the Supreme Motive, April 8.
Success and Failure, May 6.
We Are Christians and Mennonites, Pierre Kennel, March 11.

GENERAL ARTICLES

Thanksgiving in Turkey, Jan. 14. Herman Kreider.
The Yellowstone National Park, Jan. 14. Russell Hartzler.
How to Interest Young People in Religion, Jan. 28. Herman Kreider.
Without Me Ye Can Do Nothing. A Translation with Comments, Dr. S. S. Haury, Feb. 25.
Significant Facts in the Mexican Crisis, O. B. Gerig, March 11.
Tolerance, J. C. Graber, March 25.
Science and God, Vernon Smucker, April 22.
Cottonwood and Cat's Paw, Elsie B. Burkhard, May 6.
Immigration of Russian Mennonites to Canada, David Toews, June 3.
In a Mormon Temple, Samuel Burkhard, June 3.

The Moon of Ramazan, H. H. Kreider, June 3.
The Prohibition Oppression, July 1.
Family Worship and the Lord's Supper, Wilbur Stover, July 15.
O Come, Let Us Worship, Elva Schrock, August 2.
A Worthy Cause, C. Henry Smith, Aug. 30.
Life Work Problems, Alma Ramseyer, Sept. 13.
Was Ist Mut? Selected, Sept. 13.
Opening Address at All-Mennonite Conference, J. W. Kliever, Sept. 27.
Relief Work in Russia, C. E. Krehbiel, October 11.
Mennonite Characteristics, Mary Hooley, Oct. 11.
Hymn Singing as a Worship, Ruth A. Baumgartner, Oct. 25.
Books for Children, Elsie B. Burkhard, Nov. 8.
The Ashourah, Howard M. Liechty, Nov. 8.
The Bible as Good Literature, P. E. Whitmer, Nov. 22.
The Minister and Women, Wm. E. Barton, Nov. 22, Dec. 6, Dec. 20.
The Pacifist Conference Report, A. J. Neuenschwander, Dec. 6.
God the Creator, L. J. Horsch, Dec. 6.
Letter to a Doubter of the Old, Old Story, Herbert Groh, Dec. 22.
Christmas Time in Bethlehem, A. M. Eash, Dec. 22.

MISSIONS

My Visit to Our Missionary Fields, J. W. Kliever, Jan. 28.
Bibles for China, Geo. B. Davis, Feb. 11.
Traits of South American Character, April 22.
Thru Oriental Eyes, Ed. Kaufman, May 6.
Why I Believe in Foreign Missions, J. W. Kliever, June 3.

Going Apart to Rest and to Learn, Pt. I. Mary Burkhard, June 17.

Missionaries in the Chinese Church, Ting-Chiu Fan, July 1.

India: Going Apart to Rest and to Learn, Part II. Mary Burkhard, July 1.

The General Conference Mennonite Mission in India, Mary Burkhard, Aug. 2.

What Does the Hindu of Today Think, S. T. Moyer, Sept. 27.

New Africa, Lester Bixel, Oct. 25.

A Woman's Life in China, Part I., Elizabeth Goertz, Nov. 22.

A Woman's Life in China, Part II., Elizabeth Goertz, Dec. 6.

MENNONITE LIFE AND ACTIVITIES

The Life of Joseph Stuckey, Wm. B. Weaver, March 25.

Freeman Junior College, A. J. Regier, April 22.

A South American View of the Mennonite Migration, April 22.

The First Mennonite Church of Philadelphia, P. E. Whitmer, May 6.

The Zion Mennonite Church, Souderton, Pa., P. E. Whitmer, Feb. 11.

The Grace Mennonite Church, Pandora, O., Lester Hostetler, Feb. 25.

The Great Mennonite Migration to Paraguay, John W. White, May 20.

The Eastern District Conference, A. J. Neuenschwander, June 3.

Witmarsum Commencement, June 17.

Trekking From Canada to Paraguay, Selected, July 15.

Canadian View of Mennonite Migration to South America, Aug. 2.

Constitution, Rules and Discipline of a Proposed Merger, Aug. 16.

All-Mennonite Convention Program, August 16.

The All-Mennonite Convention, Editorial, Sept. 27.

The Mennonite Brethren Church, H. W. Lohrenz, Sept. 27.

The General Conference of Mennonites, J. F. Moyer, Oct. 25.

Mennonite Characteristics Mary Hooley, Oct. 11.

The Young People's Retreat, Elva Schrock, Oct. 11.

Another Seminary Year Begun, Oct. 11.

The Bishops Uproot the "Tares", Jan. 14.

SERMONS

Have Faith in God, Chas. E. Jefferson, Jan. 14.

A Second Chance of Grace, A. R. Keiser, Jan. 28.

So Did Not I, J. M. Regier, Feb. 25.

Ashamed to Dig, F. J. McConnell, March 11.

Elements of a Great Life, H. E. Nune-maker, March 25.

He Died for All, J. H. Jowett, April 8.

The Spirit of Fearlessness, W. W. Oesch, June 3.

Belief in Christ, S. M. Rosenberger, June 17.

What is in Thine Hand, Emanuel Troyer, July 1.

The Temptations of Jesus, Samuel Burkhard, Aug. 30.

Symphonic Prayer, H. J. Schrag, Sept. 13.

An Open Door, C. E. Jefferson, Oct. 11.

I Am The Way, C. E. Jefferson, Oct. 25.

Faith or Sight, Payson Miller, Nov. 8.

DOCTRINAL

Why I Believe in Jesus Christ, P. E. Whitmer, Feb. 25.

Why I Believe in the Bible, J. A. Huffman, March 11.

Why I Believe in Prayer, A. J. Neuenschwander, March 25.

Why I Believe in the Church, H. J. Krehbiel, April 8.

Why I Believe in the Atonement, J. H. Langenwaller, April 22.

Why I Believe in the Kingdom of God, J. E. Hartzler, May 6.

The Coming of the Lord, A. S. Rosenberger, May 20.

Why I Believe in Missions, J. W. Kliever, June 3.

Why I Believe in the Bible, N. G. Fankhauser, June 17.

THE OPEN FORUM

Jesus, Creeds, and Ritual, P. H. Richert, Jan. 28.

Inward and Outward Conditions, E. I. Culp, Jan. 28.

The Future of the Christian Exponent, P. E. Whitmer, Feb. 11.

Discipline, Abram Burkhard, Feb. 25.

The Future of the Exponent, S. Burkhard, J. P. Boehr, Rudy Senger, March 11.

Why I Believe in Jesus Christ, J. J. Friesen, P. E. Whitmer, March 25.

Van Loon's Story of Mankind, A. S. Shelly, March 25.

Why I Believe the Bible, Payson Miller, April 8.

The Inspiration of the Bible, N. G. Fankhauser, April 22.

Rules of Discipline Disturb the Peace, Lester Hostetler, May 20.

Regarding Mennonite Migration to Paraguay, Reader, June 3.

What is Inspiration, N. G. Fankhauser, July 1.

Give the Y. M. C. A. a Chance, Gerald B. Stahly, July 15.

What is Inspiration, P. H. Richert, August 2.

Mennonite Young People on Labor and Race Questions, Aug. 30.

Initiative, Henry T. Smith, Oct. 11.

Church Unity, Abram Burkhard, Oct. 11.

Unity in Diversity, a Poem, S. P. Yoder, Oct. 25.

Regarding Salvation in Christ, Reader, Nov. 8.

Regarding the Open Forum, Editor, Nov. 22.

PEACE AND WAR

Peace, Newton D. Baker, Jan. 28.

Give Us a Chance, Mrs. Thos. Nicholson, Feb. 11.

Resolution Toward the Outlawry of War, W. H. Borah, Feb. 25.

Is This Non-Resistance, Ghandi, Feb. 11.

The Practical Love of a Living Prince, Willis Rich, May 20.

Mobilizing for Peace, Mary Hostetler, Aug. 30.

Pacifism and Non-Resistance, L. H. Bartel, Aug. 30.

The Pacifist Defense, Selected, Sept. 13.

World Peace, J. C. Graber, Sept. 27.

The Pacifist Conference Report, A. J. Neuenschwander, Dec. 6.

The Christian and World Peace, H. J. Krehbiel, Dec. 20.

BOOK REVIEWS

Prohibition at Its Worst by Irving Fisher, Lester Hostetler, March 11.

Preaching in Theory and Practice by Samuel McComb, Lester Hostetler, March 25.

The Days of His Flesh by David Smith, J. B. Cressman, April 8.

The Trial of Jesus by John Masefield, H. Clay Miller, May 20.

Religion in the Making by A. N. Whitehead, J. B. Cressman, June 3.

Das Schweizerische Täufer-Mennonitentum by E. H. Correll, C. Henry Smith, Aug. 16.

The New Soul in China by G. R. Grose, Sept. 13.

The Outlawry of War by Clayton Morrison, Dec. 6.

The Revolt of Asia by Upton Close, A. J. Neuenschwander, Dec. 20.

Interviews, Series by Granville Hicks: A Spokesman for the Fundamentalists, June 17.

Youth and the Creative Life, July 1.

The Contribution of the Friends, July 15.

Youth and the Changing Church, Aug. 2.

The Unintelligent Majority, Aug. 15.

New Colleges for Old, Nov. 8.

A Labor Youth Movement in the Making, Nov. 22.

TRAVEL

Letter from Syria, Howard Liechty, May 6.

Reflections of a Tourist in the Holy Land, J. M. Smucker, May 6.

Mars Hill, J. M. Smucker, July 1.

Series by P. E. Whitmer: Getting Started, June 17.

The Terrible Ocean, July 1.

A Sunday in London, July 15.

Beautiful England and Sunny France, Aug. 2.

The Mediterranean and Palestine, Aug. 16.

In the Land of the Pharohs, Aug. 30.

A Travelers Surprises, Sept. 13.

Attending Mass at St. Peter's, Oct. 11.

REGULAR FEATURES

Editor's Chat.

Editorial Paragraphs.

Sunday School Lessons.

News Notes.

Notes from Here and There

Professor Paul E. Whitmer delivered an address at the Father and Son banquet of the First United Brethren Church of Findlay, Ohio, on the evening of December 2nd.

Witmarsum Theological Seminary opened its winter term on December 6th with an enrollment of twenty-five regular full time students. This is the largest enrollment that the Seminary has ever had.

On the forenoon of Thanksgiving Day the Aurora, Nebraska Mennonite Church held its annual Thanksgiving service. Among the reasons for thanksgiving at this time was the unusually good crops which this community had the past year.

Rev. W. Wilbur Miller of Columbus, Ohio, occupied the pulpit of the Sugar-creek, Ohio Mennonite Church on two successive Sundays, December 5th and 11th. He also preached at the Community Church at Walnut Creek, Ohio, on the same Sundays.

The Christian Endeavor societies of the Maple Grove and the Topeka, Indiana Mennonite Churches gave a conjoint Thanksgiving program on Sunday evening, November 19th, at the Topeka Mennonite Church. An exceptionally good program was given.

On November 13th Rev. J. D. Warkentin, pastor of the Bethel Mennonite Church, Fortuna, Mo., baptized and received into the church thirteen persons. On the following Sunday this congregation observed the Lord's Supper.

The five missionaries of the General Conference Mission Board and the four missionaries of the Old Mennonite Mission Board, who sailed from New York early in October, reached Bombay, India, on November 24th. These two groups of missionaries were passengers on the same steamer and enroute formed life friendships which will be mutually helpful and enjoyable in their common tasks as missionaries in India. The voyage was on the whole rather unusually stormy.

On Thursday evening, December 1st, the First Church, Philadelphia, held its Annual Fellowship meeting. At this annual meeting all the persons who became members of the church in the last five years are the guests of honor. The evening was spent in group singing, social enjoyment, listening to a heart stirring message from Rev. S. M. Rosenberger, a former deacon of the church

and enjoying some refreshments. In this way the spirit of real Christian fellowship among the members of the church was strengthened.

On the evening of November 23rd four district schools in the vicinity of the Bethel church gave a joint Thanksgiving program at the Bethel church, Fortuna, Mo., under the direction of Rev. Warkentin, the teacher of one of the schools.

The Senior Christian Endeavor Society of the Grace church, Pandora, Ohio, recently had an interesting radio program. One of the absent members made the program, consisting of topics, a debate and a questionnaire by the absent members. These members sent in letters on their assigned parts which were read at the meeting.

In several of the General Conference Mennonite churches dedicatory services were recently held at which their new Mennonite Hymn Books were dedicated to the service of God. It is altogether fitting that a book of sacred hymns should be set apart for special use in a church in this way.

The Christmas activities of the St. John Church, Pandora, Ohio, are in full swing. Preparations are well under way for the second White Gift Christmas service in which the church and Sunday school join in giving gifts in money to charity and benevolent causes instead of giving gifts to one another. The choir is busy in preparation of the Cantata, Christmas Adoration, which will be rendered during the holiday season.

A number of Mennonite churches are making shipments of warm and serviceable clothing to western Canada for distribution among the Mennonite immigrants who have recently arrived from Russia. Rev. David Toews of Rosthern, Sask. will gladly give full information as to needs and where the clothing are to be shipped.

The Mennonite Churches in the vicinity of Bluffton, Ohio have an annual joint Sunday School and Christian Endeavor convention on Thanksgiving Day. This year the six churches met at the St. John church for an afternoon and evening session at which topics were discussed bearing on Sunday School and young peoples' work. A round table discussion led by Dean Byers of Bluffton College was a feature of this year's convention.

For some time a Girls' Mission Home has been maintained in Winnipeg, Canada for the care of Mennonite immigrant girls from South Russia who were in need of such a home. The home has

done such a splendid work that a second home of the same type will soon be opened at Saskatoon, Sask. where there are also a number of Mennonite girls not otherwise provided for. This is real mission work.

The Western District Conference of the General Conference has taken steps to open a city mission at Wichita, Kan., in the near future.

Rev. Lester Bixel, a missionary in the Mennonite mission at Charlesville, West Central Africa, had a thrilling experience with a forty-foot boa constrictor recently. The boa constrictor invaded the goat herd enclosure and swallowed two of the milk goats from which the missionaries secure their supply of milk. While Mr. Bixel was away to secure some help to drive off the offending intruder the natives killed the snake and were about ready to serve a big dinner of boa constrictor and goat meat.

The Central Conference has for several years conducted Young Peoples' Institutes in central locations to which the young people of several churches have ready access. These institutes continue for a period of four or five days, three sessions each day. The object is to train young people for more effective service as Sunday School and Christian Endeavor workers. The churches in the vicinity of Carlock and Danvers, Ill., will conduct such an institute at the Danvers church, December 13-18.

Rev. and Mrs. E. E. Miller and children and Miss Irene Lehman, daughter of Rev. and Mrs. M. C. Lehman of Dhamtari, India, will sail from Bombay, India, for America in the early spring. Rev. and Mrs. Miller are coming to America for their first furlough while Miss Lehman is coming to America for her college training.

Mr. Russell Lantz, formerly of the Maple Grove Mennonite Church, Topeka, Indiana, and a graduate of Goshen College, has in recent years had unusual success as a teacher of public school music. With the opening of the present college year he took up his work at Bluffton College as professor Public School Music.

MAGAZINES

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